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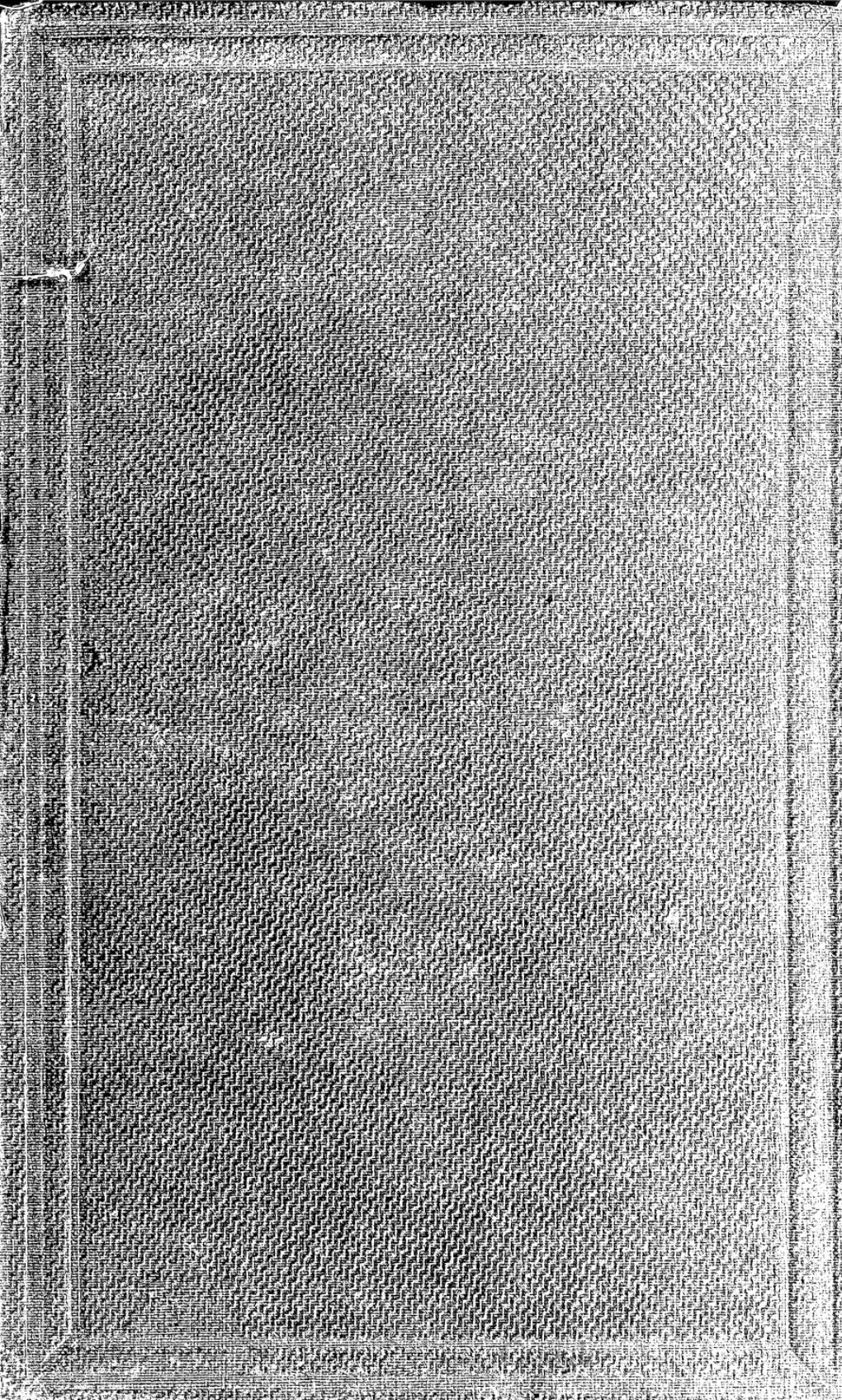
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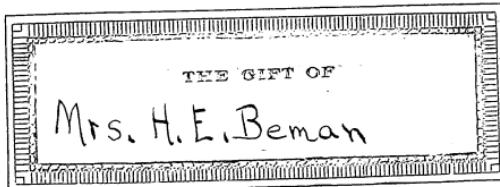
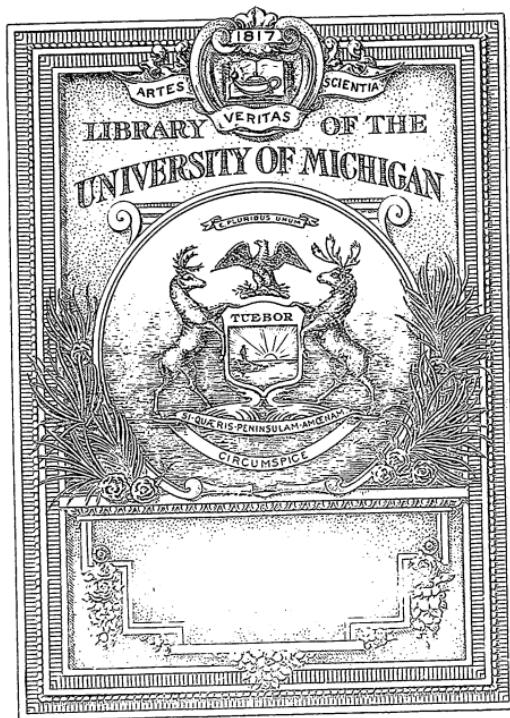
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# LATIN GRAMMAR

*London*  
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HEAD-MASTER OF THE SCHOOL.

Sixth Thousand, with New Corrections and Additions.



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gift  
Mrs. A. E. Beman  
12-10-1931

## PREFACE.

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THE chief changes which have been made in the present edition are as follows :

1. The principle involved in the new section, marked 451.1, has led to the introduction of forms which without explanation might offend the eye of the scholar, viz. *dīc*- 'say,' *dūc*- 'draw,' *fid*- 'trust,' *nūb*- 'veil,' *ōd*- or *ōdi*- 'take an aversion to.' Yet these forms are as legitimate for the Latin language, as *λεπ*- (*ελεπον*) 'leave,' *φυγ*- (*εφυγον*) 'fly,' in Greek grammars. Precisely as from these bases are deduced the imperfect tenses *λειπ-ω*, *λειπ-ειν*; *φευγω*, *φευγ-ειν*; so we may likewise deduce in the sister language from the short bases the imperfect tenses *dīc-o*, *dūc-o*, *fid-o*, *nūb-o*, and a perfect *ōdi*-—forms which are no longer inconsistent with *malidīcus*, *fatidīcus*; *dux dūcis*, *redux redūcis*, *edūcare*; *fides perfidus*; *connūbium*, *pronūba*; or *ōdium*.

2. It has been thought desirable to attach references to the quotations employed in the Syntax.

3. Some difference of arrangement has been made in the 'principal parts' of the verbs, and in the syntax of the dative.

4. Attention has been drawn to some inseparable prepositions which represent the Greek *ava* in form and power, as well as to an inseparable preposition *inter*, of like origin and no way related to the ordinary preposition *inter* 'between' (§§ 834 b. and d., 1308.1, 1342.1). It may here be noticed, that in order to retain as far as may be the original numerical headings of the paragraphs, such new paragraphs as were required have been distinguished by added digits, which have the appearance of a decimal notation. Instances have just been given.

5. To the crude forms a hyphen has been affixed (as in the Smaller Grammar), so as to imply that an addition to the word must be made before it is entitled to take a place in a Latin sentence.

6. The defence of the crude-form system, which appeared in the Preface of the first edition, has been enlarged and transferred to an Appendix.

7. A second Appendix touches on some new views, which were thought to be not sufficiently mature for admission into the body of the Grammar.

It will still be found that much which is important to the Latin scholar is wanting in these pages. But in reply to some objections on this head, it may truly be urged that a grammar is not the proper receptacle for the notice of peculiarities, which should find a place in the dictionary alone. The special office of grammar is to deal with general laws ; and it was with justice that Cæsar gave to his work on this subject the title of *Analogia Latina*. There has therefore been an error on the side of excess in the admission of much matter relating to the prepositions, the excuse for which is the very unsatisfactory condition of our dictionaries in this department.

Lastly, the writer has to express his acknowledgments to Mr. John Power Hicks, of Lincoln College, Oxford, and to his son Mr. Thomas Key, of Lincoln's Inn, for much valuable assistance in the preparation of this edition.

UNIVERSITY COLLEGE, LONDON,

Feb. 15, 1858.

# LATIN GRAMMAR.

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## ALPHABET.

- 1 THE Latin language was spoken in Rome and Latium, and afterwards spread with the Roman conquests over Italy, Sicily, and the greater part of France and Spain.
- 2 The alphabet consisted, as Cicero tells us (Nat. Deor. ii. 37, 93), of twenty-one letters. These must have been: *a b c d e f g h i k l m n o p q r s t u* and *x*,—without any *j v w y z*. That the alphabet ended with *x* is implied in Suetonius (Aug. c. 88). *Y* and *z* were introduced at a late period from Greece, and for a long time limited to Greek or foreign words.
- 3 The vowels were *i e a o u*, to follow the natural\* order of their sounds.
- 4 The liquid consonants, following the natural order of their formation from the back of the mouth towards the lips, were *r l n m*.
- 5 *X* is a double consonant, sounding as *ks*.
- 6 *K* is only used before *a*, as its modern name implies; for example, in the proper names *Kaeso*, *Volkanus*; and in *kalendae*, *dedikare*.
- Q* is used only before *u*, as its modern name implies; for example, in *sequor*; and in old inscriptions, *pequinia*, &c.
- Ph, ch, th, rh* were not used in old Latin (Cic. Or. 48).

\* See Professor Willis's experiments as detailed in the Cambridge Philosophical Transactions, vol. i. for Nov. 24, 1828 and March 16, 1829.

## PRONUNCIATION.

- 7 The true pronunciation of the Latin language is no longer known. The vowels were probably pronounced as they now are in Italian.
- 8 In England the words are commonly pronounced nearly as they would be in English.
- 9 When *i* before a vowel commenced a syllable, it was called by the Romans *i consonans*; but was in fact a vowel *i* very shortly pronounced, like our *y* in *you*. But the English in such cases change it into a *j*. Thus *i unior* (*yunior*) *yourger* is commonly written and pronounced 'junior.'
- 10 When *u* before a vowel commenced a syllable, it was called *u consonans*; but was in fact a vowel *u* very shortly pronounced, like our *w* in *we*. But the English change it into a *v*. Thus, *u in u m* (*winum*) *wine* is commonly written and pronounced 'vinum.'
- 11 *C* and *g* were probably always pronounced as in *cat* and *goose*, even before *i* and *e*. But the English follow their own rule. Thus Cicero, the Roman orator, is commonly supposed to have called himself *Sisero*.
- 12 The diphthongs, *ae*, *oe*, are generally pronounced as *e*.
- 13 A short syllable is pronounced rapidly, and is sometimes marked by a crescent (˘) over the vowel, as the *i* in *dominus* *master*.
- 14 A syllable or vowel is said to be *long by nature*, when the voice dwells upon the vowel, as *vērus* *true*.
- 15 A syllable or vowel is said to be *long by position*, when the vowel is followed by two consonants which do not both belong to the next syllable, as *māgnus* *great*, *sūnt* *they are*, *ēt* *mater* and *the mother*.
- 16 A straight line (˘) over the vowel is sometimes used to denote a long syllable, as *vērus* *true*, *māgnus* *great*.
- 17 A diphthong is nearly always long by nature, as *aurum* *gold*, *āes* *bronze*, *prōelium* *battle*. The few exceptions consist of words in which the diphthong is immediately followed by a vowel, as *praeustus* *burnt at the end*.
- 18 A vowel followed by a vowel in the next syllable is nearly always short, as *filius* *son*, *filia* *daughter*, *aurēus* *golden*. The exceptions consist of words in which the long vowel has taken the

place of a diphthong, or of two vowels, as *fio* (for *faio*) *I become*, *nullius* (for *nullōius*) *of no one*, *alius* (for *alius*) *another's*: so especially with foreign names, as *Darius* (for *Dareīus*), *Medēa* (for *Medēia*).

19 A short vowel followed by a consonant should generally be pronounced with that consonant, as *păt-er* *father*.

20 A long vowel followed by a consonant should generally be pronounced separately from the consonant, as *mă-ter* *mother*.

21 If a vowel, itself short, be followed by two consonants which can be pronounced at the beginning of a syllable,—as *pr*, *cr*, *tr*; *br*, *gr*, *dr*; and *pl*,—there are often two ways of dividing the word. Thus *fūnebris* *connected with a corpse* is pronounced in prose *fū-nĕ-bris*; but in verse it may be pronounced *fū-néb-ris*. In the comic writers, however, such a syllable is always short.

A syllable which is sometimes long and sometimes short is said to be common, and is marked (˘) or (˘) over the vowel, as *funĕbris* or *funēbris*.

22 If the last syllable but one be long, it has the accent, as *únum* *wine*, *árcus* *bow*, *regína* *queen*, *sagíttā* *arrow*.

23 If the last syllable but one be short and the last syllable but two be long, this long syllable has the accent, as *fília* *daughter*, *auónculus* *a mother's brother*.

24 If two or more short syllables, exclusive of the last syllable, come together, the second of them (counting from the beginning of the word) has its vowel nearly dropped\* in pronunciation. Thus *ópĕra* *work* should be pronounced almost as *óp'ra*; *mísĕria* *wretchedness*, as *mís'ria*; *exíĕrat* *he had gone out*, as *exí'rat*; *lăcrūma* *tear*, probably as *lă'r'ma*.†

25 If the syllable to be so dropped be an *i* (or *e*) or *u*, pronounce the *i* (or *e*) like *y*, the *u* like *w*. Thus *măliér* *woman* should be pronounced *múlyer*; *ăriĕtis* *of a ram*, *áryĕtis*; *pĕrīmūs* *we are ruined*, *péryimūs*; *flūuīrūm* *of rivers*, *fluuyórum*; *Pătĕ-ăli* *name of a town*, *Pútyăli*; *rĕstītūĕre* *to set up again*, *restít-wĕre*.

26 A long word has sometimes more than one accent: as, *ímmortalis* *immortal*; *rĕcăpĕrăre* (*réc'peráre*), *to recover*, *to get back*.

\* See Bentley's Terence ad Eun. ii. 2. 36; Hermann de Re Metrīca, speaking of *miserum*, p. 206.

† Compare the French *larme*.

27 *Enclitics* are little words pronounced and sometimes even written with the word preceding : as, *quě and*, *matér-que and the mother*; *uě or*, *matér-ue or the mother*; *ně* in asking questions, *as matér-ne abiit?* *is the mother gone away?* Prepositions placed *after* a noun are of this kind : as, *altís-de montibus down from the high mountains*.

28 *Proclitics* are words pronounced and sometimes even written with the word following. Prepositions are of this kind : as, *in-tér-nos between us*, *intér-se between them*, *in-prímis among the first*, *á-me from me*.

29 *Elision.* When one word ends with a vowel or a vowel and an *m*, and the next begins with a vowel or an *h*, the final vowel and *m* of the first word are not pronounced in poetry : thus,

Monstrum horrendum informe ingens cū lūměn ādemptum  
should be read,

Monstr', hōrrend', íform', ingéns cū lúmen adémptum.  
Unearthly, ghastly, shapeless ; reft of an eye immense.

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### WORD-BUILDING.

30 The simplest words consist of one syllable : as the verbs *děc-draw*, *āg-drive* or *put in motion* ; or the substantives *pěd-foot*, *sǎl-salt*.

These are called *roots*.

32 A *suffix* is a syllable which is added to the end of a word and adds to or alters its meaning : as, *děc-\* draw*, *duc-to- drawn* ; *āg-drive*, *ag-měn-a drove*.

33 A short vowel, generally *ī*, seems sometimes to be inserted before the suffix : as in *āg-ī-li-easily put in motion, active*.

34 Several suffixes may be added one after another to the same root : as, *āg- put in motion*, *āg-ī-li-active*, *āgīlī-tāt-activity*, *āgīlītāt-īs of activity*.

Words formed by suffixes are said to be *derived*.

35 A *prefix* is a syllable which is placed before a root, and adds to or alters its meaning : as, *děc-draw*, *dě-děc-draw down* ; *āg-drive*, *ex-āg-drive out*.

\* For the quantity see § 451. 1.

Words formed by prefixes are said to be *compounded*.

36 In the derivation and composition of words the letters are sometimes slightly altered : as, *āg-* *drive*, *ac-to-* *driven*, *ex-īg-* *drive out*; *ōpēs-* *work*, *ōpēr-īs* *of work*.

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## NOUNS.

*i. e. SUBSTANTIVES AND ADJECTIVES.*

37 The Latin language has no article, so that a Latin substantive may be translated in three ways : 1. without an article, as *mūliēr*, *woman* ; 2. with the indefinite article, as *mūliēr, a woman* ; 3. with the definite article, as *mūliēr, the woman*.

38 With Latin substantives there are three questions to be asked : What is the gender ? What is the case ? What is the number ?

39 The genders are two, *masculine* and *feminine*. If a noun be of neither gender, it is called *neuter*.

See tables of genders, §§ 191, &c.

40 Little suffixes with the meaning of prepositions are added to nouns. Thus *Sulmōn-* was the name of a town in Italy. Add the suffix *em* to it, and *e-ō Sulmōn-em* means *I am going to Sulmon*. Add the suffix *i*, and *Sulmōn-i hăbit-ō* means *I reside at Sulmon*.

41 A noun, before these suffixes are added, is said to be in the *crude form*. A crude form is here printed with a final hyphen.

42 The word made up of a noun and one of these suffixes is called a *case*.

43 There are five suffixes, which being added to a crude form make five cases : the nominative, accusative, genitive, dative, and ablative. To these is generally added the vocative.\*

44 The *nominative* is commonly formed by the suffix *s* : as, *trăb-a beam*, nom. *trabs*.

The nominative marks the quarter *from* which an action proceeds, *i. e.* the agent. Thus, in the sentence, ‘the master strikes the slave,’ the blow comes *from* the master : this word *master* in Latin would be in the nominative case.

\* The case so called is in reality, so far as the Latin language is concerned, a nominative ; except perhaps in the singular of the *o* declension, viz. *auē*. But even with this compare the nominatives *istē*, *illē*, *ipse*.

The nominative is called the *subject* in English grammar.

The *vocative* is used in addressing people.

45 The *accusative* is formed by the suffix *em* : as, trāb- *a beam*, acc. trāb-em.

46 The accusative answers to the question *whither?* or marks the quarter to which an action is directed : as, eō Sulmōnem, *I am going to Sulmon*. Or again in the sentence, 'the master strikes the slave,' the blow goes to the slave : this word *slave* in Latin would be in the accusative case.

The accusative is often used with prepositions : as, in urbem vēnit, *he came into the city*.

The accusative is called the *object* in English grammar.\*

47 The *genitive* is formed by the suffix *iūs* or *is* : as, quo- *who*, gen. quo-iūs ; trāb- *beam*, gen. trāb-is.

The genitive answers to the question *whence?* or signifies *from* : as, cālōr sōl-is, *the heat from the sun*. It is commonly translated by *of* : as, cālōr sōlīs, *the heat of the sun* ; or by the English suffix 's : as, cālōr sōlīs, *the sun's heat*.†

48 The nominative and genitive both signify *from* : but they differ in this ; the nominative belongs to a *verb*, the genitive to a *noun*.

49 The *dative* is formed by the suffix *bi* or *i* : as, i- *this*, i-bi *in this place* ; trāb- *beam*, dat. trāb-i.

The dative answers to the question *where?* and is translated by *at* or *in* : as, Sulmōn-i, *at Sulmon* ; ălī-bi, *in another place*. It is used also for *to*, if there is no motion : as, haeret tibi, *it clings to you*.

50 The *ablative* has two very different meanings, and perhaps two different origins. Sometimes it answers to the question *whence?* sometimes, like the dative, to the question *where?* In the former sense it had originally a final *d*, as, from Gnaivo-, the old form of the prænomen Cneio- (Cneius), abl. Gnaivod. This form became quite obsolete. In the classical writers the ablative in form, whatever be its sense, is very like to or identical with the dative ; but the *i* is often changed into an *ě* : as, trāb- *beam*, abl. trāb-ě ; or lost altogether, leaving the preceding vowel long : as, ăla- *wing*, abl. ălā.

\* The English language has the accusatival suffix in *him*, the accusative of *he* ; and in *whom*, the accusative of *who*.

† The English language has the genitival suffix in *his*, the genitive of *he* ; and in *whose*, the genitive of *who*.

The ablative sometimes signifies *from*, as, Cōrintho- *Corinth*, abl. Cōrinthō *from Corinth*: sometimes it agrees in meaning with the dative, as, rūs- *country*, D. rūr-ī, or Ab. rūr-ě, *in the country*; D. Sulmōn-ī, or Ab. Sulmōn-ě, *at Sulmon*.

51 The ablative is often used with prepositions: as, ex urbě, *out of the city*; cum rēg-ě, *with the king*; ī urb-ě, *in the city*.

52 *Number*.—The plural is generally marked in English by *s* or *en*, as, *dogs*, *oxen*; in Latin sometimes by *s*, sometimes by *um*. These suffixes are added to the case-suffixes; as in the genitives servō-r-um for servō-’s-um, *of slaves*; rē-r\*-um for rē-’s-um, *of things*; or in the datives, vō-bi-s, rē-bū-s.

53 In adding these case-suffixes and plural-suffixes to the crude forms, some changes take place, particularly if the crude form end in a vowel.

54 These changes depend chiefly upon the last letter of the noun. Nouns are therefore divided, according to the last letter, into classes called *declensions*.

## 55 CONSONANT (or THIRD)† DECLENSION.

### MASCULINE AND FEMININE NOUNS.

Latin c.F. Gender. English.	Trāb- fem. tree, beam.	Princēp- masc. or fem. first, chief.	Aucēp- masc. or fem. bird-catcher.	Rēg- masc. king.	Nūc- fem. nut.
Singular.					
<i>Nom.</i>	trabs	princeps	auceps	rex	nux
<i>Voc.</i>	trabs	princeps	auceps	rex	nux
<i>Acc.</i>	trābem	princēpem	aucūpem	rēgem	nūcem
<i>Gen.</i>	trābis	princēpis	aucūpis	rēgis	nūcis
<i>Dat.</i>	trābī	princēpi	aucūpī	rēgi	nūcī
<i>Abl.</i>	trābē	princēpē	aucūpē	rēgē	nūcē
Plural.					
<i>Nom.</i>	trābēs	princēpēs	aucūpēs	rēgēs	nūcēs
<i>Voc.</i>	trābēs	princēpēs	aucūpēs	rēgēs	nūcēs
<i>Acc.</i>	trābēs	princēpēs	aucūpēs	rēgēs	nūcēs
<i>Gen.</i>	trābum	princēpum	aucūpum	rēgum	nūcum
<i>Dat.</i>	trābībūs	princēpībūs	aucūpībūs	rēgībūs	nūcībūs
<i>Abl.</i>	trābībūs	princēpībūs	aucūpībūs	rēgībūs	nūcībūs

\* The *r* for *s* in the genitive is seen in the English genitives *her* and *their*.

† The numbers of the declensions are given, because they are so arranged in nearly all grammars and dictionaries.

## MASCULINE AND FEMININE NOUNS—(continued).

Latin c.f. Gender. English.	Lăpăd- masc. <i>a stone.</i>	Custōd- masc. or fem. <i>guard.</i>	Ariět- masc. <i>ram.</i>	Cōm-īt- masc. or fem. <i>companion.</i>	Aetāt- fem. <i>age.</i>
Singular.					
<i>Nom.</i>	lăpăs	custōs	ăriēs	cōmēs	aetās
<i>Voc.</i>	lăpăs	custōs	ăriēs	cōmēs	aetās
<i>Acc.</i>	lăpădēm	custōdem	ăriětem	cōmītem	aetātem
<i>Gen.</i>	lăpădīs	custōdīs	ăriětīs	cōmītīs	aetātīs
<i>Dat.</i>	lăpădī	custōdī	ăriětī	cōmītī	aetātī
<i>Abl.</i>	lăpădē	custōdē	ăriětē	cōmītē	aetātē
Plural.					
<i>Nom.</i>	lăpădēs	custōdēs	ăriětēs	cōmītēs	aetātēs
<i>Voc.</i>	lăpădēs	custōdēs	ăriětēs	cōmītēs	aetātēs
<i>Acc.</i>	lăpădēs	custōdēs	ăriětēs	cōmītēs	aetātēs
<i>Gen.</i>	lăpădūm	custōdūm	ăriětūm	cōmītūm	aetātūm
<i>Dat.</i>	lăpădībūs	custōdībūs	ăriětībūs	cōmītībūs	aetātībūs
<i>Abl.</i>	lăpădībūs	custōdībūs	ăriětībūs	cōmītībūs	aetātībūs

Latin c.f. Gender. English.	Mōs- masc. <i>custom.</i>	Pulvīs- masc. <i>dust.</i>	Pătēr- masc. <i>father.</i>	Clāmōr- masc. <i>shout.</i>	Hiēm- fem. <i>winter.</i>
Singular.					
<i>Nom.</i>	mōs	pulvīs	pătēr	clāmōr	hiēmps
<i>Voc.</i>	mōs	pulvīs	pătēr	clāmōr	hiēmps
<i>Acc.</i>	mōrīm	pulvērem	pătrem	clāmōrem	hiēmem
<i>Gen.</i>	mōrīs	pulvērīs	pătrīs	clāmōrīs	hiēmīs
<i>Dat.</i>	mōrī	pulvērī	pătrī	clāmōrī	hiēmī
<i>Abl.</i>	mōrē	pulvērē	pătrē	clāmōrē	hiēmē
Plural.					
<i>Nom.</i>	mōrēs	No Plural.*	pătrēs	clāmōrēs	hiēmēs
<i>Voc.</i>	mōrēs		pătrēs	clāmōrēs	hiēmēs
<i>Acc.</i>	mōrēs		pătrēs	clāmōrēs	hiēmēs
<i>Gen.</i>	mōrum		pătrūm	clāmōrum	hiēmūm
<i>Dat.</i>	mōrībūs		pătrībūs	clāmōrībūs	hiēmībūs
<i>Abl.</i>	mōrībūs		pătrībūs	clāmōrībūs	hiēmībūs

\* An acc. pulvērēs in Horace.

## MASCULINE AND FEMININE NOUNS—(continued).

Latin c.f. Gender. English.	Sōl- masc. <i>sun.</i>	Consūl- masc. <i>consul.</i>	Rātiōn- fem. <i>account.</i>	Ordōn- masc. <i>rank.</i>	Sanguīn- masc. <i>blood.</i>
Singular.					
<i>Nom.</i>	sōl	consūl	rātiō	ordō	sanguīs
<i>Voc.</i>	sōl	consūl	rātiō	ordō	sanguīs
<i>Acc.</i>	sōlem	consūlem	rātiōnem	ordīnem	sanguīnem
<i>Gen.</i>	sōlīs	consūlīs	rātiōnīs	ordīnīs	sanguīnīs
<i>Dat.</i>	sōlī	consūlī	rātiōnī	ordīnī	sanguīnī
<i>Abl.</i>	sōlē	consūlē	rātiōnē	ordīnē	sanguīnē
Plural.					
<i>Nom.</i>	sōlēs	consūlēs	rātiōnēs	ordīnēs	No Plural.
<i>Voc.</i>	sōlēs	consūlēs	rātiōnēs	ordīnēs	
<i>Acc.</i>	sōlēs	consūlēs	rātiōnēs	ordīnēs	
<i>Gen.</i>	—*	consūlūm	rātiōnum	ordīnum	
<i>Dat.</i>	sōlībūs	consūlībūs	rātiōnībūs	ordīnībūs	
<i>Abl.</i>	sōlībūs	consūlībūs	rātiōnībūs	ordīnībūs	

56

## NEUTER NOUNS.

Neuter nouns differ from others only in the N. V. and Acc., which are always alike. In the singular these cases are nearly always short in the last syllable, and in the plural always end in ā.

Latin c.f. English.	Nōmēn- <i>name.</i>	Opēs- <i>work.</i>	Frīgōs- <i>cold.</i>	Rōbōr- <i>hardness.</i>	Cāpūt- <i>head.</i>
Singular.					
<i>Nom.</i>	nōmēn	ōpūs	frīgūs	rōbūr	cāpūt
<i>Voc.</i>	nōmēn	ōpūs	frīgūs	rōbūr	cāpūt
<i>Acc.</i>	nōmēn	ōpūs	frīgūs	rōbūr	cāpūt
<i>Gen.</i>	nōmīnīs	ōpērīs	frīgōrīs	rōbōrīs	cāpītīs
<i>Dat.</i>	nōmīnī	ōpērī	frīgōrī	rōbōrī	cāpītī
<i>Abl.</i>	nōmīnē	ōpērē	frīgōrē	rōbōrē	cāpītē
Plural.					
<i>Nom.</i>	nōmīnā	ōpērā	frīgōrā	rōbōrā	cāpītā
<i>Voc.</i>	nōmīnā	ōpērā	frīgōrā	rōbōrā	cāpītā
<i>Acc.</i>	nōmīnā	ōpērā	frīgōrā	rōbōrā	cāpītā
<i>Gen.</i>	nōmīnum	ōpērum	frīgōrum	rōbōrum	cāpītum
<i>Dat.</i>	nōmīnībūs	ōpērībūs	frīgōrībūs	rōbōrībūs	cāpītībūs
<i>Abl.</i>	nōmīnībūs	ōpērībūs	frīgōrībūs	rōbōrībūs	cāpītībūs

\* Not found.

NEUTER NOUNS—(*continued*).

Latin c.f. English.	Ubér- stream.	Os- mouth.	Oss- bone.	Crūs- leg.	Cord- heart.
Singular.					
<i>Nom.</i>	übér	ōs	ōs	crūs	cōr
<i>Voc.</i>	übér	ōs	ōs	crūs	cōr
<i>Acc.</i>	übér	ōs	ōs	crūs	cōr
<i>Gen.</i>	übérīs	ōrīs	ossīs	crūrīs	cordīs
<i>Dat.</i>	übérī	ōrī	ossī	crūrī	cordī
<i>Abl.</i>	übérē	ōrē	ossē	crūrē	cordē
Plural.					
<i>Nom.</i>	übérā	ōrā	ossā	crūrā	cordā
<i>Voc.</i>	übérā	ōrā	ossā	crūrā	cordā
<i>Acc.</i>	übérā	ōrā	ossā	crūrā	cordā
<i>Gen.</i>	übérūm	—*	ossīum†	crūrūm	—*
<i>Dat.</i>	übérībūs	ōrībūs	ossībūs	crūrībūs	cordībūs
<i>Abl.</i>	übérībūs	ōrībūs	ossībūs	crūrībūs	cordībūs

57

*Remarks on the Consonant Declension.*

The nominative, as has been already said, is most regularly formed by the addition of *s* : as, trāb- *beam*, N. trabs.

58 If the crude form end in *g* or *c*, *x* is written instead of *gs* or *cs* : as, rēg- *king*, N. rex ; nūc- *nut*, N. nux.

59 If the crude form end in *d* or *t*, this letter is omitted : as, lāpīd- *stone*, N. lāpis ; cōmīt- *companion*, N. cōmēs.

60 If in Greek words the crude form end in *ant*, *ent*, or *unt*, the Nom. will end in *ās*, *īs*, or *ūs* respectively.

61 Even in Latin words, this change is sometimes found : as, infant- *infant*, N. infans or infās.

62 If the crude form end in *r* or *l*, the *s* is omitted : as, pātēr- *father*, N. pātēr ; consūl- *consul*, N. consūl : if in *n*, either the *n* or the *s* is omitted, as sanguīn- *blood*, N. sanguīs, or in old writers sanguen.

63 If the crude form end in *ōn* or *ōn*, both *n* and *s* are omitted : as, hōmōn- *human being*, N. hōmō ; rātiōn- *an account*, N. rātiō. In Greek names in *on* or *ont*, the *n* is often retained, but not by the best writers : as, Lācōn-, Xēnōphont-, N. Lācōn, Xēnōphōn ; better Lācō, Xēnōphō.

\* Not found.

† Observe the irregular *ī*.

64 If the crude form end in *s* or *ss*, only one *s* is left at the end of the nominative : as, mūs- *mouse*, ōs- *mouth*, oss- *bone* ; N. mūs, ōs, ōs.

65 If the crude form end in *ll*, *rr*, or *rd*, the second of these consonants is omitted in the nominative : as, mell- *honey*, farr- *spelt*, cord- *heart* ; N. měl, fär, cör.

66 If the word be neuter, the *s* is not added : as, ālēc- *pickled herring*, N. ālēc. Many adjectives however take the *s* even for the neuter N. V. Ac. : as, férōc- *haughty*, praesent- *present* ; N. V. Ac. neut. ferox, praesens.

67 Neuters in *mät*, borrowed from the Greek language, imitate that language in dropping the *t* in the N. V. Ac. : as, poēmät- *a poem*, N. V. Ac. poēmă.

68 If the crude form has a short *i* before the final consonant, this is often changed in the N. into ē : as, milit- *soldier*, N. milēs.

69 If the crude form end in *ēs* or *ōs*, the N. and V. generally prefer *ūs* : as, věnēs- *beauty*, corpōs- *flesh*, body ; N. and V. věnūs, corpūs. Neuter words retain the *ūs* in the Ac. also. Greek words prefer *ōs* in the N. V. Ac. of neuters.

70 The crude form of comparative adjectives ends in *ōs* ; whence the neuter N. V. Ac. end in *ūs*, the masculine and feminine N. and V. in *ōr* : as, měliōs- *better*, N. and V. m. and f. měliōr, N. V. Ac. neut. měliūs.

71 \*When the nominative is left with a single consonant at the end, the quantity of the preceding vowel generally remains as in the crude form : as, sälüt- *safety*, custōd- *keeper*, N. sälūs, custōs ; and again, ānät- *duck*, lāpīd- *stone*, pätēr- *father*, have in the N. ānăs, lāpīs, pätēr.

72 But the crude forms in *ōr* have a short nominative : as, tímōr- *fear*, N. tímōr. Yet such a form as tímōr also occurs.

73 Crude forms in *s* coexist for the most part with crude forms in *r* : as, arbōs- *or arbōr- a tree*, ōdōs- *or ōdōr- scent*. Of these, the form with *r* is preferred in those cases where a vowel follows : as, G. arbōris *of a tree*, ōdōris *of the scent*.

\* In old writers, such as Ennius, Plautus, Terence (and occasionally even Virgil), nominatives, which should be short according to this rule, are at times long : as, pätēr, like the Greek πατηρ. So the nominatives āēr, sōnīpēs, ābīēs, ārīēs, pārīēs, Cērēs, sanguīs, pulvīs, from the crude forms āēr-, sōnīpēd-, ābīēt-, ārīēt-, pārīēt-, Cērēs-, sanguīn-, pulvīs-, have some of them always, others at times, a long vowel.

74 If the crude form end in *īs*, *ēr* takes its place in those cases where a vowel follows: as, *pulvīs- dust*, G. *pulvērīs*.

75 If the crude form end in *ōn*, *ēn*, *ūt*, &c., the short vowel is often changed into *ī* in those cases where a vowel follows: as, *ordōn- rank*, *căpūt- head*, G. *ordīnīs*, *căpītīs*. *Cărōn- flesh* drops the vowel altogether in those cases: as, G. *carnīs*.

76 V.—Greek words in *ant* form the V. in *ā*: as, *Atlant- Atlas*, N. *Atlās*, V. *Atlā*.

77 Ac.—Greek words often form the Ac. in *ă*: as, *Pallăd- the goddess Pallas*, N. *Pallăs*, Ac. *Pallădă*; *āer- air*, Ac. *āeră*; *aethĕr- the region of fire* (above the air), Ac. *aethĕră*.

78 G.—Greek words often form the G. in *ōs* or *ūs*: as, *Pallăd-*, G. *Pallădōs*.

79 D.—The dative sometimes takes an *ē* instead of an *ī*: as, *aes-bronze*, D. *aerī*, and rarely *aerē*.

80 D.—Greek words sometimes form the D. in *ī*: as, *Pallăd-*, D. *Pallădī*.

81 Ab.—The ablative sometimes takes an *ī* instead of an *ē*: as, *căpūt- head*, Ab. *căpītē*, and rarely *căpītī*.

82 N. and V. pl.—Greek words often shorten the last syllable of the N. and V. pl.: as, *rhētōr- orator*, N. and V. pl. *rhētōrēs*.

83 N. V. Ac. pl.—Greek neuter nouns whose crude form ends in *ēs* form the N. V. and Ac. pl. in *ēă* or *ē*: as, *ēpēs- an heroic poem*, N. sing. *ēpōs*, N. V. Ac. pl. *ēpeă* or *ēpē*.

84 Ac. pl.—Greek words often form the Ac. pl. in *ăs*: as, *rhētōr-orator*, Ac. pl. *rhētōrăs*.

85 G. pl.—There is an old form of the G. pl. in *ērum*: as, *nūc-nut*, G. pl. *nūcērum*.

86 D. and Ab. pl.—Greek nouns in *măt* often form this case in *mătīs*, rather than in *mătībūs*: as, *poēmăt- a poem*, N. sing. *poēmă*, D. and Ab. pl. *poēmătībūs*, or *poēmătīs*.

87 D. and Ab. pl.—Greek nouns sometimes form the D. and Ab. pl. in *sīn* or *sī*, with the final consonant of the crude form omitted, so as to leave the preceding vowel short: as, *Trōăd- a Trojan woman*, N. sing. *Trōăs*, D. and Ab. pl. *Trōăsīn* or *Trōăsī*.

## VOWEL DECLENSIONS.

## 1. MASCULINE AND FEMININE NOUNS.

Last let. Declen.	a 1	o 2	i 3	u 4	e 5
Latin. Gender. English.	Ala- fem. <i>wing.</i>	Auo- masc. <i>grandfather.</i>	Aui- fem. <i>bird.</i>	Acu- fem. <i>needle.</i>	Rē- fem. <i>thing.</i>
Sing.					
<i>Nom.</i>	ālā §	ăuǒs, ăuǔs	ăuǐs†	ăcūs	rēs
<i>Voc.</i>	ālā §	ăuě	ăuǐs	ăcūs	rēs
<i>Acc.</i>	ālam	ăuom, ăuum	ăuim, ăuem	ăcum	rem
<i>Gen.</i>	ālae	ăuī*	ăuǐs	ăcūs	rēl, rē
<i>Dat.</i>	ālae	ăuō	ăuī	ăcuī, ăcū	rēl, rē
<i>Abl.</i>	ālā	ăuō	ăuī, ăuě	ăcū	rē
Plural.					
<i>Nom.</i>	ālae	ăuī	ăuēs	ăcūs	rēs
<i>Voc.</i>	ālae	ăuī	ăuēs	ăcūs	rēs
<i>Acc.</i>	ālās	ăuōs	ăuǐs, ăuēs	ăcūs	rēs
<i>Gen.</i>	ālārum	ăuōrum	ăuium	ăcumum	rērum
<i>Dat.</i>	ālīs†	ăuǐs	ăuǐbūs	ăcūbūs	rēbūs
<i>Abl.</i>	ālīs	ăuǐs	ăuǐbūs	ăcūbūs	rēbūs

\* The *o* of the crude form may be traced even in those cases which appear commonly without it. Compare the gen. sing. *quō-iūs* with the Homeric *λογοιο*; the old nom. pl. *ōlōe* for *illī* with the Greek *λογοι*; the dat. and abl. pl. *duōbūs*, and *ōlōes* for *illīs*, with the Greek *λογοιος*.

† The *a* of the crude form is visible through all this declension except in the dative and ablative plural. That it once existed here also is proved by the old forms *ēquābūs*, &c., and by the Greek dative *μουσαις*.

‡ Compare this declension with the Greek *πολι-*, N. *πολις*.

§ The *a* of these cases was perhaps at first long, like Greek *χωρā*, *στοā*, *Ληδā*. So *aqūlā*, *Enn.* Ann. 148; *sanctā*, *filīā*, *Liv.* *Andr.* ap. *Prisc.* vi. 42; *liberā*, *Plaut.* Ep. III. 4. 62; especially in Greek words, as *Iluricā*, *Trin.* iv. 2. 10; *epistulā*, *Asin.* iv. 1. 17; *Cantharā*, *Ep.* iv. 1. 40.

## VOWEL DECLENSIONS.

## 2. NEUTER NOUNS.

Last letter. Declension.	a 1	o 2	i 3	u 4	e 5
Latin. English.		Bello- war.	Märi- sea.	Cornu- horn.	
Singular. <i>Nom.</i>	There are no neuters of this declension.	bellum	märē	cornū	There are no neuters of this declension.
<i>Voc.</i>		bellum	märē	cornū	
<i>Acc.</i>		bellum	märē	cornū	
<i>Gen.</i>		bellī	märīs	[cornūs]*	
<i>Dat.</i>		bellō	märī	cornuī, cornū	
<i>Abl.</i>		bellō	märī	cornū	
Plural. <i>Nom.</i>		bellā	märiä	cornuă	
<i>Voc.</i>		bellā	märiä	cornuă	
<i>Acc.</i>		bellā	märiä	cornuă	
<i>Gen.</i>		bellōrum	märium	cornuum	
<i>Dat.</i>		bellīs	märībūs	cornūbūs	
<i>Abl.</i>		bellīs	märībūs	cornūbūs	

## Remarks on the First, or A Declension.

90 A very large number of feminine adjectives are of this declension, while the masculine and neuter forms end in *o* : as, böna-f. *good*, böno- masc. and neuter.

91 N.—Four words add an *e* to make the feminine nominative : *quae* ; *haec* ; *istaec* ; *illaec*. In the last three the *e* has nothing to do with the case-suffix.†

92 N.—The nominative in Greek proper names sometimes has an *s* : as, *Aenēā- Aeneas*, N. *Aenēās* ; but the best prose writers prefer the N. and V. in *ă* : as, *Aristagoră*.

93 V.—The vocative of Greek proper names sometimes has a long *ă* : as, *Aenēā-*, voc. *Aenēā*.

94 Ac — The accusative of Greek proper names sometimes has an *n* : as, *Aenēā-*, ac. *Aenēān* ; *Maiă-*, ac. *Maiăn*.

95 G.—The genitive has an old form in *i* : as, *ălăi*.

96 G.—The genitive sometimes takes an *s* : as, *făm'lia-* (*făm'lia*) *a gang of slaves, an establishment of slaves*, gen. *făm'liiās*.

\* Not found.

† See § 289.

97 D.—The dative has an old form in *i* : as, *ālāi*.

98 G. pl.—The plural genitive sometimes has a short form : as, *caelīcōla-* *inhabitant of heaven*, G. *caelīcōlum*, instead of *caelīcōlārum* ; *amphōra-* *a measure of content*, G. *amphōrum*. And in foreign proper names *ōn*, as in Greek, is sometimes written instead of *um*.

99 D. and Ab. pl.—The dative and ablative have an old form in *būs* : as, *ēqua- mare*, D. and Ab. *ēquābūs*. This form is often retained to distinguish the sex ; otherwise, *ēquo- horse*, and *ēqua-mare*, would have the same dative and ablative plural ; so also *dua- f. two*, *amba- f. both*, have D. and Ab. *duābūs*, *ambābūs*.

*Remarks on the Second, or O Declension.*

100 The Greek words *Trō- a Trojan*, and *hērō- a demigod*, are declined like Greek words of the consonant declension.

101 If the crude form end in *ero*, the *e* is often dropped in those cases where a vowel follows the *r* : as, *librō-* *the inner bark of a tree*, *a book*, N. and V. *libr̄*, Ac. *librum*, &c. See § 124. 1.

102 N. and Ac.—The nominative and accusative prefer an *o*, if *u* precede, as *āuo- grandfather*, N. *āuōs*, Ac. *āuom* : otherwise *u* is preferred, as *hāmo- hook*, N. *hāmūs*, Ac. *hāmum*. But if the crude form end in *quo*, then *cus* and *cum* are preferred to *quus* or *quos*, and to *quum* or *quom* : as, *ēquo- horse*, N. *ēcus*, Ac. *ēcum* ; *antiquo- old*, N. *anticūs*, Ac. *anticum*.

103 N.—In Greek words *o* is preferred to *u* : as, *Dēlo- the island Delos*, N. *Dēlōs*.

104 N. and V.—If the crude form of a masculine noun end in *ro*, the N. and V. often drop the letters that follow *r* : as, *librō-* *book*, N. and V. *libr̄* ; *uřro- man*, N. and V. *uřr̄*.

105 N.—Three nouns form the N. in *ě* : *ipso- self*, N. *ipsūs*, more commonly *ipsě* ; *isto- that near you*, N. *istě* ; *illo- yonder*, N. *illě*. If nominatives so formed take after them the enclitic *cě*, *look* or *lo*, they have an *i* instead of an *e* : hence *ho- this*, N. *hīc* ; *isto-*, N. *istīc* ; *illo-*, N. *illīc*.

106 V.—The vocative from proper names in *io* contracts *iě* into *i* : as, *Antōnio- Antonius* or *Antony*, V. *Antōnī*. So *gěnio- a guardian spirit*, V. *gěnī* ; *filio- son*, V. *fili*.

107 V.—*Meo- mine* contracts the V. into *mī*.

108 V.—The nominative is sometimes used as a vocative : as, *Deo- God*, N. or V. *Deūs*.

109 Ac.—Greek proper names sometimes form the accusative with *n* : as, *Dēlo- the island Delos*, Ac. *Dēlōn*.

110 G. and D.—The following adjectives form their genitives in *iūs*, their datives in *i*, for the masculine, feminine, and neuter, though some of them have occasionally the more common forms.

C.F.	G.	D.	C.F.	G.	D.
eo-	ējūs	eī	ipso-	ipsīūs	ipsī
quo- or	quoīūs or	quoī, cui* <sup>†</sup>	ālio-	āliūs	āliī
cu-	cūiūs	or cūl	altēro-	altēriūs	altēri
ūtēro-	utriūs	utrī	ūno-	ūniūs	ūni
neutēro-	neutriūs	neutrī	ullo-	ulliūs	ullī
ho-	hūiūs	hūi-c*	nullo	nulliūs	nullī
isto-	istūiūs	istū	solo-	soliūs	solī
illo-	illiūs	illi	tōto-	tōtīūs	tōtī†

111 Many of these genitives in *iūs* are found in poetry with a short penult, as *illīūs*; but the genitive *āliūs* (contracted from *aliūs*) is always long. *Altēriūs* with a long *i* is found in old writers (*Ter. And. iv. 1. 4* and *Enn. ap. Donat. ad Ter. Ph. ii. 2. 25*): in prose it is usual to pronounce the *i* short: *altēriūs*.

112 G.—Substantives in *io* contract *iī* into *i*: as, *ōtio-leisure*, G. *ōtī*. This final *i* is sometimes written so as to overtop the other letters, as *ōtI*.

113 G.—Greek words sometimes form the genitive in *ū*: as, *Mēn-andēro-the poet Menander*, G. *Mēnandrū*.

114 D.—Names of places form a dative in *i* with the meaning *at*: as, *Milēto-the town Miletus*, D. *Milēti at Miletus*; so *hūmo-ground*, D. *hūmī on the ground*; *dōmo-house*, D. *dōmī at home*; *bello-war*, D. *bellī in war*: and some adjectives in certain phrases, as *quintī diē on the fifth day*, &c.

115 N. pl.—The old nominative ended in *e*: as, *ōloe* from *ōlo-yonder*, instead of *illī* from *illo-*. So also in Greek words: as, *Adelpho-brother*, N. pl. *Adelphoe*.

116 N. pl.—*Deo-God* has the plural N. *Deī, Diī*, or more commonly *Diī*; and *eo-this or that* has a plural N. *iī, ī*, or more commonly *hī*.

117 N. and Ac. pl.—*Duo-two* and *ambo-both* have for the masculine N. *duō* and *ambō*, Ac. *duōs* or *duō*, *ambōs* or *ambō*; for the neut. N. and Ac. *duō* and *ambō*.

\* Pronounced as monosyllables: *cui* (ki), *hūie* (hīk).

† These words may be recollected by the following rhymes:

*iūs and ī from ālio- altēro-, | eo- and quo-, ūno- and ullo-,  
sōlo- tōto-, ūtēro- neutēro-, | ho- isto- illo-, ipso- and nullo-.*

118 G. pl.—The genitive sometimes has a short form, especially in numbers weights and measures : as, *duo- two*, G. pl. *duōrum* or *duum* ; *mōdio- a bushel*, G. pl. *mōdium*.

119 G. pl.—Greek words form the G. pl. in *ōn* : as, *Georgīco- belonging to agriculture*, G. pl. *Georgīcōn*.

120 D. and Ab. pl.—The dative and ablative of *duo-* and *ambo-* are in the masculine and neuter *duōbūs*, *ambōbūs*.

121 D. and Ab. pl.—An old form of the D. and Ab. pl. is in *es* : as, *ōloes* from *ōlo- yonder*, instead of *illis* from *illo-*.

122 D. and Ab. pl.—*Deo-* has in the D. and Ab. pl. *Deīs*, *Diīs*, or more commonly *Dis* ; and *eo-* has *eīs*, *iīs*, *īs*, or more commonly *hīs*.

123 Four neuters in *o* have a *d* in the N. and Ac. singular : *quo-*, *quōd* ; *isto-*, *istōd* ; *illo-*, *illōd* ; *ālio-*, *āliōd*.

124 *Ho-*, *isto-*, *illo-*, when compounded with the enclitic *cě*, *look* or *lo*, take neither *d* nor *m* in the N. and Ac. neut. : as, *hōc*, *istōc* or *istōc*, *illōc* or *illōc*.

## 124.1

IRREGULAR *O* DECLENSION.

Latin c.f. Gender. English.	Puěro- masc. <i>boy</i> .	Vřo- masc. <i>man</i> .	Lřběro- masc. <i>inner bark</i> .	Filio- masc. <i>son</i> .	Equo- masc. <i>horse</i> .
Singular.					
<i>Nom.</i>	puěr	uř	lřběr	filiūs	ěcūs*
<i>Voc.</i>	puěr	uř	liběr	fili	ěquě
<i>Acc.</i>	puěrum	uřum	lřbrum	filium	ěcum*
<i>Gen.</i>	puěři	uři	lřbři	filiī or fili	ěquī
<i>Dat.</i>	puěrō	uřō	lřbrō	filiō	ěquō
<i>Abl.</i>	puěrō	uřō	lřbrō	filiō	ěquō
Plural.					
<i>Nom.</i>	puěři	uři	lřbři	filiī	ěquī
<i>Voc.</i>	puěři	uři	lřbři	filiī	ěquī
<i>Acc.</i>	puěrōs	uřōs	lřbrōs	filiōs	ěquōs
<i>Gen.</i>	puěrōrum	uřōrum	lřbrōrum	filiōrum	ěquōrum
<i>Dat.</i>	puěřiſ	uřiſ	lřbřiſ	filiīſ	ěquīſ
<i>Abl.</i>	puěřiſ	uřiſ	lřbřiſ	filiīſ	ěquīſ

\* So our best MSS. for the best authors ; but editors in their timidity generally print *equus*, *equum*.

*Remarks on the Third, or I Declension.*

125 Many words belong partly to the *i* declension, partly to the consonant declension : as, *sorti-* or *sort-* *a lot* or *ballot*. In such words the singular is generally formed according to the consonant declension, the plural according to the *i* declension. (See § 148. 1)

126 Many words belong partly to the *i* declension, partly to the *e* declension : as, *aede-* or *aedi-* *temple*. (See § 148. 1) The forms from *e* are seldom used except in the nom. and voc. But *fāme-* or *fāmi-hunger* has an Ab. *fāmē* with the *e* long, as in the *e* declension.

126. 1 N.—Although neuter nominatives of this declension commonly end in *ē*, *pōti-* *possible* has for the neuter in old writers *pōtīs*, as well as *pōtē*.

127 N. and V.—If a crude form end in *ri*, the letters which should follow *r* are often dropped in the nom. and voc. : as, *lintēri-* *a wherry*, N. and V. *lintēr*; *Arāri-* *a river in Gallia*, N. and V. *Arār* or *Arārīs*.

128 N. and V.—Some adjectives ending in *ēri* have both forms : as, *ācēri-* *sharp*, N. and V. *ācēr* for the masculine, *ācēris* for the feminine ; but *ācēris* is sometimes used even for the masculine.

129 If the crude form end in *ēri*, the *e* is often dropped in those cases which do not end in *er* : as, *lintēri-* *wherry*, G. *lintrīs*.

130 N. and V.—If the crude form ends in *li*, the letters which should follow *l* in the N. and V. are sometimes dropped : as, *vīgīli-* *a night-sentinel*, N. and V. *vīgīl*. This word is in origin an adjective.

131 N. V. Ac.—If the crude form of a neuter substantive end in *āri* or *āli*, the N. V. Ac. generally drop the final *ē* and shorten the *a* : as, *calcāri-* *spur*, N. V. Ac. *calcār*. These words are in origin neuter adjectives.

132 N. and Ac.—Three pronouns form the neut. sing. N. and Ac. in *d* : *qui- quīd* ; *i- īd* ; *āli- ālīd*.

133 Ac.—Some few substantives are found only with the Ac. in *im* : as, *vi-m* *force*, *siti-m* *thirst* ; but *em* is in more general use. With adjectives *em* alone is found, as from *lēni-* *smooth*, Ac. masc. and fem. *lēnem*.

134 Ac.—Greek words often form the accusative in *n* : as, *Pāri-Paris*, N. *Pārīs*, Ac. *Pārīn*.

135 G.—Greek words sometimes form the gen. in *ōs* : as, *māthēsi-* *knowledge*, G. *māthēseōs*.

136 Ab.—Neuter substantives (with the exception of names of towns) and also adjectives of all genders prefer the ablative in *ī* :

as, *mări- sea*, Ab. *mări* ;\* *lăni- smooth*, Ab. *lăni*. But adjectives used as masc. or fem. substantives admit the Ab. in *ă* : as *affină relative by marriage*, Ab. *affină*. Participles in *enti-* when used as substantives, and also in the construction called the ablative absolute (§ 1013), require the form in *e*.

136.1 Ac. pl.—A form in *eis* (= *is*) also occurs in inscriptions.

137 G. pl.—Some nouns drop the *i* in the G. pl. : as, *căni-dog*, *jăvăni-young man*, *călări-quick* ; G. pl. *cănum*, *jăvănum*, *călărum*. This is often the case in poetry : as, *ăgresti-of the country*, G. pl. *ăgrestium*, or in poetry *ăgrestum* ; and generally with those adjectives which have no neuter plural : as, *înăp-helpless*, G. pl. *înăpum*.

138 G. pl.—Greek words sometimes form the G. pl. in *ōn* : as, *mētămorphōsi-change of form*, N. sing. *mētămorphōsīs*, G. pl. *mētămorphōseōn*.

139 G. pl.—Plural names of festivals often form the G. pl. as if from a c.f. in *io* : as, *Baccănăli-of Bacchus*, N. pl. *Baccănăliă*, G. pl. *Baccănăliūm* or *Baccănăliōrum*.

139.1

### IRREGULAR I DECLENSION.

Lat. c.f. Gender. English.	Lintări- fem. <i>wherry.</i>	Văgăli- masc. <i>a night- sentinel.</i>	Affină- mas. or fem. <i>relative by marriage.</i>	Anămăli- neut. <i>living being.</i>	Calcări- neut. <i>spur.</i>
Sing.					
<i>Nom.</i>	lintăr	uăgăl	affinăs	ănmăl	calcăr
<i>Voc.</i>	lintăr	uăgăl	affinăs	ănmăl	calcăr
<i>Acc.</i>	lintărem	uăgălem	affinăem	ănmăl	calcăr
<i>Gen.</i>	lintrăs	uăgălăs	affinăs	ănmălăs	calcărăs
<i>Dat.</i>	lintrăi	uăgălī	affinăi	ănmălī	calcărī
<i>Abl.</i>	lintră or lintră	uăgălī or uăgălă	affină or affină	ănmălī or ănmălă	calcărī or calcără
Plural.					
<i>Nom.</i>	lintrăs	uăgălăs	affinăs	ănmăliă	calcără
<i>Voc.</i>	lintrăs	uăgălăs	affinăs	ănmăliă	calcără
<i>Acc.</i>	lintrăs or lintrăs	uăgălăs or uăgălă	affinăs or affină	ănmăliă	calcără
<i>Gen.</i>	lintrium	uăgălum†	affinăum	ănmălium	calcărăum
<i>Dat.</i>	lintrăbăs	uăgălăbăs	affinăbăs	ănmălăbăs	calcărăbăs
<i>Abl.</i>	lintrăbăs	uăgălăbăs	affinăbăs	ănmălăbăs	calcărăbăs

\* But *măre* as an abl. occurs in poetry after prepositions : as, *ă măre* Lucr. i. 162, *dă măre* Ov. Trist. v. 2. 20.

† Observe the omission of the *i* before the *u*.

*Remarks on the Fourth, or U Declension.*

140 Two monosyllabic nouns, *su- a boar* or *sow*, *gru- a crane*, are not contracted like the longer nouns of this declension, and are therefore declined as in the consonant declension ; but *su-* has both *sūbūs* and *suībūs* in the D. and Ab. pl.

141 Many crude forms in *u* coexist with crude forms in *o* : as, *lauro-* or *lauru- laurel*. Hence the genitives *Sēnātī*, *tūmūltī*, &c. as well as *Sēnātūs*, *tūmūltūs*, &c. are found. See § 148. 1.

142 G.—From *ānu- an old woman* the uncontracted Gen. *ānuīs* is used.

143 G. pl.—One *u* is sometimes omitted in the G. pl. : as, *curru-*  
*chariot*, G. pl. *curruūm*, or in poetry *currum*.

144 D. and Ab. pl.—Many words change the penult *ū* into *ī* : as, *cornu- horn*, D. and Ab. pl. *cornībūs*.

*Remarks on the Fifth, or E Declension.*

145 Many crude forms in *e* coexist with crude forms in *a* : as, *mātēria-* or *mātēriē- timber*. See § 148. 1.

146 G.—Old forms of the genitive, such as *diēs* and *diī* from *die-*  
*day*, are found.

147 G. and D.—The penult *e* in the G. and D. was originally long in all the nouns of this declension ; but if no *i* precede, it is considered to be short in prose : as, from *fīde- faith*, G. and D. *fīdēī* ; but from *diē- day*, G. and D. *diēī*.

148 Few nouns in *e* have a plural, and still fewer a G. D. and Ab. pl.

Latin. English.	Consonant and <i>i.</i>		<i>i</i> and <i>e.</i>	
	urb- <i>or</i> urbi-, <i>f.</i> <i>city.</i>	part- <i>or</i> parti-, <i>f.</i> <i>part.</i>	nūbi- <i>or</i> nūbe-, <i>f.</i> <i>cloud.</i>	torqui- <i>or</i> torque-, <i>m. or f.</i> <i>twisted chain.</i>
Sing. <i>Nom.</i>	urbs	pars	nūbēs <i>or</i> nūbīs	torquēs <i>or</i> torquīs
<i>Voc.</i>	urbs	pars	nūbēs	torquēs
<i>Acc.</i>	urbem	partem*	nūbem	torquem
<i>Gen.</i>	urbīs	partīs	nūbīs	torquīs
<i>Dat.</i>	urbī	partī	nūbī	torquī
<i>Abl.</i>	urbē	partē	nūbē	torquē
Plural.				
<i>Nom.</i>	urbēs	partēs	nūbēs	torquēs
<i>Voc.</i>	urbēs	partēs	nūbēs	torquēs
<i>Acc.</i>	urbīs <i>or</i> urbēs	partīs <i>or</i> partēs	nūbīs <i>or</i> nūbēs	torquīs <i>or</i> torquēs
<i>Gen.</i>	urbīum	partīum	nūbīum	torquīum
<i>Dat.</i>	urbībūs	partībūs	nūbībūs	torquībūs
<i>Abl.</i>	urbībūs	partībūs	nūbībūs	torquībūs

Latin. English.	<i>e</i> and <i>a.</i>	<i>a</i> and <i>o.</i>	<i>o</i> and <i>u.</i>
	mātēria- <i>or</i> mātērie-, <i>f.</i> <i>timber.</i>	bōno- <i>or</i> bōna- <i>good.</i>	fīco- <i>or</i> fīcu-, <i>f.</i> <i>fig-tree.</i>
Sing. <i>Nom.</i>	mātēriēs <i>or</i> mātēriā		fīcūs
<i>Voc.</i>	—		—
<i>Acc.</i>	mātēriēm <i>or</i> mātēriām		fīcum
<i>Gen.</i>	—	mātēriāe	fīcī <i>or</i> fīcūs
<i>Dat.</i>	—	mātēriāe	fīcō <i>or</i> fīcū
<i>Abl.</i>	mātēriē <i>or</i> mātēriā		fīcō <i>or</i> fīcū
Plural.			
<i>Nom.</i>			fīcī <i>or</i> fīcūs
<i>Voc.</i>			—
<i>Acc.</i>			fīcōs <i>or</i> fīcūs
<i>Gen.</i>			fīcōrum <i>or</i> fīcūum
<i>Dat.</i>			fīcīs <i>or</i> fīcūbūs
<i>Abl.</i>			fīcīs <i>or</i> fīcūbūs

See Adjectives, § 212.

\* Rarely *partim* unless used adverbially.

## DEFECTIVE AND IRREGULAR NOUNS.

149 Some nouns are not declined : as, *nihil nothing*, *fas permitted by Heaven*, *nēquam good for nothing*, *quōt how many*, *tōt so many*, and many numerals. See Numerals, § 252. Substantives undeclined are seldom used except as nominatives or accusatives.

150 Some want the plural : as, *sēnectūt- old age*, *vēr- n. spring*, *sūperbia- pride*, *prōle- offspring*, *auro- n. gold*, *ōleo- n. oil*.

151 Some want the singular : as, *tēnēbra- N. pl. tēnēbrae darkness* ; *castro- n.*, *N. pl. castrā camp* ; *armo- n.*, *N. pl. armā arms* ; *Pūteōlo- N. pl. Pūteōli Little wells*, the name of a town.

152 Some have both singular and plural, but with different meanings : as,

SING.	PLUR. NOM.
<i>aedi- or aede- a room or temple</i> ,	<i>aedēs a house</i> .
<i>āqua- water</i> ,	<i>āquaē medicinal springs</i> .
<i>auxīlio- n. help</i> ,	<i>auxīliā allied troops</i> .
<i>cōpia- abundance</i> ,	<i>cōpiae military forces</i> .
<i>fīni- end</i> ,	<i>fīnēs boundaries, territory</i> .
<i>fortūna- fortune</i> ,	<i>fortūnae property</i> .
<i>grātia- favour</i> ,	<i>grātiae thanks</i> .
<i>lītēra- a letter of the alphabet</i> ,	<i>lītērae a letter or epistle</i> .
<i>ōpēra- work, assistance</i> ,	<i>ōpērae labourers or hired men</i> .

153 Some nouns are deficient in one or more cases : thus, *vīc- turn* has no N. or D. sing. ; *ōp- help* has no nominative.

154 Some nouns form their cases partly from one crude form, partly from another. Thus, *volgōs- n. mob* supplies a N. V. Ac. sing. *volgūs*, and *volgo- n.* the G. *volgī*, D. and Ab. *volgō* ; *ītēr- n. route* supplies a N. V. Ac. sing. *ītēr*, and *ītinēr- n.* the other cases ; *praecīp- head-foremost* supplies *praecēps* for the N. and V. sing. of all genders and the Ac. neut. sing., the other cases being formed from *praecīpīt- ; vās- n. a vessel* is declined in the singular along with *vāso- n.* in the plural.

155 Some nouns have one gender in the singular, another in the plural. Thus,

<i>die- day</i>	is <i>m.</i> or <i>f.</i> in the singular, but <i>m.</i> in the plural.
<i>caelo- air, sky</i>	is <i>n.</i> "      "      " <i>m.</i> "
<i>frēno- bridle</i>	is <i>n.</i> "      "      " <i>m. or n.</i> "
<i>rastro- rake</i>	is <i>n.</i> "      "      " <i>m. or n.</i> "
<i>iōco- joke</i>	is <i>m.</i> "      "      " <i>m. or n.</i> "
<i>lōco- place</i>	is <i>m.</i> "      "      " <i>m. or n.</i> "

156 Some adjectives are deficient in gender. Thus, *měmōr- mindful*, *paupēr- earning-little*, have no neuter; *victrici- or victricē- victorious* is only fem. in the sing., only fem. or neut. in the plur.

*Some Irregular Nouns declined.*

157 *Bōu- ox* or *cow*, N. V. *bōs*, Ac. *bōuem*, G. *bōuīs*, D. *bōuī*, Ab. *bōuě*.  
Pl. N. V. Ac. *bōuēs*, G. *bōuum* or *boum*, D. and Ab. *bōbūs* or *būbūs*.

158 *Deo- God*, N. V. *Deūs*, Ac. *Deum*, G. *Deī*, D. Ab. *Deō*. Pl. N. V. *Deī*, *Diī*, more commonly *Di*, Ac. *Deōs*, G. *Deōrum* or *Deum*, D. Ab. *Deīs*, *Diīs*, more commonly *Diīs*.

159 *Dōmo- or dōmu- f., house*, N. V. *dōmūs*, Ac. *dōmum*, G. *dōmūs*, D. *dōmuī*, *dōmō*, with *dōmī at home*, Ab. *dōmū* or *dōmō*. Pl. N. V. *dōmūs*, Ac. *dōmūs* or *dōmōs*, G. *dōmuum* or *dōmōrum*, D. Ab. *dōmībūs*.

160 *Iou-pítēr- (=pater-) Jupiter*, N. V. *Iuppítēr* or *Iūpítēr*, Ac. *Iōuem*, G. *Iōuīs*, D. *Iōuī*, Ab. *Iōuě*.

161 *Iūs-iūrando- n., oath* (really two words), N. V. Ac. *iūsiūrandum*, G. *iūrīsiūrandī*, D. *iūrīsiūrandō*, Ab. *iūrēiūrandō*.

162 *Nīg- or nīu- snow*, N. V. *nīx*, Ac. *nīuem*, G. *nīuīs*, D. *nīuī*, Abl. *nīuě*. Pl. N. Ac. *nīuēs*, Ab. *nīuībūs*.

163 *Rē-publīca- common-wealth* (really two words), N. V. *res-publīcā*, Ac. *rem-publīcam*, G. D. *reī-publīcae*, Ab. *rē-publīcā*. Pl. Ac. *res-publīcās*, G. *rērum-publīcārum*, Ab. *rēbus-publīcīs*.

164 *Sēnēc- or sēn- an old man*, N. V. *sēnex*, Ac. *sēnem*, G. *sēnīs*, D. *sēnī*, Ab. *sēně*. Pl. N. V. Ac. *sēnēs*, G. *sēnum*, D. Ab. *sēnībūs*.

165 *Visi- uīs- or uī- force*, N. V. *uīs*, Ac. *uim*, G. *uīs*, D. Ab. *uī*. Pl. N. V. Ac. *uīrēs*, G. *uīrium*, D. Ab. *uīrībūs*.

*Some Foreign Proper Names declined.*

166 *Aīneīa- Aenēā- Aeneas*, N. *Aenēās*, V. *Aenēā*, Ac. *Aenēān* or -am, G. D. *Aenēae*, Ab. *Aenēā*.

167 *Aγχīσā- or -η- Anchīsā- or Anchīsē- Anchises*, N. *Anchīsēs*, V. *Anchīsē* or -ā, Ac. *Anchīsēn* or -am, G. D. *Anchīsae*, Ab. *Anchīsē* or -ā.

168 *Oρεστη- Oreste- or -ta- Orestes*, N. *Orestēs*, V. *Orestā*, Ac. *Orestēn* or -em, G. D. *Orestae*, Ab. *Orestē*.

169 *Μενανδρο- Měnandrēro- Menander*, N. *Měnandrōs* or -drūs or -dēr,

V. Měnandrě or -děr, Ac. Měnandrōn or -drum, G. Měnandrū or -dři, D. Ab. Měnandrō.

170 Πανθοο- Panthoo- *Panthus*, N. Panthūs, V. Panthū, Ac. Panthūn or Panthum, G. Panthī, D. Ab. Panthō.

171 Αθω- Athō- or Athōn- (and perhaps Athō-) *Mount Athos*, N. Athōs, Ac. Athōn Athō Athōnem (and perhaps Athōn), G. D. Athō, Ab. Athō or Athōně.

172 Δειδοο- Didoi- *Dido*, N. V. Ac. Dīdō, G. Dīdūs, D. Ab. Dīdō. Also from Dīdōn- N. V. Dīdō, Ac. Dīdōnem, &c.

173 Κωο- or Κω- Coo- *the island Cos*, N. Cōs, Ac. Coon or Cōn, G. Coī or Cō, D. Ab. Coō or Cō.

174 Παρι- or Παριδ- Pāri- or Pārid- *Paris*, N. Pārīs, V. Pārīs or Pārī, Ac. Pārim or -īn, Pāridem or -dā, G. Pāridōs or -dīs, D. Pāridī or -dī, Ab. Pāridē.

175 ΑχιλλεF- Achillēu- or -lē- *Achilles*, N. Achillēs, V. Achillē, Ac. Achillēn or -lan or -lem, G. Achilleōs -lei -lis and in the best prose Achillī, D. Achillēi or -lei or -li, Ab. Achillē.

176 ΟρφεF- Orphēu- or Orpheo- *Orpheus*, N. Orpheus, V. Orpheu, Ac. Orphēā or -eum, G. Orphēōs or -ěi or -ei or -ī, D. Orphēī or -ei or -eo, Ab. Orpheo.

177 ΙλιονεF- Iliōnēu- *Ilioneus*, N. Iliōneus, V. Iliōneu, Ac. Iliōnēā, G. Iliōnēōs or Iliōnei, D. Iliōnēi or -ei or -eo, Ab. Iliōneo.

178 ΠερσεF- Persēu- or Persē- *Perseus*, like Orphēu- : but also N. Persēs, V. Persē, Ac. Persēn, G. D. Persae, Ab. Persē or -sā.

179 Σωκρατεο- Sōcrātēs- or Sōcrātē- *Socrates*, N. Sōcrātēs, V. Sōcrātēs or -tēs or -tē, Ac. Sōcrātēn or -tem, G. Sōcrātīs or rather Sōcrātī, D. Sōcrātī, Ab. Sōcrātē.

180 Περικλεεο- Pērīclē- *Pericles*, N. Pērīclēs, V. Pērīclēs or -clē, Ac. Pērīclēā or -clem, G. Pērīclīs or rather Pērīclī, D. Pērīclī, Ab. Pērīclē.

181 Θαλητ- Thālēt- or Thālē- *Thales*, N. Thālēs, V. Thālēs or -lē, Ac. Thālētā or -tem, Thālēn or -em, G. Thālētīs Thālīs or -li, D. Thālētī or Thālī, Ab. Thālētē or Thālē.

182 Ατυ- Aty- *Atys*, N. Atŷs, V. Atŷ, Ac. Atŷn or Atym, G. Atŷōs or Atŷis or Atŷs, D. Atŷi or Atŷ, Ab. Atŷe or Atŷ.

## GENDER.

183 It has been already stated that there are two genders, masculine and feminine, and that those nouns which are of no gender are called neuter.

184 The gender may be determined partly by the meaning, partly by the suffix or termination.

*Gender determined by Meaning.*

185 Males, months,\* winds, and rivers, are generally masculine.

186 Females, countries,\* islands,\* and trees, are generally feminine.

187 Nouns undeclined, as *fās right*, *něfās wrong*, *gummi gum*; words belonging to the other parts of speech used for the time as substantives, as *hoc ipsum* 'diu' *this very word* 'diu'; sentences used as substantives; and the produce of trees, are generally neuter.

188 Many substantives denote both the male and female, and are therefore called *common*: as, *sacerdōt-priest* or *priestess*. These are for the most part really adjectives.

189 Sometimes there are two different words or two different terminations, one for the male, the other for the female: as, *tauro-bull*, *vacca-cow*; *ěquo-horse*, *ěqua-mare*.

190 At other times the natural gender of animals is forgotten for a fanciful gender. Thus, the words *ulpe-fox*, *căni- or căne-dog*, *ănăt-duck*, are generally considered to be feminine. On the contrary, *ansér-goose*, *lěpōs-hare*, are masculine. Those words which under one grammatical gender are applied to both male and female are called *epicenes*. If the real gender must be noticed, the words *măs-male*, and *fěmīna-female*, are added.

\* The names for the months are really adjectives agreeing with the masculine noun, *mensi* 'month,' understood. The names of countries and islands are also often adjectives agreeing with the feminine nouns, *terra* 'land,' and *insula* 'island.' So the names of ships (*naui*-understood) and plays (*fabula*-understood) are treated as feminines.

### Gender determined by Suffixes.

#### MASCULINE SUFFIXES.

191 The following suffixes produce masculine nouns. They are arranged alphabetically according to their last letters.

Suffix	Added to	Gives a subst. meaning	Thus from	English	Is derived	English
a*	verbs	a person	incöl-	inhabit	incöl-a-	inhabitant.
ta	—	a person	näui-	ship	näui-ta-	sailor.
čic	—	—	uort-	turn	uort-čic-	eddy.
ón	subst.	man	nás-o-	nose	Nás-ón-	Big-nose.
ón	verbs	man	bíb-	drink	bíb-ón-	tippler.
ón	verbs	—	turba-	whirl	turb-ón-	whirlwind.
ot†	verbs	act	lüd-	play	lüd-o-	play.
io†	verbs	—	flu-	flow	flu-jo-	river.
ülo†	verbs	little	tüm-e-	swell	tüm-ülo-	mound.
ülo†	nouns	little	föco-	fire	föc-ülo-	a little fire.
cülo†	nouns	little	frätér-	brother	fräter-cülo-	little brother.
ino†	—	little	—	—	äs-ino-	ass.
ero	—	little	—	—	nüm-ero-	number.
téro†	verbs	means	cöl-	cut, dig	cul-téro-	ploughshare.
to‡	verbs	one —ed	légä-	depute	légä-to-	deputy.
ör	verbs	state	tíme-	fear	tím-ör-	fear.
tör	verbs	man	ära-	plough	ära-tör-	ploughman.
tör	subst.	man	iänua-	gate	iän-tör-	gatekeeper.
tu§	verbs	—ing	audi-	hear	audi-tu-	hearing.

192 It would be a useful exercise to collect examples of each suffix. Thus, for the suffix *a*, from verbs, denoting a person :

conulu-a-	<i>a messmate or guest</i> , from cön <i>together</i> and uļu- <i>live</i> .
aduěn-a-	<i>a stranger</i> , , , äd <i>to</i> and uěn- <i>come</i> .
scrib-a-	<i>a secretary</i> , , , scrib- <i>write</i> .
parrícid-a-	<i>a parricide</i> , , , pätér- <i>father</i> and caed- <i>slay</i> .
transfüg-a-	<i>a deserter</i> , , , trans <i>across</i> and füg- <i>fly</i> .
caelícöl-a-	<i>heaven-inhabiting</i> , , , caelo- <i>sky</i> and cöl- <i>inhabit</i> .
ignígěn-a-	<i>fire-born</i> , , , igni- <i>fire</i> and gěn- <i>produce</i> .

\* Words of this class may perhaps be considered as common, but the masculine is generally meant.

† See the neuter suffixes.

‡ These are really masculine participles.

§ These are often called supines.

## FEMININE SUFFIXES.

Suffix	Added to	Gives a subst. meaning	Thus from	English	Is derived	English
a	verbs	act	fūg-	<i>fly</i>	fūg-a-	<i>flight.</i>
a	male	female	hospič-	<i>stranger</i>	hospič-a-	<i>female stranger.</i>
ia	subst.	collective	fāmūlo-	<i>slave</i>	fāmūl-ia-	<i>family.*</i>
ia	people	a country	Gallo-	<i>a Gaul</i>	Gall-ia-	<i>Gallia.</i>
ia	adj.	quality	mīšero-	<i>wretched</i>	mīšer-ia-	<i>wretchedness.</i>
ītia	adj.	quality	āmīco-	<i>friendly</i>	āmīc-ītia-	<i>friendship.</i>
ēla	verbs	act	quēr-(r.)	<i>complain</i>	quēr-ēla-	<i>complaint.</i>
ēla	subst.	state	client-	<i>vassal</i>	client-ēla-	<i>vassalage.</i>
tēla	verbs	act	tue- (r.)	<i>protect</i>	tū-tēla-	<i>protection.</i>
ūla	nouns	little	ānīma-	<i>breath</i>	ānīm-ūla-	<i>little breath.</i>
cūla	nouns	little	sōrōr-	<i>sister</i>	sōrōr-cūla-	<i>little sister.</i>
ma	verbs	act		<i>speak</i>	fā-ma-	<i>report.</i>
īna	—	—	pāte-	<i>be spread</i>	pāt-īna-	<i>dish.</i>
īna	male	female	rēg-	<i>king</i>	rēg-īna-	<i>queen.</i>
īna	verbs	act	ru-	<i>rush</i>	ru-īna-	<i>downfall</i>
bra	verbs	—	lāte-	<i>lie hid</i>	lātē-bra-	<i>hiding-place.</i>
ēra	—	—	pāte-	<i>be spread</i>	pāt-ēra-	<i>bowl.</i>
ūra	verbs	act	fīg-	<i>model</i>	fīg-ūra-	<i>shape.</i>
tūra†	verbs	act	pīg-	<i>paint</i>	pīc-tūra-	<i>painting.</i>
ta	verbs	act	uiu-	<i>live</i>	uiu-ta-	<i>life.</i>
ta	adj.	quality	iūuēni-	<i>young</i>	iūuen-ta-	<i>youth.</i>
īci	-tōr‡	female	uic-tōr-	<i>conqueror</i>	uictr-īci-	<i>conqueress.</i>
e	verbs	act	fīd-	<i>trust</i>	fīd-e-	<i>faith.</i>
ītie	adj.	quality	tristi-	<i>sad</i>	trist-ītie-	<i>sadness.</i>
ti	verbs	act	mōr- (r.)	<i>die</i>	mōr-ti-	<i>death.</i>
dōn	verbs	quality	dulce-	<i>be sweet</i>	dulcē-dōn-	<i>sweetness.</i>
gōn	verbs	act	ōrī- (r.)	<i>rise</i>	ōrī-gōn-	<i>origin.</i>
tūdōn	adj.	quality	longo-	<i>long</i>	longi-tūdōn-	<i>length.</i>
iōn§	verbs	act	ōpīna- (r.)	<i>fancy</i>	ōpīn-iōn-	<i>opinion.</i>
tiōn	verbs	act	dīc-	<i>speak</i>	dīc-tiōn-	<i>speaking.</i>
tāt	nouns	quality	ciui-	<i>citizen</i>	ciuč-tāt-	<i>citizenship.</i>
tūt	nouns	quality	seruo-	<i>slave</i>	seruč-tūt-	<i>slavery.</i>

\* Literally, 'a slave-gang.'

† Perhaps more immediately from nouns in *tōr*, as from *pictōr*- 'painter,' *pictūra*- 'painting.'‡ *i. e.* a substantive in *tor*.

|| See Appendix II.

§ But *-iōn* as a suffix of material objects is masculine, as:

iōn	verbs	little	pūg-	<i>pierce</i>	pūg-iōn-	<i>dagger</i>
—	subst.	little	cāballo-	<i>horse</i>	cāball-iōn-	<i>hippocampus</i>

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## NEUTER SUFFIXES.

Suffix	Added to	Gives a subst. meaning	Thus from	English	Is derived	English
li*	subst.	—	ān̄ima-	life	ān̄mā-li-	animal.
ri*	subst.	—	puluīno-	cushion	puluīnā-ri-	shrine.
ěn	verbs	—	ungu-	anoint	ungu-ěn-	ointment.
měn†	verbs	instrument	těg-	cover	teg-měn-	covering.
o	verbs	—	iüg-	yoke	iüg-o-	yoke.
io	verbs	act, &c.	gaude-	rejoice	gaud-io-	joy.
ňtio	nouns	—	seruo-	slave	seru-ňtio-	slavery.
ňlo	verbs	instrument	iäc-	throw	iäc-ňlo-	dart.
ňlo	nouns	little	paulo-	a little	paul-ňlo-	a very little.
bülo†	verbs	instrument	uěna-	hunt	uěnā-bülo-	hunting-spear
bülo†	subst.	instrument	tüs-	incense	tüř-bülo-	censer.
cülo‡	verbs	instrument	uěh-	carry	uěh-čülo-	carriage.
cülo	nouns	little	öpěs-	work	öpus-čülo-	a little work.
ýno	—	—	rěg-	king	reg-no-	royal power.
ěro	verbs	instrument	scalp-	scratch	scalp-ro-	graving-tool.
b'ro†	verbs	instrument	cěr-	sift	cři-bro-	sieve.
c'ro‡	verbs	instrument	sěpěl-	bury	sěpul-cro-	burial-place.
t'ro	verbs	instrument	räd-	scrape	ras-tro-	rake.
to	verbs	thing done	lěga-	leave	lěgā-to-	legacy.
to	trees	collective	arbōs-	tree	arbus-to-	vineyard.
ěto	trees	collective	quercu-	oak	querc-ěto-	oak-grove.
ento	verbs	—	ungu-	anoint	ungu-ento-	ointment.
mento	verbs	instrument	orna-	equip	ornā-mento-	equipment.
ěř§	verbs	—	it- or i-	go	it-ěr-	route.
ňněr	verbs	—	it- or i-	go	it-ňněr-	route.
ňr	verbs	—	fulg-	shine	fulg-ňr-	lightning.
čs	verbs	—	gěn-	produce	gěn-ěs-	race, birth.
ňs	verbs	—	frig-e-	be cold	frig-ňs-	cold.
ňnös	verbs	—	fäc-	do	fäc-ňnös-	deed.

195 The tables of suffixes here given are far from sufficient to determine the gender of all words. Indeed, some of the suffixes

\* These are really neuter adjectives, and the two suffixes are closely related; *puluīnāri-* being preferred to *puluīnāli-* because the word has already got an *l*.

† *bülo* and *b'ro* are probably the same suffix, the latter being preferred after a preceding *l*. See Appendix II.

‡ The same may be said of *cülo* and *c'ro*, and perhaps *t'ro*.

§ But *ěs*, *ňs*, *ňs*, *ňs*, together with *ěr*, *är*,  *ör*, *ňr* and *ňt*, are mere varieties of the same suffix. So also *ňněr*, *ňnös*, *ňnör*, &c. are of one origin. Compare the last three with the Greek *τεμενετ-* ‘sacred ground.’

|| More strictly *ecto*, the first syllable of which is the diminutival *ec*, see § 207. 1. Indeed the form *ecto* is preserved in *uirecto- n.*, *cärecto- n.*

¶ See Appendix II.

will be found common to the masculine and neuter tables: as, *o*, *io*, *ulo*, *no*, *ero*, *tero*, *to*.

195.1 Suffixes which denote an abstract quality or act are at times used in the sense of collective nouns, as from

ěquīta- <i>ride</i> ,	ěquītā-tu- <i>m.</i> , a body of <i>riders</i> , <i>cavalry</i> .
Itălo- <i>an Italian</i> ,	Ităl-ia- <i>the body of Italians, Italy</i> .
sěqu- (r.) <i>follow</i> ,	sec-ta- <i>a body of followers, a school</i> .
gěn- <i>produce</i> ,	gen-ti- or gent- <i>a race</i> .
multo- <i>many</i> ,	multī-tüdōn- <i>a multitude, a mob</i> .
lěg- <i>choose</i> ,	lěg-iōn- <i>picked men, a legion</i> .
cīui- <i>citizen</i> ,	cīui-tăt- <i>a body of citizens, a state</i> .
nōbīli- <i>noble</i> ,	nōbīli-tăt- <i>a body of nobles, a nobility</i> .
iňuěni- <i>young</i> ,	iňuen-tüt- <i>a body of young men, youth</i> .
consūl- <i>consult</i> ,	consil-io- <i>n.</i> , <i>a body of persons consulting</i> .

196 It will be observed that a large number of substantives in *a* are feminine. But the rule is far from universal; as may be seen in the masculines: Belga- *a Belgian*, Sulla- *the Roman dictator*, Matrōna- *m. the river Marne*, Hadria- *the Adriatic*, nauta- *sailor*, incōla- *inhabitant*.

197 The nouns in *i* occasion much trouble. The majority are feminine, but the exceptions are numerous. These may perhaps be remembered by the following acrostic:

M ascūlīnī gěněris crīni-  
 A mni-\* axi- fūni-\* fini-\*  
 S enti-\* denti- calli-\* colli-  
 C auli- fasci- fusti- folli-  
 V t'ri- uent'ri- uermi- assi-  
 L ēni- posti- torri- cassi-  
 I gni- imb'ri- pisci- ponti-  
 N ātāli- uecti- fonti- monti-  
 E nsi- mensi- pāni-\* orbi-  
 S angui- angui-\* ungui- corbi-.

197.1 Lat. c.f.	Nom.	English.	Lat. c.f.	Nom.	English.
amni-	amnīs	river	axi- or	axīs or	axle or
anguī-	anguīs	snake	assi-	assīs	pole
assi-	as	unit	calli-	callīs	path

\* Many e'en of these, as fīni-,  
 Are also gěněris fěmīnī.

Lat. c.f.	Nom.	English.	Lat. c.f.	Nom.	English.
cassi- ( <i>pl.</i> )	cassēs	<i>net</i>	mensi-	mensīs	<i>month</i>
cauli-	caulīs	<i>stalk</i>	monti-	mons	<i>mountain</i>
colli-	collīs	<i>hill</i>	nātali-	nātālis	<i>birthday</i>
corbi-	corbīs	<i>basket</i>	orbi-	orbīs	<i>round</i>
crini-	crinīs	<i>band of hair</i>	pāni-	pānīs	<i>loaf</i>
ensi-	ensīs	<i>sword</i>	pisci-	piscīs	<i>fish</i>
fasci-	fascīs	<i>bundle</i>	ponti-	pons	<i>bridge</i>
fini-	finīs	<i>end</i>	posti-	postīs	<i>door-post</i>
folli- ( <i>pl.</i> )	folles	<i>bellows</i>	sanguī-†	sanguīs	<i>blood</i>
denti-	dens	<i>tooth</i>	senti-	sentīs	<i>thorn</i>
fonti-	fons	<i>spring</i>	torri-	torrīs	<i>brand</i>
fūni-	fūniś	<i>rope</i>	uecti-	uectīs	<i>pole</i>
fusti-	fustīs	<i>club</i>	uentēri-	uentērī	<i>belly</i>
igni-	ignīs	<i>fire</i>	uermi-	uermīs	<i>worm</i>
imbēri-	imbērī	<i>shower</i>	ungui-	unguīs	<i>nail</i>
lēni-*	lēnīs	<i>wine-press</i>	ūtēri-	ūtērī	<i>skin.</i>

## FORMATION AND GENDER OF DIMINUTIVES.

198 Diminutives denote strictly small size, but are also used to denote sometimes contempt, sometimes affection.

198.1 The gender of a diminutive is the same as that of the noun from which it is formed: as, frātēr- m. *brother*, frātercūlo- m. *little brother*; cōrōna- f. *a circular wreath or chaplet*, cōrolla- f. *a small chaplet*; corpōs- n. *body*, corpuscūlo- n. *a small body*.

199 Hence the gender of a diminutive will often assist the memory to the gender of the primitive or word from which it is derived. Thus tūber-cūlo- n. *a little bump* proves that tūbēr- *bump* is neuter.

200 If the noun be of the first or second declension, that is, if it end in *a* or *o*, the diminutive ends in *ūla* or *ūlo* (older form *ēla*, *ēlo*). Thus from ānīma- *breath* or *life*, dim. ānīmūla-.

201 If the letter before *o* and *a* be *u*, *e* or *i*, *ōlo* and *ōla* are preferred. Thus from seruo- *slave*, linea- *line*, seruōlo-, lineaōla- are derived.

202 If the letter before *a* and *o* be an *r*, *l*, or *n*, a contraction gene-

\* Lēni- = ληνο-, whence *Lenaeus* 'the God of the wine-press, Bacchus.'

† Hence nom. *sanguīs*, acc. *sanguēm*, Inscr. Or. 2270, 5054, the diminutive *sanguī-cūlo* m., and the adj. *ex-sanguī* 'bloodless.' Otherwise *sanguīn-*, nom. *sanguīs*, &c. is in use.

rally takes place producing a termination *lla* or *lo*. Thus from *puěra*- *girl*, *čculo*- *eye*, *uino*- *wine*, are derived (*puěrěla*-) *puella*-*f.*, (*čcelulo*-) *čcello*-*m.*, (*uinulo*-) *uillo*-*n.*

203 If the letter before *a* or *o* was an *l*, and that *l* was itself preceded by a long vowel or diphthong, the diminutive ends in *xilla* or *xillo*. Thus *ala*- *wing*, *axilla*- *armpit*; *mala*- *jaw*, *maxilla*-; *paulo*-*n.* *little*, *pauxillo*-*n.*; *palo*-*m.* *stake*, *paxillo*-*m.*; *talo*-*m.* *angle*, *taxillo*-*m.*; *uelo*-*n.* *sail*, *uxillo*-*n.* *flag*.\*

204 If the noun be not of the first or second declension, the diminutive generally ends in *čula* or *čulo* (older form *čela*, *čelo*). Thus from *cani*-*f.* *dog*, *fratér*-*m.* *brother*, *genu*-*n.* *knee*, *spe*-*f.* *hope*, are derived *cánicula*-*f.*, *fráterčulo*-*m.*, *géniculo*-*n.*, *spécula*-*f.*

205 But if the noun end in *c* or *g*, *t* or *d*, the form *čla* or *člo* is generally preferred. Thus from *cornic*-*f.* *crow*, *rēg*-*m.* *king*, *čapút*-*n.* *head*, *lápíd*-*m.* *stone*, are derived *cornicčla*-*f.*, *rēgčulo*-*m.*, *čapitčlo*-*n.*, (*lápídčlo*- contracted into) *lápillo*-*m.*

206 If the noun end in *ón* or *ón*, the *o* is changed into *u*. Thus from *hómón*-*m.* *man*, *ratión*-*f.* *account*, are derived *hómuncčlo*-*m.*, *ratiuncčla*-*f.*

206.1 If the noun end in any of the five terminations *os*, *or*, *os*, *or*, *es*, this syllable becomes *us*. Thus from *rūmōs*- or *rūmōr*-*m.* *report*, *arbōs*- or *arbōr*-*f.* *tree*, *čpēs*-*n.* *work*, are derived *rūmuscčlo*-*m.*, *arbuscčla*-*f.*, *čpuscčlo*-*n.*

207 These rules for forming diminutives are applicable to adjectives also: as, *paupér*- *poor*, *paupercčlo*-; *míšero*- *wretched*, *misello*-; *úno*- *one*, *ullo*-; *moli*- *soft*, *mollíčulo*-; *paruo*- *little*, *paručlo*-; *aureo*- *golden*, *aurečlo*-.

207.1 Diminutives are also formed by the addition of suffixes *čc* or *ic*, *e* or *i*, and *u*.† Thus from *sěn*- *an old man* (which forms ac. *sěnem*, gen. *sěnís*, &c.) comes *sěn-čc*- *a little old man* (with nom. *sěnex*). Many of these diminutives have wholly superseded the primitives whence they were derived, so that the latter have disappeared: as, *čul-čc*-*m.* *gnat*, *cím-čc*-*m.* *bug*, *půl-čc*-*m.* *flea*, *sál-čc*-*f.* *willow*, *rád-ic*-*f.* *root*, *torqu-i*- or *torqu-e*-*f.* *twisted chain*, *čp-i*-*f.* *bee*, *čn-u*-*f.* *old woman*, *čc-u*-*f.* *needle*, *mán-u*-*f.* *hand*, *gén-u*-*n.* *knee*.

\* In these nouns a guttural has probably been lost before the *l*. Comp. *paruo*- 'few,' and *těla*- 'web' from *tex*- 'weave.'

† These suffixes correspond to our English suffixes *ock*; *ie* or *ee*; *ew*, *ue*, and *ow*: as seen in *hillock*, *bullock*; *lassie*, *knee*, *tree*; *shrew*, *crew*; *clue*; *sparrow*, *willow*, *crow*. See Phil. Soc. vol. iii.

207.2 A diminutival suffix *leo* also occurs. Thus from *ēquo-* or *ēco-* *horse*, *ēcūleo-*. So also there are *ācūleo-* m. *a sting*, *mal-leo* m. *a mallet*. Probably *deo* in *hordeo-* or *fordeo-* *barley* is virtually the same suffix, added to the root *far-* *spelt*.

207.3 Diminutives may be formed from diminutives: as *cista-* *a box*, *cistūla-* *a little box* or *casket*, *cistella-* *a little casket*, *cistellūla-* *a very little casket*. So from *ōculo-* *an eye* (itself formed from an obsolete *ōco-)\** come *ōcello-* *a little eye*, and *ōcellūlo-* *a dear little eye*.

208 The feminine diminutives in *io* declined like neuters, as *Glȳcērio-* N. *Glȳcērium*, from *Glȳcēra-* *Sweet one*, belong to the Greek language.

209 To the same language belong the masculine diminutives in *isco* and *astēro*: as, *Sȳrisko-* N. *Sȳriscūs* *little Syrus*, *părāsítastēro-* *a little parasite*.

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210 Many adjectives are used as substantives, the real substantive being understood. Thus:

Mědīcīna-, arti- *art* understood, *the art of healing*.  
 Arithmētīca-, arti- *art* understood, *the art of numbers*.  
 Mědīcīna-, tāberna- *shop* understood, *the doctor's shop*.  
 Agnīna-, cárōn- *flesh* understood, *lamb's flesh, lamb*.  
 Bellōna-, dea- *goddess* understood, *the goddess of war*.  
 Afrīca-, terra- *land* understood, *the land of the Afri*.  
 Annōna-, cōpia- *supply* understood, *the year's supply*.  
 Cörōna-, uitta- *fillet* understood, *circular fillet, chaplet*.  
 Compēd-, cátēna- *chain* understood, *foot-chain, fetter*.  
 Mānīca-, cátēna- *chain* understood, *hand-chain, hand-cuff*.  
 Annāli-, librō- *book* understood, *year-book*.  
 Nātali-, die- *day* understood, *birth-day*.  
 Děcembēri-, mensi- *month* understood, *the tenth month (from March), December*.  
 Stātuārio- m. *(a man) of statues, a sculptor*.  
 Praetōrio- n. *(the place) of the praetor, the general's tent*.  
 Grānārio- n. *(the place) for grain, granary*.  
 Ouilli- n. *(the place) for sheep, sheep-fold*.

210.1 Such compounds in *io* as *trienn-*io*-* n. (from *tri-* *three*, *anno-* *year*) *a space of three years*, *interlūn-*io*-* n. (from *intēr* *between*,

\* Compare *okko-* or *oσσo-* and the German *auge*.

*lūna-moon) the time when no moon is visible, are probably in origin neuter adjectives.*

## ADJECTIVES.

211 Adjectives are declined like substantives.

212 Adjectives with crude forms in *o* for the masculine and neuter, in *a* for the feminine, are often called adjectives of three terminations.

213 *Bōno- m. and n., bōna- f. good.*

Singular.			Plural.		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> bōnūs	bōnā	bōnum	<i>N.</i> bōnī	bōnae	bōnā
<i>V.</i> bōnē	bōnā	bōnum	<i>V.</i> bōnī	bōnae	bōnā
<i>Ac.</i> bōnum	bōnam	bōnum	<i>Ac.</i> bōnōs	bōnās	bōnā
<i>G.</i> bōnī	bōnae	bōnī	<i>G.</i> bōnōrum	bōnārum	bōnōrum
<i>D.</i> bōnō	bōnae	bōnō	<i>D.</i> bōnīs	bōnīs	bōnīs
<i>Ab.</i> bōnō	bōnā	bōnō	<i>Ab.</i> bōnīs	bōnīs	bōnīs

214 *Atēro- m. and n., ātēra- f. black.*

Singular.			Plural.		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> ātēr	ātrā	ātrum	<i>N.</i> ātrī	ātrae	ātrā
<i>V.</i> ātēr	ātrā	ātrum	<i>V.</i> ātrī	ātrae	ātrā
<i>Ac.</i> ātrum	ātram	ātrum	<i>Ac.</i> ātrōs	ātrās	ātrā
<i>G.</i> ātrī	ātrae	ātrī	<i>G.</i> ātrōrum	ātrārum	ātrōrum
<i>D.</i> ātrō	ātrae	ātrō	<i>D.</i> ātrīs	ātrīs	ātrīs
<i>Ab.</i> ātrō	ātrā	ātrō	<i>Ab.</i> ātrīs	ātrīs	ātrīs

215 *Aspēro- m. and n., aspēra- f. rough.*

Singular.			Plural.		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> aspēr	aspērā	aspērum	aspērī	aspērae	aspērā
<i>V.</i> aspēr	aspērā	aspērum	aspērī	aspērae	aspērā
<i>Ac.</i> aspērum	aspēram	aspērum	aspērōs	aspērās	aspērā
<i>G.</i> aspērī	aspērae	aspērī	aspērōrum	aspērārum	aspērōrum
<i>D.</i> aspērō	aspērae	aspērō	aspērīs	aspērīs	aspērīs
<i>Ab.</i> aspērō	aspērā	aspērō	aspērīs	aspērīs	aspērīs

216 Adjectives with crude form in *i* are often called adjectives of two terminations.

217

Tristi- *bitter.*

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> trist̄s	trist̄s	trist̄s	<i>N.</i> trist̄s	trist̄s	trist̄s
<i>V.</i> trist̄s	trist̄s	trist̄s	<i>V.</i> trist̄s	trist̄s	trist̄s
<i>Ac.</i> tristem	tristem	trist̄s	<i>Ac.</i> trist̄s or -ēs	trist̄s or -ēs	trist̄s
<i>G.</i> trist̄s	trist̄s	trist̄s	<i>G.</i> tristium	tristium	tristium
<i>D.</i> trist̄i	trist̄i	trist̄i	<i>D.</i> trist̄ib̄s	trist̄ib̄s	trist̄ib̄s
<i>Ab.</i> trist̄i	trist̄i	trist̄i	<i>Ab.</i> trist̄ib̄s	trist̄ib̄s	trist̄ib̄s

218

Ac̄eri- *sharp.*

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> āc̄er or āc̄ris	āc̄ris	āc̄ris	āc̄rēs	āc̄rēs	āc̄riā
<i>V.</i> āc̄er or āc̄ris	āc̄ris	āc̄ris	āc̄rēs	āc̄rēs	āc̄riā
<i>Ac.</i> ācrem	ācrem	āc̄rē	āc̄ris or āc̄rēs	āc̄ris or -āc̄rēs	āc̄riā
<i>G.</i> āc̄ris	āc̄ris	āc̄ris	āc̄rium	āc̄rium	āc̄rium
<i>D.</i> āc̄rī	āc̄rī	āc̄rī	āc̄rib̄s	āc̄rib̄s	āc̄rib̄s
<i>Ab.</i> āc̄rī	āc̄rī	āc̄rī	āc̄rib̄s	āc̄rib̄s	āc̄rib̄s

218.1

Cēl̄eri- *quick.*

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> cēl̄er or cēl̄eris	cēl̄eris	cēl̄erē	<i>N.</i> cēl̄erēs	cēl̄erēs	cēl̄eriā
	cēl̄eris				
<i>V.</i> cēl̄er or cēl̄eris	cēl̄eris	cēl̄erē	<i>V.</i> cēl̄erēs	cēl̄erēs	cēl̄eriā
	cēl̄eris				
<i>Ac.</i> cēl̄erem	cēl̄erem	cēl̄erē	<i>Ac.</i> cēl̄eris or cēl̄eris or	cēl̄erēs	cēl̄eriā
			cēl̄erēs	cēl̄erēs	
<i>G.</i> cēl̄eris	cēl̄eris	cēl̄eris	<i>G.</i> cēl̄erum	cēl̄erum	cēl̄erum
<i>D.</i> cēl̄erī	cēl̄erī	cēl̄erī	<i>D.</i> cēl̄erib̄s	cēl̄erib̄s	cēl̄erib̄s
<i>Ab.</i> cēl̄erī	cēl̄erī	cēl̄erī	<i>Ab.</i> cēl̄erib̄s	cēl̄erib̄s	cēl̄erib̄s

219 Adjectives with one crude form in a consonant, and another in *i*, form the singular chiefly from the former, the plural from the second : as,

Praesenti- or praesent- *present.*

<i>Singular.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> praesens	praesens	praesens
<i>V.</i> praesens	praesens	praesens
<i>Ac.</i> praesentem	praesentem	praesens
<i>G.</i> praesentis	praesentis	praesentis
<i>D.</i> praesentī	praesentī	praesentī
<i>Ab.</i> praesentī or -tē	praesentī or -tē	praesentī or -tē

<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> praesentēs	praesentēs	praesentiā
<i>V.</i> praesentēs	praesentēs	praesentiā
<i>Ac.</i> praesentīs or -tēs	praesentīs or -tēs	praesentiā
<i>G.</i> praesentium	praesentium	praesentium
<i>D.</i> praesentibūs	praesentibūs	praesentibūs
<i>Ab.</i> praesentibūs	praesentibūs	praesentibūs

219.1 Nouns in *tōr* are often used as masculine adjectives; nouns in *trīci* or *tric* as feminine adjectives, and also in the plural as neuter adjectives.

*Victōr- and uictrīci- or uictrīc- conquering.*

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> uictōr	uictrix		<i>N.</i> uictōrēs	uictrīcēs	uictrīciā
<i>V.</i> uictōr	uictrix		<i>V.</i> uictōrēs	uictrīcēs	uictrīciā
<i>Ac.</i> uictōrem	uictrīcem		<i>Ac.</i> uictōrēs	uictrīcēs	uictrīciā
<i>G.</i> uictōrīs	uictrīcīs		<i>G.</i> uictōrum	uictrīcīum	uictrīcīum
<i>D.</i> uictōrī	uictrīcī		<i>D.</i> uictōrībūs	uictrīcībūs	uictrīcībūs
<i>Ab.</i> uictōrē	uictrīcē		<i>Ab.</i> uictōrībūs	uictrīcībūs	uictrīcībūs

220 Adjectives with the crude form in a consonant are sometimes called adjectives of one termination.

221

*Vētēs- old.*

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> uētūs	uētūs	uētūs	uētērēs	uētērēs	uētērā
<i>V.</i> uētūs	uētūs	uētūs	uētērēs	uētērēs	uētērā
<i>Ac.</i> uētērem	uētērem	uētūs	uētērēs	uētērēs	uētērā
<i>G.</i> uētērīs	uētērīs	uētērīs	uētērum	uētērum	uētērum
<i>D.</i> uētērī	uētērī	uētērī	uētērībūs	uētērībūs	uētērībūs
<i>Ab.</i> uētērē or uētērē or uētērē or	uētērī	uētērī	uētērībūs	uētērībūs	uētērībūs

221.1

*Dīuīt- rich.*

<i>Singular.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> dīuēs	dīuēs	dīuēs
<i>V.</i> dīuēs	dīuēs	dīuēs
<i>Ac.</i> dīuītem	dīuītem	dīuēs
<i>G.</i> dīuītīs	dīuītīs	dīuītīs
<i>D.</i> dīuītī	dīuītī	dīuītī
<i>Ab.</i> dīuītē or dīuītī	dīuītē or dīuītī	dīuītē or dīuītī

	<i>Plural.</i>	
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> dīuítēs	dīuítēs	<i>not found.</i>
<i>V.</i> dīuítēs	dīuítēs	—
<i>Ac.</i> dīuítēs	dīuítēs	—
<i>G.</i> dīuítum	dīuítum	dīuítum
<i>D.</i> dīuítibūs	dīuítibūs	dīuítibūs
<i>Ab.</i> dīuítibūs	dīuítibūs	dīuítibūs

There is also in the poets a contracted form, dít- or diti- ; whence *N. m. f.* dís, *Ac. m. f.* dítem, &c. ; but for the neuter of the *N. V. Ac.* sing. dítě, plur. ditiā.

222

Tristiōs- or tristiōr- *more bitter.*

	<i>Singular.</i>	
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> tristiōr	tristiōr	tristiōs
<i>V.</i> tristiōr	tristiōr	tristiōs
<i>Ac.</i> tristiōrem	tristiōrem	tristiōs
<i>G.</i> tristiōrís	tristiōrís	tristiōrís
<i>D.</i> tristiōrī	tristiōrī	tristiōrī
<i>Ab.</i> tristiōrē*	tristiōrē*	tristiōrē*

	<i>Plural.</i>	
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> tristiōrēs	tristiōrēs	tristiōrā
<i>V.</i> tristiōrēs	tristiōrēs	tristiōrā
<i>Ac.</i> tristiōrēs	tristiōrēs	tristiōrā
<i>G.</i> tristiōrum	tristiōrum	tristiōrum
<i>D.</i> tristiōrībūs	tristiōrībūs	tristiōrībūs
<i>Ab.</i> tristiōrībūs	tristiōrībūs	tristiōrībūs

223 Adjectives whose crude form ends in a consonant rarely have a neuter plural.

224 Some adjectives have a crude form in *i* as well as that in *o* or *a* : as,

• břiúgo-	<i>yoked-two-together</i>	or břiúgi-
hřlāro-	<i>cheerful</i>	,, hřlāri-
imběcillo-	<i>weak</i>	,, imběcilli-
řnermo-	<i>unarmed</i>	,, řnermi-
infrēno-	<i>unbridled</i>	,, infrēni-
řněněmo-	<i>of-one-mind</i>	,, řněněmi-.

\* Seldom tristiōrī.

## 225. SUFFIXES OF ADJECTIVES.

Suffix	Added to	Gives an adjective meaning	Thus from	English	Is derived	English
aci or āc	verbs	full	fér-	<i>bear</i>	fér-āci-	<i>fruitful.</i>
ōci or ōc	verbs	full	fér-	<i>raise</i>	fér-	<i>naughty.</i>
ici or īc	nouns in tōr	female	uictōr-	<i>victorious</i>	uic-trīcī-	<i>victorious.</i>
Ydi (=ī i)	verbs	full	ulre-	<i>be green</i>	uīr-īdī-	<i>green.</i>
li or līi	verbs	fit to	nit-	<i>use</i>	ūt-īlī-	<i>useful.</i>
"	nouns	like	quo- or qua-	<i>what</i>	quā-īlī-	<i>like what, of what kind.</i>
"	nouns	of the same	tribū-	<i>tribe</i>	tribū-īlī-	<i>of the same tribe.</i>
"	nouns	full	fide-	<i>faith</i>	fide-īlī-	<i>faithful.</i>
"	nouns	belonging to	flūiū-	<i>river</i>	flūiū-īlī-	<i>belonging to a river.</i>
(ai)*	nouns	like, &c.	uirgōn-	<i>maiden</i>	uirgīn-ālī-	<i>maiden-like.</i>
bili†	verbs	fit to	āma-	<i>love</i>	āmā-bili-	<i>lovely.</i>
tilit†	nouns &c.	belonging to	āqua-	<i>water</i>	āquā-ūli-	<i>belonging to water.</i>
ri (=lī)	nouns	of, like, &c.	pueLLā-	<i>girl</i>	pueLLā-rī-	<i>girl-like.</i>
(ari)* (=ālī)	nouns	of, like, &c.	A pollōn-	<i>Apollo</i>	A pollin-ārī-	<i>of Apollo.</i>
ēri	...	state	[fac- obs.	<i>sharpen</i> ]	āc-ērī-	<i>sharp.</i>
bēri (=bīlī)†	verbs &c.	full	lūge-	<i>mourn</i>	lūgū-bērī-	<i>mournful.</i>
cēri†	verbs	fit to	uōla-	<i>fly</i>	uōlū-cērī-	<i>able to fly.</i>
estēri	nouns	belonging to	siuā-	<i>wood</i>	siuā-ūstērī-	<i>belonging to the woods.</i>
ensi	nouns	belonging to	castro-	<i>camp</i>	castr-ēnsi-	<i>belonging to a camp.</i>
*ti or ti	towns in o (n.)	belonging to	Arpīnō-	<i>Arpinum</i>	Arpīnā-ti-	<i>belonging to Arpinum.</i>
ent† or ent	verbs	—ing	flu-	<i>flow</i>	flu-entī-†	<i>flowing.</i>
ōlenti	nouns	full	ui-	<i>force</i>	ui-ōlenti-	<i>violent.</i>
esti	nouns	belonging to	cael-	<i>sky</i>	cael-esti-	<i>belonging to the sky.</i>

\* See § 233.

† See Appendix II.

† These are participles.

## SUFFIXES OF ADJECTIVES—(*continued*).

Suffix	Added to	Gives an adjective meaning	Thus from	English	Is derived	English
o	verbs	state	uin-	live		<i>alive.</i>
äaco	nouns	belonging to	Nilo-	<i>Nile.</i>		<i>of the Nile.</i>
ico	nouns	belonging to	ciui-	<i>citizen</i>		<i>of citizens.</i>
ticō	nouns	belonging to	Līgūs-	<i>a Ligurian</i>		<i>of the Ligurians.</i>
ico	verbs	ready to	cäid-	<i>fall</i>		<i>ready to fall.</i>
ido	verbs	full	tim-ido-	<i>fearful.</i>		<i>fearful.</i>
endo*	verbs	being —ed	döma-ndo-	<i>taming,</i>		<i>taming, being tamed.</i>
bundō	verbs	full	lüüi-bundō-	<i>play</i>		<i>full of play.</i>
cundō	verbs	full	irä-cundo-	<i>passionate.</i>		<i>passionate.</i>
eo	nouns	made of	oss-eo-	<i>bone</i>		<i>of bone.</i>
eo	nouns	made of	membräna-	<i>skin</i>		<i>of skin or parchment.</i>
eo	nouns, &c.	made of	ceo-	<i>ilex,</i>		<i>of ilex-wood.</i>
neo	verbs	•	ili-	<i>take out</i>		<i>select, excellent.</i>
io	nouns	belonging to	ex-im-	<i>king</i>		<i>royal.</i>
io	name	belonging to	reg-	<i>Romulus</i>		<i>name of a Roman gens.</i>
io	nouns	belonging to	Römülo-	<i>tribune</i>		<i>of the tribunes.</i>
icio	participles	that has been —ed	tribüno-	<i>made</i>		<i>artificial.</i>
icio	praenomen	—son†	fact-icio-‡	<i>Servius</i>		<i>name of a Roman gens.</i>
ilio	nouns	dealing in	Seriu-	<i>statue</i>		<i>of statues, a sculptor.</i>
rio	nouns	belonging to	stätua-	<i>coal</i>		<i>coal-(merchant).</i>
(ärio)§	adj.	diminutive	carbōn-	<i>long</i>		<i>rather long.</i>
ülo	adj.	diminutive	long-ülo-	<i>believe</i>		<i>rather credulous.</i>
ülo	verbs	diminutive	creatülo-	<i>longer</i>		<i>rather long.</i>
cilo	adj.		longiös-			

\* These are participles.  
† For quantity compare *th*

that was  
7. 8. 24.

y a patronymic became  
|| See Appendix II.

in permanent surname, 1  
See 2 234.

like our Johnson, &c.

imō, ūmo	prep.	most	pro-	primo-*
issūmo	adj.	most	long-	long-issūmo-
no, ūno	...	state	[ple- -obs.	plē-no-
no, ūno (āno)†	nouns	belonging to	Rōma-	Rōmā-no-
tāno	nouns	belonging to	mont-	mont-āno-
Yno	towns	belonging to	Oasca-	Osci-tāno-
tīno	nouns	made of	fāgo-	fāg-īno-
(īno)‡	nouns	belonging to	crās	cras-tīno-
terno	nouns	belonging to	ansēr-	ansēr-īno-
turno	nouns	belonging to	aeu-	aeu-terno-§
ēro	verbs	belonging to	diū-	diū-turno-
cēro (=cēri) <sup>1</sup>	prep.	state	in-tāg-ēro-	in-tāg-ēro-
tēro	adj. or prep.	of two	sūp-ēro-	sūp-ēro-
ōso	nouns	belonging to	lūd-ēro-	lūd-ēro-
cōsōl	verbs	of two	quo-	ū-tēro-
tol	—ed	belonging to	āqua-	āqu-ōsō-
to	nouns	provided with	bello-	bellī-cōsō-
ento	...	full	āma-	āmā-to-
ōlento	nouns	full	cornū-	cornū-to-
cīlento	verbs	fit to	to-	cru-ento-
uo	verbs	state	ui-	ui-ōlento-
iuo	verbs	state	ēs-*	es-cūlento-
tīuo	verbs	male agent	uāca-	uāc-uo-
tōr	adj.	more	ūcā-	ūcī-uo-
iōs			fūgī-	fūgī-thūo-
			uic-	uic-tōr-
			long-	long-īos-

\* Instead of *pro-imō*.

† See § 231.

|| These are called participles. See the Verbs.

¶ See Appendix II.

‡ See § 230.

§ Contracted into *aeterno*.¶ Of *crū-ōr*, *crū-ōdō*.

226 Of these suffixes many are closely connected: as, *āc* and *ōc*; *li*, *ri*, and *rio*; *bili* and *bēri*; *estri* and *estī*; *ūco*, *īuo*, *uo*, and *io*, from verbs; *ōso* and *cōso*, &c.

227 In adding the suffixes, the last vowel of the preceding word must not be neglected. Thus, with the suffix *īno* or *no*, the following derivatives are formed:

Rōma-	<i>Rome</i> ,	Rōmā-no-	<i>of Rome</i> .
pōmo-	<i>apple</i> , &c.,	Pōmō-na-	<i>(goddess) of fruit</i> .
māri-	<i>sea</i> ,	mārī-no-	<i>of the sea</i> .
trību-	<i>tribe</i> ,	trībū-no-	<i>(commander) of a tribe, tribune</i> .
ēge-	<i>(verb) want</i> ,	ēgē-no-	<i>in want</i> .

228 Or, with a slight change:

dīuo-	<i>a god</i> ,	dīuino-	<i>belonging to a god</i> .
uīpēra-	<i>a viper</i> ,	uīpērīno-	<i>belonging to a viper</i> .

229 And, lastly, since *o* is readily interchanged with *a*:

Pompeio-	<i>Pompey</i> ,	Pompeiā-no-	<i>belonging to Pompey</i> .
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230 Now, as by far the greater number of Latin nouns end in *a* or *o*, and the latter itself is often changed to *a*, the result was, that of the adjectives formed with the suffix *īno* or *no*, a large majority were found to end in *āno*. Hence *āno* was itself mistaken for a suffix, and from *mont*- *mountain* was formed *montāno-* *belonging to the mountains*, &c.

231 Again, as the nouns ending in *o* or *a*, when the suffix *īno* is added, often suffer a contraction so as to form adjectives in *īno*, and as the same termination resulted from adding the same suffix to nouns in *i*, the consequence was that *īno* was mistaken for a suffix. Hence from *ansēr*- *goose* was formed *ansērīno-* *belonging to a goose*, &c.

232 Similarly, with the suffix *li*, or after a preceding *l*, *ri* are formed:

ancōra-	<i>anchor</i> ,	ancōrā-li-	<i>of the anchor</i> .
puella-	<i>girl</i> ,	puellā-ri-	<i>girl-like</i> .
flūuiō-	<i>river</i> ,	flūuiā-li-	<i>of the river</i> .
pōpūlo-	<i>state</i> ,	pōpūlā-ri-	<i>of the same state</i> .
cīui-	<i>citizen</i> ,	cīui-li-	<i>like a citizen</i> .
trību-	<i>tribe</i> ,	trībū-li-	<i>of the same tribe</i> .
fīde-	<i>faith</i> ,	fīdē-li-	<i>faithful</i> .

233 Again, of adjectives so formed, the greater number will be

found to end in *āli* or *āri*. Hence these were mistaken for suffixes; and, accordingly, from cāpūt- *head*, uirgōn- *maid*, rēg- *king*, &c. were formed cāpūt-āli-, uirgōn-āli-, rēg-āli-.

234 In the same way *ārio* was supposed to be a suffix in place of *rio*, and from carbōn- *coal* was formed carbōn-ārio- *coal-dealer*.

235 Adjectives are also formed as follows:—*a.* By prefixing a particle to a substantive: as,

from *in not*, genti- or gent- *nature*, in-genti- *unnatural*, immense.

„ sē *apart*, cord- *heart*, sē-cord- *senseless*.

„ sē *apart*, cūra- *care*, sē-cūro- *unconcerned*.

„ cōn *together*, mūni- *share*, com-mūni- *common*.

236 *b.* By prefixing a substantive or adjective to a substantive: as,

from cāpēro- *goat*, pēd- *foot*, cāpři-pēd- *goat-footed*.

„ [quādr-] *four*, pēd- *foot*, quādrū-pēd- *four-footed*.

„ centum *hundred*, mānu- *hand*, centi-māno- *hundred-handed*.

„ magnō- *great*, ānímo- *mind*, magn-ānímo- *great-minded*.

„ mīsēro- *wretched*, cord- *heart*, mīsēři-cord- *tender-hearted*.

237 *c.* By prefixing a particle to an adjective: as,

from *in not*, ūtīli- *useful*, ūtīli- *useless*.

„ pēr *thorough*, magnō- *great*, per-magnō- *very great*.

„ prae-*preeminently*, clāro- *bright*, prae-clāro- *very illustrious*.

238 *d.* By prefixing a substantive, adjective, or particle to a verb: as,

from tūba- *trumpet*, cān- *sing*, tūbī-cěn- *trumpeter*.

„ parti- *part*, cāp- *take*, parti-cěp- *partaking*.

„ cárōn- *flesh*, uōra- *devour*, carnī-uōro- *flesh-eating*.

„ [běno-] *good*, gěn- *produce*, běni-g'no-\* *generous*.

„ mālo- *bad*, dīc-† *speak*, māli-dīco- *abusive*.

„ dē *down*, sěd- *sit*, dē-sěd- *slothful*.

„ cōm *with*, [it- *obs.*, go] cōm-ít- *accompanying*.

239 Adjectives are also formed from prepositions. See the table of words derived from prepositions, § 838.

### COMPARATIVES AND SUPERLATIVES.

The suffixes which form the Comparatives and Superlatives are so much used, that they must be spoken of more at length.

240 The simple adjective is said to be in the positive degree: as, longo- or -a- *long*.

\* Literally *well-born*.

† See § 451. 1.

241 The comparative degree takes the suffix *iōs* or *iōr* : as, long *iōs*\* or long-*iōr*- *longer* or *more long*.

242 The superlative degree takes the suffix *ūmo†* or *īmo*, *issūmo†* or *issīmo* : as, long-*issūmo*-\* *longest* or *most long*.

243 If the adjective ends in *ēro*, *ēri*, or *ēr*, the superlative suffix is slightly changed : as, *nīgēro*- *black*, *nīger-rūmo*- *blackest*; *libēro*- *free*, *liberrūmo*-; *ācēri*- *sharp*, *ācerrūmo*-; *cēlēri*- *quick*, *cēlerrūmo*-; *paupēr*- *poor*, *pauperrūmo*-; *uētēs*- *old*, *uēterrūmo*-.

244 If the adjective ends in *īli*, the superlative suffix is slightly changed : as, *fācīli*- *easy*, *fācīl-lūmo*- *easiest*; *diffīcīli*- *difficult*, *diffīcillūmo*-; *grācīli*- *slender*, *grācīllūmo*-; *sīmīli*- *like*, *sīmīllūmo*-; *dissīmīli*- *unlike*, *dissīmīllūmo*-.

245 The following comparatives and superlatives are irregular :

<i>Pos.</i>	<i>Comp.</i>	<i>Sup.</i>
<i>bōno</i> - <i>good</i> ,	<i>mēliōs</i> - <i>better</i> ,	<i>optūmo</i> - <i>best</i> .
<i>mālo</i> - <i>bad</i> ,	<i>pēiōs</i> -(= <i>ped-iōs</i> -) <i>worse</i> ,	<i>pessūmo</i> - <i>worst</i> .
<i>mag-no</i> - <i>great</i> ,	<i>māiōs</i> -(= <i>mag-iōs</i> -) <i>greater</i> ,	<i>maxūmo</i> - <i>greatest</i> .
<i>paruo</i> - <i>little</i> ,	<i>mīnōs</i> - <i>less</i> ,	<i>mīnūmo</i> - <i>least</i> .
<i>multo</i> - <i>much</i> ,	<i>plūs</i> ‡ <i>n.</i> <i>more</i> ,	<i>plūrūmo</i> <i>n.</i> <i>most</i> .
<i>multo</i>    <i>pl.</i> <i>many</i> ,	<i>plūr</i> - <i>pl.</i> <i>more</i> ,	<i>plūrūmo</i>    <i>pl.</i> <i>most</i> .

See also the table of words derived from prepositions, § 838.

246 Sometimes one or more of the positive, comparative, and superlative are deficient : as,

<i>Pos.</i>	<i>Comp.</i>	<i>Sup.</i>
—	<i>ōc-iōs</i> - <i>quicker</i> ,	<i>ōc-issūmo</i> - <i>quickest</i> .
—	<i>nēqu-iōs</i> - <i>worse</i> ,	<i>nēqu-issūmo</i> - <i>worst</i> .
<i>nōuo</i> - <i>new</i> ,	—	<i>nōu-issūmo</i> - <i>newest</i> .
<i>falso</i> - <i>false</i> ,	—	<i>fals-issūmo</i> - <i>most false</i> .
<i>ingēuti</i> - <i>immense</i> ,	<i>ingēnt-iōs</i> - <i>more immense</i> .	—
<i>dēsīd</i> - <i>lothful</i> ,	<i>dēsīd-iōs</i> - <i>more lothful</i> .	—
<i>iūuēni</i> - <i>young</i> ,	<i>iūniōs</i> - <i>younger</i> .	—

*Sēniōs*- *older* has no corresponding positive : see § 207. 1.

\* In adding the suffixes of the comparative and superlative the vowels *a*, *o*, *i*, at the end of the crude form of the positive are discarded.

† The forms with *ū* are the oldest. They were used by Terence, &c., down to Cicero, inclusive.

‡ From *ple*- 'full,' the root of *plē-no*-, is formed *ple-iōs*- contracted into *plous*- and *plūs*-.

Compare the Greek *πλε-ιον* and *πλε-ον*.

|| These are used in the singular in poetry.

## NUMERALS.

247 Cardinal numbers answer to the question, *quōt?* (undeclined) *how many?* as, *one*, *two*, *three*, &c. ; or *tōt* (undecl.) *so many*.

248 Ordinal numerals state the place occupied in a rank or series. They answer to the question *quōto-* or *-ta-* N. *quōtūs*, *-tā*, *-tum* ? *occupying what place in the series?*\* answer, *first*, *second*, *third*, &c. ; or *tōto-* or *-ta-* *occupying such a place*.

249 Distributives answer to the question, *quōtēno-* or N. pl. *quōtēni*, *-ae*, *-ā* ? *how many at a time?* *one at a time*, *two at a time*, &c. ; or the preposition *by* may be used, *by twos*, *by threes*, &c. ; or the word *each*, as, *two each*, *three each*, &c.

250 The numeral adverbs answer to the question, *quōtiēns* or *quōtiēs* ? *how often?* *once*, *twice*, *thrice*, *four-times*, &c. ; *tōtiēns* or *tōtiēs* *so often*.

251 *Roman Symbols.*—The symbols for 1, 10, 100, 1000, seem to have consisted of one, two, three, and four lines respectively : viz. I, X, C, M ; for the last two of which the more easily written symbols, C, and  $\text{C} \cap$  or  $\text{C} \wedge$ , were afterwards substituted. The mark for 1000 seems to have suggested those for 10 000, 100 000, &c. viz.  $\text{C} \cap \text{C}$ , or  $\text{C} \wedge \text{C}$ , &c. The next step was to find symbols for the halves of these numbers, and the most easy course was to take the half of the symbols themselves. Thus, V, L,  $\text{L} \cap$  or  $\text{L} \wedge$ ,  $\text{L} \cap$  or  $\text{L} \wedge$ ,  $\text{L} \cap$  or  $\text{L} \wedge$ , severally denoted 5, 50, 500, 5000, 50 000. Lastly, modern printers found it convenient to use the existing types for letters, to avoid the expense of new types for the numerical symbols. Hence, in modern Latin books, we find the letters I, V, X, L, C, D, M, and the inverted O, all used in the representation of Latin numerals. It was probably an accident, that of these seven letters, two were the initials of the words for which they stood : viz. C and M, of centum and millē.†

\* No single English word corresponds to *quoto-*. Such a form as *what-th*, like *fif-th*, *six-th*, would best suit it.

† When a symbol of a smaller number precedes one of a greater, the smaller is to be subtracted, as  $\text{IIX}=8$ ,  $\text{IX}=9$ ,  $\text{XXIX}=29$ ,  $\text{CD}=400$ . Further, a bar over a symbol denotes multiplication by 1000 : thus  $\overline{\text{V}}=5000$ .

## 252. NUMERALS.

Arabic Symbols.	Roman Symbols.	Cardinal.	Ordinal.	Distributive. Masc. N. pl. from —o-*	Adverbs.
1	I.	ūno-	primo-	singūli	sēmēl
2	II.	duo-	sēundo-	bīni	bīs
3	III.	tri-	or altēro-	terni or trīni	tēr
4	III. or IV.	quattuōr	tertio-	quāteri	quāter
5	V.	quinquē	quarto-	quinquēns†	quinquēns
6	VI.	sex	quinto-	sexi	sexi
7	VII.	septem	sextō-	septēni	septēns
8	VIII. or IX.	octō	septēmo-‡	octōni	octiēns
9	VIII. or IX.	nōnūm	octāvo-	nōnēni	nōniēns
10	X.	dēcem	nōno-	dēni	dēciens
			dēcūmo-		undēciens
11	XI.	undēcēim	undēcūmo-	duōdēri	duōdēciens
12	XII.	duōdēcēim	duōdēcūmo-	terti	tertēciens
13	XIII.	tredēcēim	§ tertio- dēcūmo-	quāteri	quāterdēciens
14	XIII. or XIV.	quattuordēcēim	§ quarto- dēcūmo-	quīni	quīndēciens
		quindēcēim	§ quinto- dēcūmo-	sēni	sēdēciens
15	XV.	sēdēcēim	§ sexto- dēcūmo-	septēni	septēns dēciens
16	XVI.	septēdēcēim	§ septēmo- dēcūmo-	dēni	duōdēciens
17	XVII.	duōdēdēcēim	duōdēcēns dēcūmo-	undēcēni	undēciens
18	XVIII. or XIX.	undēdēdēcēim	undēdēcēns dēcūmo-	uicēni	uicēni singūli
19	XVIII. or XIX.	uiginti	uicēnsūmo- or uicēsmō-	uicēni	uicēni singūli
20	XX.	uiginti ūnūs	§ primo- et- uicēnsūmo-	uicēni	uicēni ūnūs
21	XXI.	uiginti duō	§ alētō- et- uicēnsūmo-	sēmēl- et- uicēns	sēmēl- et- uicēns
22	XXII.				

23 ðc.	XXIII. &c.	uiginti trēs &c.	tēr-ct-uiciens &c.
30	XXX.	trigintā quādrāgintā quinquāgintā sexāgintā septuāgintā octōgintā nōnāgintā	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni
40	XXXX. or XI.	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni
50	L.	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni
60	LX.	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni
70	LXXX. or XXXC.	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni
80	XC.	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni
90	C.	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni	tricēni quādrāgēni quinquāgēni sexāgēni septuāgēni octōgēni nōnāgēni
100	CC.	centēni dūcentēni trēcentēni quādrēcentēni quādringento- quingento- sescentēni septingento- octingento- nongento- miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
200	CCC.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
300	CCCC. or CD.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
400	D. or CD.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
500	DC.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
600	DCC.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
700	DOCC.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
800	DOCCC.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
900	DOCCC.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
1,000	M. or CI.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
2,000	MM.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
5,000	CI.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)
10,000	CCII.	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)	centēni dūcentēni trēcentēni quādrēcentēni quādringēni quingēni sescentēni septingēni octingēni nongēni singulā miliā (n.)

\* The last four are neut. N. pl.

† Often written and perhaps commonly pronounced *quinquies*, *sexies*, &c.† Often written in later writers *septimo*, *decimo*- &c.

§ Both parts must be declined.

¶ In later writers *trigintā*, *quadragintā*, &c.|| So also *tricēsimo*- &c.

\*\* The last three are neut. N. pl.

253 *Cardinal Numbers.*—Those from quattuōr to centum, both inclusive, are not declined. Mili- is both substantive and adjective. If no smaller number accompany it, it is more commonly used as a substantive. Hence the phrases mille hōmīnum or mille hōmīnēs; triā mīlia hōmīnum, triā mīliā trēcenti hōmīnēs.

254 The three first numerals are declined. Uno- *one* makes G. ūniūs, D. ūnī. The other cases are regular. The plural is used with those substantives which with a plural form have a singular meaning: as, N. pl. ūnă castră *one camp*.

255 Duo- dua- *two* is declined thus: Plur. N. duō duae duō, Ac. duō or duōs, duās, duō, G. duōrum duārum duōrum or m. f. n. duum, D. and Ab. duōbūs duābūs duōbūs. In the same way is declined ambo- amba- *both*, except as to the quantity of ambō.\*

256 Tri- *three* is declined regularly.

257 Milli- or mīli- *thousand* is declined: Sing. for all cases millē, Plur. N. V. Ac. mīliā, G. mīlium, D. and Ab. mīlibūs.†

258 From 13 to 19 there occur also dēcem et trēs, &c. Between 20 and 100 there are two forms, viz. uīginti unūs or unūs et uīginti, &c. Above 100, the greater number precedes: as, trēcenti sexāgintā sex or trēcenti et sexāgintā sex.

259 The practice of prefixing the smaller number to the greater in order to denote subtraction, as IV (one from five), IIX (two from ten), extended also to the names. Hence duōdēuīginti, 18; undēuīginti, 19; duōdētrīgintā, 28; undētrīgintā, 29; duōdēquādrāgintā, 38; undēquādrāgintā, 39; and so on to duōdēcentum, 98; undēcentum, 99. Series of the same kind belong to the ordinals, distributives and adverbs.

260 The high numbers were chiefly required for representing money. Here abbreviations were found convenient. Thus millions of *sesterces* were commonly denoted by adverbs alone, the words centēnā mīliā being omitted: as, dēciens *ten times (a hundred thousand) sesterces*, that is, *a million sesterces*; uīciens *twenty times &c.*, or *two million sesterces*.

261 *Ordinal Numbers.*—From 13 to 19 there are also sometimes found dēcūmus tertius and dēcūmūs et tertius, &c. Between 20

\* See Prof. Ramsay's Latin Prosody. Yet duō, Plaut. Mil. iv. 9. 7.

† A single *l* was preferred before the vowel *i*: so that from *villa*- 'a farm' comes *uīlico*- m. 'a farm-bailiff.'

and 100 there are two forms, *uīcensūmus quartūs* or *quartūs et uīcensūmūs*, &c. For 21, 31, 41, &c., *ūnūs* et *uīcensūmūs*, *ūna* et *uīcensūmā* or *ūnetuīcensūmā*, &c. frequently occur.

262 *Distributive Numerals.*—These are also used as cardinal numbers with those nouns which with a plural form have a singular meaning: as, *N. bīnae aedēs two houses*, *bīnae littērae two letters* or *epistles*. *Duae aedēs*, *duae littērae*, would signify *two temples*, *two letters of the alphabet*. With *ūno-* there could not be the same confusion: hence *ūnā littērā*, *ūnae littērae*, signify respectively *one letter of the alphabet*, *one letter or epistle*. The distributives\* are often used by the poets for the cardinals.

263 *Adverbs.*—Between 20 and 100 there are three expressions: *bīs et uīciens*, *uīciens et bīs*, *uīciens bīs*. *Bis uīciens* would mean *twice twenty or forty times*.

264 There is a series formed from *plīca*—*a flat surface or fold*, answering to *quōtū-plīci-* or *-plēc-*, *N. quōtūplex how many fold?* viz. *sim-plīci-t*, *dū-plīci-*, *trī-plīci-*, *quādrū-plīci-*, *quincū-plīci-*, —, *septem-plīci-*, —, —, *dēcem-plīci-*, and *centum-plīci-*.

265 There is a series of similar meaning, with crude form ending in *plo-* (=to our *full*) and answering to *quōtūplo-*? viz. *sim-plo-*, *dūplo-*, *trīplo*, *quādrūplo*, *quincūplo-*, —, *septūplo-*, *octūplo-*.

266 There is a series with suffix *rio* formed from the distributives, *containing two, three, &c.*: viz. —, *binārio-*, *ternārio-*, *quāternārio-*, *quīnārio-*, *sēnārio-*, *septēnārio-*, *octōnārio-*, &c.

267 There is a series with suffix *no*, formed from ordinal series, *belonging to the first, second, &c.*: viz. *primāno-*, *sēcundāno-*, *tertiāno-*, &c. These terms are chiefly used to denote the legion to which a soldier belongs. Hence, in the higher numbers are found such forms in the nom. as *tertia-dēcūmā-nūs*, *tertia-et-uīcensūmā-nūs*; where the feminine form of the first part seems to be determined by the gender of the Latin word *lēgiōn-*.

268 Fractions are expressed by the ordinal series with parti- or

\* The distributives are also used in phrases of multiplication, as *quater quini* 'four times five men.'

† Not from *sīnē plīcā*, but from an old root *sīm* or *sām* 'one'; which is also found in *singulo-*, *simplo-*, *simili-*, *sincero-*, *sēmel*, *simul*; Gr. *ἄμα*, *ουδαμο-*, *ἀπλοο-*; Eng. *same*; Germ. *sammlung*, &c.

part- *part* expressed or understood: as, nom.  $\frac{1}{3}$ , *tertiā pars*;  $\frac{3}{4}$ , *tres septūmae*.

269 But many shorter forms were employed. Thus, when the numerator is one less than the denominator: as, nom.  $\frac{2}{3}$ , *duae partēs*, *two parts out of three*;  $\frac{3}{4}$ , *tres partēs*, *three parts out of four*, &c.

270 Again, when the denominator is 12, the unit or whole being represented by *assi-*, N. as (our *ace*), the parts are

$\frac{1}{12}$ uncia- (our <i>ounce</i> and <i>inch</i> )	$\frac{7}{12}$ septunci-, n. <i>septunx</i>
$\frac{2}{12}$ or $\frac{1}{6}$ sextanti-, nom. <i>sextans</i>	$\frac{8}{12}$ or $\frac{2}{3}$ bessi-, n. <i>bes</i>
$\frac{3}{12}$ or $\frac{1}{4}$ quādranti-, n. <i>quādrans</i>	$\frac{9}{12}$ or $\frac{3}{4}$ dōdranti- (from <i>dē-quādranti-</i> )
$\frac{4}{12}$ or $\frac{1}{3}$ trienti-, n. <i>triens</i>	$\frac{10}{12}$ or $\frac{5}{6}$ dextanti- (from <i>dē-sextanti-</i> )
$\frac{5}{12}$ quincunci-, n. <i>quincunx</i>	$\frac{11}{12}$ de-unci-, n. <i>deunx</i>
$\frac{6}{12}$ or $\frac{1}{2}$ sēmissi-, n. <i>sēmis</i>	

271 Fractions were also expressed by the addition or multiplication of other fractions: as, nom. *tertiā septūmā*,  $\frac{1}{3}$  of  $\frac{1}{7}$ , or  $\frac{1}{21}$ ; *tertia et septūmā*,  $\frac{1}{3} + \frac{1}{7}$  or  $\frac{10}{21}$ .

272 Mixed numbers were denoted by the Latin for the fractional part accompanied by that number of the ordinal series which exceeds by unity the given whole number. Thus, nom.  $3\frac{1}{4}$  is *quadrans quartūs*;  $5\frac{1}{2}$ , *sēmis sextūs*;  $2\frac{1}{2}$ , *sēmis tertius*, or rather, by contraction, *sestertiūs*. The last quantity, viz.  $2\frac{1}{2}$ , was represented in symbols by adding *s*, the initial letter of *sēmis*, to the symbol for *two*, with a line running through the whole symbol, as in our own *lb*, £, for pounds; thus, ~~HS~~. But printers have found it convenient to substitute the letters HS.

## PRONOUNS.

273 Pronouns are, strictly speaking, substantives, adjectives, adverbs, &c., and therefore belong to those heads of grammar; but it is convenient to discuss them separately, partly because they sometimes exhibit the suffixes in a more complete, sometimes in a less complete form than other words belonging to the same parts of speech, and partly because they are so much used.

## PERSONAL PRONOUNS.

274

## FIRST PERSON.

c.f. not known,\* *I, &c.*

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
<i>N.</i> ēgo	nōs	<i>N.</i> tū	uōs
<i>V.</i> —	—	<i>V.</i> tū	uōs
<i>Ac.</i> mē	nōs	<i>Ac.</i> tē	uōs
<i>G.</i> meī	nostrum or -rī	<i>G.</i> tuī	uostrum or -rī
<i>D.</i> mihi or mī	nōbīs	<i>D.</i> tibi	uōbīs
<i>Ab.</i> mē	nōbīs	<i>Ab.</i> tē	uōbīs

276 For the pronoun of the third person, viz. *he, she, it*, the several parts of the adjective *eo-* or *i-* are used.

277 The nominatives of these pronouns are not expressed unless emphatic, because the personal suffixes of the verbs already denote the persons.

## REFLECTIVE PRONOUNS.

278 Reflective pronouns refer to the person or thing expressed in the nominative case. In English the word *self* is used for this purpose.

279 Reflective pronouns, from their very nature, can have no nominative or vocative.

280 In the first and second persons, the common personal pronouns are used, viz. mē, meī &c., tē, tuī &c. For the third person the several cases formed from the crude form sēb- *self* are used without any distinction for number or gender, to signify *himself, herself, itself, themselves*.

c.f. sēb-† *self.*

Ac. sē, G. suī, D. sībi, Ab. sē.

## Remarks on the Pronouns EGO, TU, SE.

281 Ac.—Med and ted are used by old writers, as Plautus, for mē and tē. Mē, tē, sē, are also doubled, as mēmē, tētē, sēsē. The two first are rare, and only used to give emphasis. Sēsē is not uncommon. Mehe is an antiquated form for mē.

\* Probably ēgōmēt (corresponding to the Sanscrit *asmāt*), or rather mēgōmēt. Compare too the Greek ἡμετ- (for ἔγμετ-) of ἡμετερος, implied also in (ἡμεες) ἡμεις.

† The same as the old English adjective *sib* 'related,' still preserved in Scotch. In Greek the form is σεφ-, whence σφε, σφετερος, &c.

282 G.—Mis and tis are antiquated forms, found in Plautus.

283 D.—Mi is rarely used in prose writers. Mē, tē or tībe, sībe, are severally antiquated forms for mihi, tībi, sībi.

284 Ab.—Med and ted are found in old writers.

285 G. pl.—These are merely genitives of the possessive adjectives nostēro-, uostēro-. Indeed nostrōrum, uostrōrum for the m., and nostrārum, uostrārum for the f., are found in old writers. Vestrum, uestrī, with an e, are used by later writers. The genitives nostrī, uostrī are used only in the objective sense. (See § 927.) Nostrum, uostrum are required in partitive phrases. (See § 922.)

285.1 D. and Ab. pl.—Nīs for nōbīs is given in Festus.

#### DEMONSTRATIVE PRONOUNS.

286 The three demonstrative pronouns are adjectives, which point as it were with the finger to the place occupied: as, *ho- this near me*, *isto- that near you*, *illo- that yonder*.

287 Illo- (older form ēlo-\* or ollo-) *that yonder*.

Singular.			Plural.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>N.</i> illē	illā	illūd	<i>N.</i> illī	illae	illā
<i>Ac.</i> illum	illam	illūd	<i>Ac.</i> illōs	illās	illā
<i>G.</i> illiūs	illiūs	illiūs	<i>G.</i> illōrum	illārum	illōrum
<i>D.</i> illī	illī	illī	<i>D.</i> illīs	illīs	illīs
<i>Ab.</i> illō	illā	illō	<i>Ab.</i> illīs	illīs	illīs

288 In the same manner is declined *isto- that near you*.†

289 To the three demonstratives, and to the adverbs derived from them, the demonstrative enclitic cē or c (*look, lo*) is often added for the sake of greater emphasis.

290 Illo- with enclitic cē.

Singular.			Plural.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>N.</i> illīc	illaec	illōc or illūc	<i>N.</i> illīcē	illaec	illaec
<i>Ac.</i> illunc	illanc	illōc or illūc	<i>Ac.</i> illoscē	illascē	illaec
<i>G.</i> illiuscē	illiuscē	illiuscē	<i>G.</i> illōrunc	illārunc	illōrunc
<i>D.</i> illīc	illīc	illīc	<i>D.</i> illīscē	illīscē	illīscē
<i>Ab.</i> illōc	illāc	illōc	<i>Ab.</i> illīscē	illīscē	illīscē

\* See § 1173.1.

† The MSS. often drop the i, as Hor. Ep. II. 2. 163, *nempē mōdō sto.* (See Lachmann's Lucretius.) *Istus* as a nom. m. is in Pl. Mil. IV. 6. 18.

‡ The dative *illīc* is only used as an adverb.

291 In nearly all those cases which end in *c*, the *e* may be added : as, *Ac. m. illuncē, &c.*

292 In the same manner is declined *isto-* with *cē*.

293 If, besides the enclitic *cē*, the enclitic *nē whether* is also added, the first enclitic takes the form *cī* throughout : as, *illīcīnē illae-cīnē illōcīnē &c.*; *istīcīnē istaecīnē istōcīnē &c.*; *hīcīnē haecīnē hōcīnē &c.*

294 Many of the cases from *ho-* alone, have disappeared from the language, their places being supplied by those formed from *ho-* with *cē*. Hence in part the irregularities of the following declension.

295 Ho- *this*, partly with, partly without the suffix *cē*.

*Singular.*

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	<i>hīc</i>	<i>haec</i>	<i>hōc</i>
<i>Ac.</i>	<i>hunc</i>	<i>hanc</i>	<i>hōc</i>
<i>G.</i>	<i>hūiūs</i>	<i>hūiūs</i>	<i>hūiūs</i>
<i>D.*</i>	<i>huīc</i>	<i>huīc</i>	<i>huīc</i>
<i>Ab.</i>	<i>hōc</i>	<i>hāc</i>	<i>hōc</i>

*Plural.*

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	<i>hī</i>	<i>hae</i>	<i>haec</i>
<i>Ac.</i>	<i>hōs</i>	<i>hās</i>	<i>haec</i>
<i>G.</i>	<i>hōrum</i>	<i>hārum</i>	<i>hōrum</i>
<i>D.</i>	<i>hīs</i>	<i>hīs</i>	<i>hīs</i>
<i>Ab.</i>	<i>hīs</i>	<i>hīs</i>	<i>hīs</i>

296 Those cases which do not end in *c*, as here declined, may have that enclitic added : as, *G. hūiuscē*; *N. pl. m. hīcē*, *f. haecē* or *haec*; *Ac. hoscē*, &c. An old *N. pl.* is *hisce*, *Pl. Mil. III. 6. 9.*

297 An old form of the *D.* or *Ab. pl.* is *hībūs*.

298 The adverbs from *illo-* (or *ōlo-*) are *illō* or *illōc* or *illūc* *to yonder place, thither*; *illim* or *illinc* *from yonder place*; *illi* or *illic* *in yonder place, yonder, there*; *illā* or *illāc* *by yonder road, along that line*; and *ōlim† formerly or hereafter, in those days*. See also Table of words derived from prepositions.

299 The adverbs from *isto-* are, *istō* or *istōc* or *istūc* *to the place where you are, to your part of the country*; *istim* or *istinc* *from the place where you are*; *isti* or *istic* *where you are*; *istā* or *istāc* *along the place or country where you are*.

300 The adverbs from *ho-* are, *hōc* or *hūc* *hither, towards me*; *hīc* *hence, from me, from this time*; *hīc* *here, near me*; *hāc* *along this road, by me*; and *sī* (very rare), more commonly *sīc*, *so, thus, in this way*.

\* *Hīc* is the form of the dative when used as an adverb.

† Unless *olim* be the equivalent in form of our *whilom*, an old dative of *while*, and signifying 'at times.'

## LOGICAL PRONOUNS.

301 Logical pronouns refer only to the *words* of a sentence. To these belong *i-* or *eo-* *this* or *that*, and *qui-* or *quo-* *which*, &c.

302 *I- or eo-\** *this* or *that*.

Singular.			Plural.		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> <i>īs</i>	<i>eā</i>	<i>īd</i>	<i>N.</i> <i>īi</i> or <i>ī</i> or rather <i>hī</i>	<i>eae</i>	<i>eā</i>
<i>Ac.</i> <i>eum</i>	<i>eam</i>	<i>īd</i>	<i>Ac.</i> <i>eōs</i>	<i>eās</i>	<i>eā</i>
<i>G.</i> <i>ēiūs</i>	<i>ēiūs</i>	<i>ēiūs</i>	<i>G.</i> <i>eōrum</i>	<i>eārum</i>	<i>eōrum</i>
<i>D.</i> <i>eī</i>	<i>eī</i>	<i>eī</i>	<i>D.</i> <i>ēiīs</i> <i>iīs</i> or <i>īs</i> or rather <i>hīs</i> for all genders		
<i>Ab.</i> <i>eō</i>	<i>eā</i>	<i>eō</i>	<i>Ab.</i> <i>ders.</i>		

303 Old forms are *N.* *hīs*,<sup>†</sup> *Ac.* *im* or *em*, *D.* or *Ab.* *pl.* *ībūs* and *eābūs*.

304 The adverbs from *i-* or *eo-* are, *eō* *to this* or *to that place* or *degree*, *thither*; *indē* (in compounds *im* or *in*, as *exim* or *exin*) *from this*<sup>‡</sup> —, *from that* —, *thence*; *ībi* *in* or *at this* —, *in that* —, *there, then*; *eā* *along this* or *that line or road*; *ītā* *thus, so*; *iam now, already, at last*.

305 *Qui- or quo-§ which, what, who, any.*

Singular.		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> <i>quiīs</i> or <i>quiī</i>	<i>quaē</i> or <i>quā</i>	<i>quīd</i> or <i>quōd</i>
<i>Ac.</i> <i>quēm</i>	<i>quām</i>	<i>quīd</i> or <i>quōd</i>
<i>G.</i> <i>quōiūs</i> or <i>cūiūs</i> for all genders		
<i>D.</i> <i>quiōi</i> or <i>cūi</i> or <i>cūi</i> for all genders		
<i>Ab.</i> <i>quō</i> or <i>quiī</i>	<i>quā</i> or <i>quiī</i>	<i>quō</i> or <i>quiī</i>
Plural.		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> <i>quiī</i>	<i>quaē</i>	<i>quaē</i> or <i>quā</i>
<i>Ac.</i> <i>quōs</i>	<i>quās</i>	<i>quaē</i> or <i>quā</i>
<i>G.</i> <i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
<i>D. Ab.</i> <i>quiōbūs</i> or <i>quiīs</i> for all genders.		

\* An older c.f. was *in*, whence *in-dē* adv. 'from this place.' Compare the Greek *εν-θεν*, as illustrated by *οικο-θεν*, *εμε-θεν*.

† *Fest. sub voce* 'Muger.'

‡ For the blanks insert *time, place, &c.*, as it may be.

§ An older c.f. was *quin* or *cun*, whence *un-dē* (for *cundē*, compare *si-cundē*) 'from what place.'

306. Of the double forms, *qui* N. and *quōd* are adjectives; *qui*s commonly a substantive, rarely an adjective; *quid* a substantive only.

307. *Qui-* or *quo-* is called a *relative* when it refers to a preceding word, as, *the person who* —, *the thing which* —, *the knife with which* —, &c. To the relative belong all the forms except *qui*s *qua* and *quid*.

308. It is called a *direct interrogative* when it asks a question, as, *who did it?* and an *indirect interrogative* when it only speaks of a question, as, *we do not know who did it.* To the interrogative belong all the forms, except *qua*.

309. It is said to be used *indefinitely* when it signifies *any*. In this case it is placed after some word to which it belongs; very commonly after *sī*, *nē*, *num*, *ec*, *āli*. All the forms are used in this sense, but *qua* is more common than *qua*e.

310. N. Ac.—*Qui*s and *quem* in old writers are sometimes feminine.

311. G. D.—*Quōiūs* and *quoi* are older than the other forms. They appear to have been used by Cicero. An old genitive *cūi* occurs in the word *cūi-cūi-mōdī* of *whatever kind*.

312. Ab.—*Qui* is the older form, and is only used by the later writers in particular phrases: as, 1. *quīcum* = *quōcum* m. or n. ; 2. without a substantive in the sense *wherewith*; 3. as an interrogative, *by what means, how?*

313. N. pl.—*Quēs* is a very old form.

314. D. and Ab. pl.—*Qui*s, sometimes written *queis*, is the older form of the two.

315. The adverbs from *quo-* or *qui-* are, *quō whither, to what* —; *undē* (formerly *cundē*) *from what* —, *whence*; *ūbi* (formerly *cūbi*) *in what* —, *where, when*; *quā along what road or line*, &c.

316. The conjunctions from *quo-* or *qui-* are, *quom quum* or *cum when*; *quando when*; *quam how*; *quārē* (*quā rē*) *quār* or *cūr why*; *ūt* (formerly *cūt*) or *ūtī how, that, as*; *quōd that, because*, &c.

## OTHER PRONOMINAL ADJECTIVES, &amp;c.

317. The following adjectives are derived from *quo-* or *qui-*: *quanto-how great*; *quāli-like what, of what kind*; *quōt* (undeclined) *how many* (whence *quōtiēns how often*); *quōto-occupying what place in a series*.

318. From an old root, *to-this*, are derived the adjectives, *tanto-so great*; *tāli-like this, of this kind*; *tōt* (undecl.) *so many* (whence

tōtiens *so often* ; tōto- *occupying this place* ; also the adverbs tam *so* ; tum or (with the enclitic cě) tunc *then*.

319 Of pronominal origin are, nam *thus* or *for*, and num *now* (Greek *νυν*), an old word still used in ētiam-num *even now, still*, and in nūdīus tertīus *now the third day, two days ago*. In common use the enclitic cě is always added, as, nunc *now*.

320 Ali is prefixed to many of the relative forms : as, ālīqui- *any, some* (emphatic), declined like qui- *any* ; N. n. ālīquantum *some, a considerable quantity* ; ālīquōt (undeclined) *some, a considerable number, &c.*

321 Ec is prefixed : as, ecqui- &c. *whether any?* ecquando *whether at any time?*

322 Num *whether*, sī *if*, nē *not*, are also prefixed : as, numqui- *whether any*, sīqui- *if any*, nēqui- *lest any*. N. numquīs, sīqui-*s*, nēqui-*s*, &c.

323 Of the adverbs formed from ālīqui-, nēqui-, numqui-, sīqui-, many take the old initial c, as ālī-cūbi, ālī-cundě, &c.

324 Vtēro- (originally cū-tēro-)—generally an interrogative, *which of the two?* and sometimes a relative, *he of the two, who* ; and after sī, *either*, as, sī ūtēro- *if either*—has G. ūtriūs, D. ūtri. Hence neutēro- N. neutēr, &c. (formerly ne-cūtēr) *neither*.\*

325 Ipso- ipsa- *self, very*, is declined, N. ipsūs or ipsē ipsā *ipsum*, Ac. ipsum ipsam *ipsum*, and the rest like illo-.

326 The N. ipsūs is found only in old writers, as Terence. Apsē or 'psē undeclined is sometimes found in old writers instead of the proper case of ipso- : as, re-apsē for re-ipsā, eampsē for eam ipsam, &c.

327 Alio- *one, another*, has G. āliūs, D. āliī, and N. and Ac. neut. sing. āliūd, and the rest like illo-. From a crude form āli- are derived the old N. m. f. ālis, n. ālid, and the adverbs ālibi *elsewhere*, ālitēr *otherwise*.

\* The plural of those words which have the suffix *tēro* must be carefully distinguished from the singular. Thus,

N. sing. ūtēr *which of the two individuals*.

N. pl. ūtri *which of the two classes, parties, nations, armies, &c.*

N. sing. altēr *one of the two individuals*.

N. pl. altēri *one of the two classes, parties, nations, armies, &c.*

N. sing. ūterquē *both of the two individuals*.

N. pl. ūtriquē *both of the two classes, parties, nations, armies, &c.*

N. sing. neutēr *neither of the two individuals*.

N. pl. neutrī *neither of the two classes, parties, nations, armies, &c.*

328 When *ālio-* is used in two following sentences, it is translated by *one* —, *another* —; or *some* —, *others* —: as, *ālius ridet, ālius läcrūmat one laughs, another cries*; *ālios caedit, ālios dīmittit he kills some, and lets others go.*

329 When *ālio-* is used twice in the same sentence, that sentence is commonly translated twice over: as, *āliūd āliō tempōrē one thing at one time, another at another*; or by *each other*: as, *ālii āliis prōsunt they do good to each other.*

330 *Altēro-* (from *āli-*) *one of two, another of two, the second*, has G. *altēriūs*, D. *altēri*; but *altēriūs* occurs in poetry.\*

331 When *altēro-* is used in two following sentences, it is translated by *the one* —, *the other* —: as, *alter ridet, alter läcrūmat the one laughs, the other cries.*

332 When *altēro-* is used twice in the same sentence, it is commonly translated by *each—other*: as, *altēr altērum uolnērat each wounds the other.*

333 As *āli-* and *qui-* form *āliqui-*, so from *altēro-* and *ūtēro-* is formed *altēr-ūtēro-* *one of the two*, which is declined in both parts; but elision generally takes place if the first part end in a vowel or *m*: as, N. *altērūtēr altēr'ūtrā altēr'ūtrum &c.*, but G. *altēriūs-ūtrīūs*.

334 *Ullo-* *any* (a diminutive from *ūno-* *one*) has G. *ulliūs*, D. *ulli* &c. It is accompanied by a substantive, and is used only in negative sentences. Hence *nullo-* *none*, declined like *ullo-*.

335 Many enclitics are added to the pronouns to give emphasis to them: viz.

336 *Quīdem*: as, *ēquīdem, for ēgō quīdem I at least.*

337 *Mēt*: as, *ēgōmēt I myself; uosmēt you yourselves.* It is commonly followed by *ipsē*: as, *suismēt ipsī praeſdiis they themselves with their own troops.*

338 *Tē*, only with the nominative *tū*: as, *tūtē thou thyself.*

339 *Cē*, only with the demonstrative pronouns. See §§ 286–300.

340 *Pōtē*: as, *ut-pōtē inasmuch as, as.*

341 *Ptē*, in certain old forms: as, *mihiptē, meptē; and above all with the ablatives, meoptē, meaptē, suoptē, suaptē, &c.*

342 *Dem*, with the pronoun *i-* or *eo-*: as, *i-dem the same.* The N. m. drops the *s*, but leaves the vowel long; the N. and Ac. neut. take no *d*, and have the vowel short. In the Ac. sing. and

\* See note p. 54.

G. pl. the final *m* becomes *n* before *d*. Thus, N. *idem* *eā-dēm* *īdem*, Ac. *eun-dēm* *ean-dēm* *īdem* &c. So also with *tōt*, *tōtī-dēm* (undecl.) *precisely as many*; and with *tanto-*, N. m. *tantus-dēm*, &c. of the same magnitude.

343 Dam, with quo- or qui-. N. *qui-dam* *quæ-dam* *quid-dam* or *quod-dam*, Ac. *quen-dam* *quan-dam* *quid-dam* or *quod-dam* &c. *a certain person or thing*. It is used when a person cannot or will not state whom or what he means, and often serves to soften adjectives which would express too much: as, *divīnā quaedam ēlōquentiā a certain godlike eloquence, a sort of godlike eloquence, I had almost said a godlike eloquence*. From *quidam* is derived *quondam* *at some former or future time, formerly, hereafter*.

344 Quam, with quo- or qui-: as, N. *quisquam* *quaequam* *quidquam* or *quicquam* &c. *any*, in negative sentences. It is commonly used without a substantive. See *ullo*- above. From *quisquam* are formed the adverbs *umquam* or *unquam* (originally *cumquam*) *ever*; from whence *nunquam* *never*, *nē-quiquam* *in vain*, *haudquā-quam* *in no way, by no means*, *neutīquam* or rather *nūtīquam* *in no way, by no means*, *usquam* *any where*, *nusquam* *no where*.

345 Piam (probably another form of preceding suffix), with quo- or qui-: as, N. *quispiam* *quaepiam* *quidpiam* or *quodpiam* &c. *any* (emphatic). From *qui-piam* comes the adverb *uspiam* *any where*.

346 Nam: as, N. *quisnam* or *quīnam* *quaenam* *quidnam* or *quodnam* &c. *who, which?* in interrogations (emphatic); and N. *ūternam* *which of the two?* in interrogations (emphatic).

347 Quē (this enclitic is probably a corruption of the relative itself): as, N. *quisquē* *quaequē* *quidquē* or *quodquē* &c. *every, each*; whence the adverbs *ūbīquē* *every where*, *undīquē* *from every side*, *ūtīquē* *any how, at any rate*, *usquē* *every step, every moment*; also N. *ūterquē* *ūtrāquē* *ūtrumquē* *each of two, both*.

348 Quisquē in old writers is used in the same sense as *quīcunquē*.

349 Quisquē is generally placed—1. after relatives and relative conjunctions: as, *ut quisquē uēnit as each arrived*; 2. after reflexive pronouns: as, *prō sē quisquē each for himself*; 3. after superlatives and ordinal numerals: as, *optūmus quisquē all the best men*, *dēcūmus quisquē every tenth man*, *quōtus quisquē?* (*every how manyet* ) *how few?*

350 Cumquē or cunquē (an old variety of quisquē): as, N. *qui-cunquē* *quaecunquē* *quodcunquē* &c. *whoever, whosoever, whichever, whatever*: so also N. *ūtercunquē* *ūtrācunquē* *ūtrumcunquē* &c.

*whichever of the two ; N. m. quantuscunquě &c. how great soever, quandōcunquě whensoever &c. Cunquě may be separated from the other word : as, quī mē cunquě uīdit whoever saw me. Quicunquě is rarely used as an indefinite, any whatever.*

351 Vis (*thou wishest, from uōl-wish*) : as, N. quīuīs quaeuīs quid-uīs or quoduīs &c. *any one you please* (*the best or the worst*), a universal affirmative ; whence quamuīs *as much as you please, no matter how —, though ever so —* ; and ūteruīs ūtrāuīs ūtrum-uīs *whichever of the two you please*.

352 Lübet or libet (*it pleaseth*) : as, N. m. quilübet &c. *any one you please* ; and N. m. ūterlübet &c. *whichever of the two you please*.

353 Relative forms are often doubled. Thus, qui- doubled : as, N. m. quisquis,\* n. quidquid or quicquid *whoever, no matter who* ; whence cuicuimōdi, a genitive, *of whatever kind*, and quōquō mōdo *in any way whatever*.

355 Quanto- doubled : as, N. m. quantusquantūs &c. *how great soever, no matter how great*.

356 Quāli- doubled : as, N. m. quālisquālis &c. *whatever-like, no matter what-like*.

357 Quōt doubled : as, quotquōt (*undeclined*) *how many soever, no matter how many*.

358 So also there are the doubled adverbs or conjunctions : quam-quam *however, no matter how, although, and yet* ; ūtūt *however, no matter how* ; quōquō *whithersoever* ; undēundē *whencesoever* ; ūbiūbi *wheresoever* ; quāquā *along whatsoever road*.

#### Possessive Pronouns.

359 Meo- mea- *mine, my.*  
 Tuo- tua- *thine, thy, your, yours* (*referring to one person*).  
 Suo- sua- *his, hers, her ; its ; theirs, their.*  
 Nostēro- nostēra- *ours, our* ; N. nostēr nostrā nostrum &c.  
 Vostēro- uostēra- or uestēro- uestēra- *yours, your* (*referring to more than one*) ; N. uostēr uostrā uostrum &c.  
 Cūio- cūia- *whose.*

360 These are all declined regularly, except that the m. V. of meo- is mī.

361 Suo- is a reflective pronoun, and can only be used when it refers to the nominative (see § 280). In other cases *his, her or its* must be translated by the genitive ēiūs from i-, and *their* by the genitive eōrum or eārum.

\* No special form for the feminine in use.

362 The adjective *cūio-* is rarely met with, the genitives *cūiūs*, *quōrum*, *quārum*, being used in its place.

363 The possessive pronouns, if not emphatic, are placed after the noun they belong to. If they are emphatic, they are placed before it.

364 From the possessive pronouns are derived :

Nostrāti- or nostrāt-,	N. nostrās of <i>our country</i> .
Vostrāti- or uostrāt-,	N. uostrās of <i>your country</i> .
Cūiāti- or cūiāt-,	N. cūiās of <i>whose country</i> .

365 Formed in the same way are *infūmāti-* *belonging to the lowest*, *summāti-* *belonging to the highest*. All these are declined like *Arpīnāti-* or *Arpīnāt-* *belonging to Arpinum*.

## 366

## TABLE OF PRONOMINAL ADVERBS.

Ending in	bī or ī, dat.	ō (=om) acc.	dē (=θev)* old gen.	ā, abl. fem.
Meaning	where	whither	whence	along what road
ho-	hīc	hō, † hōc, † hūc	hīc	hāc
isto-	istī, istīc	istō, istōc, † istūc	istīm, istīnc	istā, istāc
illo-	illī, illīc	illō, illōc, † illūc	illīm, illīnc	illā, illāc
i- or eo-	ībī	eō	indē	eā
i- or eo- + dem	ibīdem	eōdem	indīdem	eādem
qui- or quo-	ūbī	quō	undē	quā
ūtēro-	ūtōbī	ūtrō	ūtrīndē	ūtrā
ālio-	ālībī	āliō	āliundē	āliā
āli-	ālībī			
altēro-		altrōś	altrīndē(?)	
neutēro-	neutrūbī	neutrō		
āli- + qui- or quo-	ālīcūbī	ālīquō	ālīcundē	ālīquā
sī + qui- &c.	sīcūbī	sīquō	sīcundē	sīquā
nē + qui- &c.	nēcūbī	nēquō	nēcundē	nēquā
num + qui- &c.	numcūbī	numquō		
qui- doubled	ūbiūbī	quōquō	undeundē	quāquā
qui- or quo- + uīs	ūbīuīs	quōuīs	undēuīs	quāuīs
qui- &c. + lūbet	ūbilūbet	quōlūbet	undēlūbet	quālūbet
qui- &c. + quē	ūbīquē	quōquē	undēquē	ūtrāquē
ūtēro- + quē	ūtōbīquē	ūtrōquē	ūtrīnquē	
qui- &c. + quam		quōquam		quāquam**
qui- &c. + nam	ūbīnam	quōnam		quānam

\* See § 790.

† Occurring in *horsum* for *hō-uorsum* 'hitherwards.'

‡ Less used than the other forms.

§ Occurring in *altrō-uorsūs* 'towards the other side.'

|| Virtually occurring in *altrīnsēcūs* 'from the other side.'

¶ In *quōquēuorsūs* 'in every direction.'

\*\* In *nēquāquam* and *haudquāquam* 'in no way, by no means.'

## VERBS.

367 An *active* verb denotes action, that is, movement: as, caed-fell, cut or strike, cūr-run.

368 The person (or thing) from whom the action proceeds is called the *nominative to the verb*.

369 The object to which the action is directed is called the *accusative after the verb*.

370 A verb which admits a nominative is called *personal*: as, caed-strike; whence uir caedit *the man strikes*.

371 A verb which does not admit a nominative is called *impersonal*: as, tōna-thunder; whence tōnat *it thunders*.

372 A *transitive* verb is one which admits an object or accusative after it: as, caedit puěrum *he strikes the boy*.

373 An *intransitive* verb is one which does not admit an accusative: as, cūr-run; whence currīt *he runs*.

374 The object of a transitive verb may be the agent himself: as, caedo mē *I strike myself*, caedis tē *you strike yourself*, caedit sē *he strikes himself*, &c. A verb is then said to be used as a *reflective*.

375 In Latin a reflective suffix is added to a transitive verb, so as to give it the reflective sense: as, uertō *I turn*, uertōr *I turn myself*; uertis *you turn*, uertēris *you turn yourself*; uertit *he turns*, uertitūr *he turns himself*.

376 A reflective verb then denotes an action upon oneself, and in Latin is conjugated in the imperfect tenses with a suffix s or r.\* It will be denoted by an r between brackets: as, uert-(r.) *turn oneself*.

377 The perfect tenses of a reflective verb are supplied by the verbs ēs- and fu- *be*, united with the participle in *to-*.

378 An intransitive verb is generally in meaning reflective: as, cūr-run i. e. *put oneself in a certain rapid motion*, ambūla-walk

\* This suffix is no doubt the pronoun sē ‘self,’ which, as it is not limited in number and gender, was probably at first not limited in person. In some of the Slavonic languages the same pronoun is actually applied to all the persons; and in the Lithuanian the reflective verb is formed from the simple verb through all the persons by the addition of s. The interchange of s and r has been seen already in the nouns; another example presents itself in uertēr-is, which is formed from uertis, precisely as the gen. puluēr-is from the c.f. puluis, and the old pl. gen. nucēr-um (see § 85) from the sing. gen. nucis. So also lapidērum, regērum (Charisius, p. 40 P. tsch.), bouērum (Cato R. R. 62).

i. e. *put oneself in a certain moderate motion*; but as the object in these cases cannot easily be mistaken, no reflective pronoun or suffix is added.

379 When the source of an action (i. e. the nominative) is not known, or it is thought not desirable to mention it, it is common to say that the action proceeds from the object itself. A reflective so used is called a *passive*: thus *uertitūr*, literally, *he turns himself*, is often used for *he is turned*.\*

380 This passive use of a verb with a reflective suffix is more common than the proper reflective use.

381 The nominative to the passive verb is the same as the accusative after the transitive verb, *caedunt puērum* *they strike the boy*, or *caeditūr puēr* *the boy is struck*.

382 Hence passive verbs can be formed only from transitives.

383 An impersonal passive verb however is formed from intransitives†: as, from *nōce-* *do damage*, *nōcētūr* *damage is done*; from *rēsist-* *stand in opposition*, *offer resistance*, *rēsistitūr* *resistance is offered*. When the intransitive verb can be thus expressed by an English verb and substantive, the passive impersonal may be translated by what is also strictly impersonal, the person who does the damage, or offers the resistance, &c. not being mentioned. At times this is impracticable, and it is necessary to use the word *they or people* with the active, as from *i-go*, *itūr they go*.

384 Transitive verbs also may form a passive impersonal: as, from *dīc-* *say*, *dīcitūr*‡ *they say*; but in this case the words of the sentence that follow *dīcitūr* may perhaps be considered as a nominative to it. See Syntax, § 1240.

\* Many European languages will afford examples of this strange use of the reflective; as the German: *Das versteht sich von selbst*, 'that is understood of itself'; the French: *Le corps se trouva*, 'the body was found'; the Italian: *Si loda l'uomo modesto*, 'the modest man is praised'; the Spanish: *Las aguas se secaron*, 'the waters were dried up.' There is something like this in our own language: *the chair got broken in the scuffle*. Nay, children may often be heard to use such a phrase as *the chair broke itself*.

† Where the action of an intransitive verb is to be expressed without mentioning the nominative, the artifice of supposing the action to proceed from the object is of course impracticable, because an intransitive verb has no object. Here a second artifice is adopted, and the action is supposed to proceed from itself; thus, *nocetur*, literally translated, is 'damage does itself.'

‡ In Italian, *si dice*; in Spanish, *se dice*. In German it is expressed by *man sagt*, 'man says,' from which the French have literally translated their *on dit*, originally *hom dit*.

385 \* A static verb denotes a state : as, *ěs-* *be*, *dormi-* *sleep*, *iáce-* *lie*, *uǐgila-* *be awake*, *mětu-* *fear*.

386 Static verbs generally end in *e*, by which they are sometimes distinguished from active verbs of nearly the same form and meaning : as;

<i>iáč-</i> or <i>iáci-</i>	<i>throw</i> ,	<i>iáce-</i>	<i>lie</i> .
<i>pend-</i>	<i>hang or suspend</i> ,	<i>pende-</i>	<i>hang or be suspended</i> .
<i>síd-</i> ( <i>sídře</i> )	<i>alight or sink</i> ,	<i>séde-</i>	<i>sit or be seated</i> .
<i>cáp-</i> or <i>cápi-</i>	<i>tuke</i> ,	<i>hábe-</i>	<i>hold or have</i> .
<i>possíd-</i>	<i>enter upon possession</i> ,	<i>possíde-</i>	<i>possess</i> .
<i>feru-</i>	<i>boil</i> ,	<i>ferue-</i>	<i>be boiling hot</i> .
[ <i>cand-</i>	<i>set on fire</i> ,	<i>cande-</i>	<i>blaze, &amp; cále-</i> <i>be hot</i> .
<i>tend-</i>	<i>stretch, strain</i> ,	<i>těne-</i>	<i>hold tight</i> .
<i>alba-</i>	<i>whiten</i> ,	<i>albe-</i>	<i>be white</i> .

387 A static imperfect is nearly equivalent to the perfect of an active : as, *possédít* *he has taken possession*, and *possídet* *he possesses* or *is in possession*; *posséděrat* *he had taken possession*, and *possíděbat* *he possessed* or *was in possession*; *posséděřít* *he will have taken possession*, and *possíděbit* *he will possess* or *be in possession*.

388 Hence many static verbs in *e* have no perfect ; and even in those which appear to have one, the perfect by its meaning seems to belong to an active verb. Thus *fríge-* *be cold* is said to have a perfect *fríg-*. The compound *rěfrixit* does exist, but not with a static meaning : thus *uínum rěfrixit* *the wine got or has got cold again*. The form of the perfect itself implies a present *rěfríg-*, not *rěfríge-*.

389 Hence two perfects from active verbs are translated as static imperfects : as, *gno-* or *gno-sc-* *examine*, whence perf. *gnóuit* *he has examined* or *he knows*, *gnóuěrat* *he had examined* or *he knew*; *consue-* or *consuēsc-* *acquire a habit* or *accustom oneself*, whence perf. *consuēuit* *he has acquired the habit* or *is accustomed*, *consuēuěrat* *he had acquired the habit* or *was accustomed*.

390 Two verbs have only the perfect in use, and these translated by English imperfects of static meaning, viz. *öd-*\*, *měmín-*, whence *ödit* *he hates*, *öděrat* *he hated*, *öděřít* *he will hate*; *měmínit* *he*

\* These imply an imperfect crude form *öd-* or *ödi-* ‘take an aversion to,’ whence *ödio-* sb. n. ‘hatred ;’ and *měn-* ‘mind’ or ‘notice,’ whence the sb. f. *men-ti-* or *ment-* ‘mind.’

*remembers*, měměněrat *he remembered*, měměněřit *he will remember*.

391 Static verbs are for the most part intransitive; but some are transitive, as those which denote possession, hăbe- *hold*, těne- *hold tight*, keep, posside- *possess*, sci- *know*; and verbs of feeling, as, āma- *love*, tīme- *fear*.

#### IRREGULARITIES OF FORM AND MEANING.

392 A static intransitive has sometimes a reflective or passive perfect. Such a verb is commonly called a *Neuter-Passive*: as,

<i>Lat.</i>	<i>English.</i>	<i>Pres. 3 pers.</i>	<i>Perf. 3 pers. masc.</i>
aude-	dare,	audet	ausūs est.
gaude-	rejoice,	gaudet	gāuīsūs est.
fīd-	trust,	fīdīt	fīsūs est.
sōle-	be wont,	sōlet	sōlītūs est.

393 To the same class belong several impersonal verbs of feeling, &c.: viz.

mīsēre-	denoting pity,	mīsēret	mīsērītum or mīsērtum est.
pūde-	„ shame,	pūdet	pūdītum or pūdītum est.
pīge-	„ reluctance,	pīget	pīgītum or pīgītum est.
taede-	„ weariness,	taedet	taedītum or per-taesum est.
lūbe-	„ pleasure,	lūbet	lūbītum or lūbītum est.
plāce-	„ approbation,	plācet	plācītum or plācītum est.
līce-	„ permission,	līcet	līcītum or līcītum est.

394 Some transitive verbs are used without a reflective pronoun or suffix, yet with a reflective or intransitive meaning: as, fortūnā uertērat *fortune had turned* i.e. *had turned herself*. In these cases the pronouns mē, tē, sē &c. are said to be understood.

395 This use of a transitive form with a reflective or intransitive meaning is more common in the perfect tenses: as, rēuortītūr *he returns*, rēuortēbātūr *he was returning*, rēuortētūr *he will return*; but rēuertit *he has returned*, rēuertērat *he had returned*, rēuertēřit *he will have returned*. So dēuortītūr *he turns out of the road into an inn*, but dēuertit (perf.) *he has done so*; plangītūr *he beats himself*, but planxit *he has beaten himself*.

396 Some of the principal verbs which are thus used with both a transitive, and reflective or intransitive meaning, are the following:

Lat.	Trans.	Intrans.	Lat.	Trans.	Intrans.
mōe-	move,	move.	plang-	beat,	beat oneself.
auge-	increase,	increase.	incipi-	begin,	begin.
laxa-	loosen,	get loose.	inclina-	slant,	slant.
läua-	wash,	wash.	abstine-	keep away,	abstain.
mūta-	change,	change.	rēmīt-	let go again,	relax.
sta-	set up,	stand.	suppēdīta-	keep filling up, abound.	
ru-	put in violent rush.		præcipīta-	throw headlong, rush headlong.*	
		motion,			

397 In some verbs the transitive meaning, though originally belonging to the word, has become nearly or quite obsolete, as in *prōpēra-* *hasten*, trans. or intrans., *prōpinqua-* *make near* or *approach*.

398 The reflective form seems to have been originally given to some verbs to denote reciprocal action : as,

amplect-īmūr	<i>we embrace each other.</i>	partī-mūr	<i>we share together.</i>
conuīciā-mūr	<i>we abuse each other.</i>	proelīa-mūr	<i>we fight each other.</i>
fābūlā-mūr	<i>we talk together.</i>	rixā-mūr	<i>we snarl at each other.</i>
lōqu-īmūr	<i>we talk together.</i>	sōlā-mūr	<i>we comfort each other.</i>
luctā-mūr	<i>we wrestle together.</i>	sortī-mūr	<i>we cast lots together.</i>
oscūlā-mūr	<i>we kiss each other.</i>	sāuiā-mūr	<i>we kiss each other.</i>

399 Many reflective verbs are translated by an English intransitive : as, *prōfīc-isc-* (r.) *set out*, *laeta-* (r.) *rejoice*, which have still a reflective sense. These are called *Intransitive Deponents*.

400 Many reflective verbs have so far thrown off the reflective meaning, that they are translated by an English transitive and take a new accusative : as, *mīra-* (r.) *admire*, *uēre-* (r.) *fear*, *amplect-* (r.) *embrace*, *indu-* (r.) *clothe oneself*, *put on*, *sēqu-* (r.) *follow*, *Imīta-* (r.) *make oneself like*, *imitate*. These are called *Transitive Deponents*.

401 Some intransitive verbs, by a slight change of meaning, are used transitively : as, from *horre-* *bristle* or *shudder*, *horret tēnēbrās* *he dreads the dark*; *māne-* *wait*, *mānet aduentum ēiūs* *he awaits his arrival*; *ōle-* *smell*, *ōlet unguentā* *he smells of perfumes*. This

\* It is in this way that *fī-*, only a shortened form of *fāci-*, first signified 'make myself,' and then 'become' or 'am made.' It is indeed probable that the *c* in *fācio* was not always pronounced. This would account for its disappearance in the Italian infinitive *fare* and French *faire*; and would also account for the fact that *fī* is commonly long before a vowel, as *fī-o* 'I am made,' for *fai-o*.

is particularly the case with some neuter pronouns: as, from *lăbōra- labour*, *id lăbōrat he is labouring at this*. (See § 909.)

402 Intransitive verbs may have an accusative of a noun which has the same meaning: as, *uītam iūcundam uiuīt he is living a delightful life*. This is called the *Cognate Accusative* (§ 894).

403 Intransitive verbs when compounded sometimes become transitive: as, *uăd-\** *go*, *ēuăd- go out, escape*; whence *ēuădĕrĕ pĕrīcūlō* or *ex pĕrīcūlō* *to make one's way out of danger*, or *ēuădĕrĕ pĕrīcūlum* *to escape danger*; — *uěni- come, conuěni- come together, meet*; whence *conuěnīre ālīquem* *to meet one, to go and see a person*; — *grăd- or grădi- (r.) march, ēgrăd- or ēgrădi- (r.) march out, leave*; whence *ēgrădi urbĕ* or *ex urbĕ* *to march out of the city*, or *ēgrădi urbem* *to leave the city*.

404 Some transitive verbs when compounded take a new transitive sense, nearly allied to the original meaning, and thus have a double construction: as, *da- put, circumda- put round or surround*; whence *circumdărĕ mūrum urbī* *to throw a wall round the city*, or *circumdăre urbem mūrō* *to surround the city with a wall*; — *sĕr- sow or plant, insĕr- plant in, graft*; whence *insĕrĕrĕ pīrum ornō* (dat.) *to graft a pear on a wild ash*, or *insĕrĕre ornum pīrō* (abl.) *to engraft a wild ash with a pear*; — *du- put, indu- put on, clothe*; *induĕrĕ uestem ālīcūi* *to put a dress on one*, or *induĕrĕ ālīquem uestē* *to clothe one with a dress*.

405 The verb then has two forms or *voices*: the *simple voice* (commonly called the *active*), which does not take the reflective suffix; the *reflective voice* (commonly called the *passive*), which does take it.

#### PERSONAL SUFFIXES TO VERBS.

406 In English the pronouns *I, you or thou, he, she, it, &c.* are prefixed to a verb. In Latin, as in Greek, little syllables with the same meaning are attached to the end of a verb so as to form one word with it.

407 The Greek verb in its oldest shape formed from the pronouns *me- me*, *su- or tu- thou*, and *to- this*, the three suffixes *mī*, *sī*, *tī*, or, with a short vowel prefixed, *ōmī*, *ōsī*, *ōtī*.† Now the Latin language has its personal suffixes not unlike these: viz. *ōm*, *īs*, *īt*.

\* See § 451.1.

† Compare the old verb *ειμι* (*εσ-μι*), *εσ-σι*, *εσ-τι*, with the old reflective verb *τυπτ-ομ-αι*, *τυπτ-εσ-αι*, *τυπτ-ετ-αι*.

408 The suffix *ōm*, belonging to the first person, is but little altered in sum (=ēs-um) *I am*, or in *inqu-am*\* *I say*.

409 More commonly the suffix *om* undergoes one of two changes. Either the *m* is lost, as, *scrib-o* *I write*, for *scrib'om†*; or, if a vowel precede, the *o* sometimes disappears, leaving the *m*, as, *scribēba'm* *I was writing*.

410 The final *o* of the first person is always long in *Virgil*, but common in later poets.

411 The suffixes of the second person, *īs*, and of the third person, *īt*, also lose their vowel, if the verb itself end in one. Thus, *scrib-īs* *you write*, and *scrib-īt* *he writes*; but *scribēbā's* *you were writing*, *ārā's* *you plough*, *scribēbā't* *he was writing*, *ārā't* *he ploughs*. So also the *ī* is lost in *fers* *you bring*, *fert* *he brings*; *ēs* (for *ēs-īs*) *you are*, *est* *he is*; and *uolt* *he wishes*.

412 When the suffix *īt* thus loses its vowel by contraction, as, *āra-īt*, *ārat* *he ploughs*, it might be expected that the syllable would be long; but it is in fact nearly always short. Still in the reflective the right quantity is preserved, *scribēbāt-ūr*, *ārāt-ūr*; and the old poets, including even *Virgil*, have examples of a long quantity in such words as *versāt*, *augeāt*, *accidēt*.

413 The form of the second person suffix in the perfect is *tī* for *tū*: as, *scripsis-tī* *you have written*.

414 The suffixes of plurality for the nouns were *s* and *um*. (See § 52.) Those employed for the verbs are nearly the same.

415 From *ōmē* and *s* is formed the double suffix *ōmēs* 'we' for the old Greek verb. The old Latin prefers *ūmūs*, as in *uōl-ūmūs* *we wish*, *sūmūs* (=ēs-ūmūs) *we are*, *quaes-ūmūs* *we ask*. Commonly *ūmūs* is written, as *scrib-ūmūs* *we write*.||

\* The English language still retains a trace of the first person suffix in the verb *am*. See also § 1158. 1, note †, about *sciam*.

† See the adverbs of motion towards, where *om* final is similarly reduced to *o*.

‡ *Spondeo* and *nescio* appear to have a short *o* in *Virgil*, but in reality are to be considered as words of two syllables, *spondyo* and *nescyo*. *Scio* in Italian has become *so*.

§ The English language still retains its suffix of the second person *est*, and of the third person *eth* or *s*, as in *sendest* and *sendeth* or *sends*.

|| See the same interchange of *ūn us* and *ūmus* in the superlatives (§ 242), and in the ordinal numerals (§ 252). Nay the Emperor *Augustus* wrote *simus* (i. e. *sīmūs*) for *sumus* in the indicative.

416 The *t* is lost after a vowel: as, scribēbā-mūs *we were writing*, ārā-mūs *we plough*.

417 From *tu* or *ti* and *s* is formed the double suffix *tis* 'you' (pl.); or, with a short vowel prefixed, *ittis*: as, scrib-*ittis* *you (pl.) write*.

418 The prefixed *i* is lost after a vowel: as, scribēbā-*tis* *you (pl.) were writing*, ārā-*tis* *you (pl.) plough*. So also in *es-tis* *you are*, *fer-tis* *you bring*, and *uol-tis* *you wish*.

419 The syllable attached to the verb to form the third person plural is *unt*: as, scrib-*unt* *they write*.

420 The *u* is always lost if the verb end in *a* or *e*, and sometimes if it end in *i*. Thus, scribēba-*nt* *they were writing*, scribe-*nt* *they will write*, scripsēri-*nt* *they will have written*; but audi-*unt* *they hear*.

421 In the imperative mood the suffixes of the second person singular and plural change the *is* into *ē*, and *ittis* into *ittē*: as, scrib-*ē* and scrib-*ittē* *write*, scribitō-*tē* *ye shall write*.\*

422 The final *ē* is lost after a vowel: as, ārā *plough*; also in *fēr* *bring*, *fāc* *make*, *dic* *say*, *dūc* *lead*, *ēs* *be*.

#### Moods, &c.

423 The *indicative* mood is used for the main verb of a sentence, whether it be affirmative, negative, or interrogative. It is also used in some secondary sentences.

The indicative mood has no special suffix.

424 The *imperative* mood *commands*. Its suffix in the future tense is the syllable *tō* or *ittō*: as, scrib-*ittō* *thou shalt write*.

426 The two tenses of the imperative are commonly united as one.

427 The *subjunctive* mood, as its name implies, is used in secondary sentences subjoined to the main verb.

428 In some sentences it is not uncommon to omit the main verb, and then the subjunctive mood *seems* to signify *power*, *permission*, *duty*, *wish*, *purpose*, *result*, *allegation*, *hypothesis*; whereas in fact these notions rather belong to the verb which is not expressed. Thus the phrase, *Quid fāciam?* is translated by *What should I do?* or *What am I to do?* But the full phrase is *Quid uis fāciam?* *What do you wish me to do?*

\* So in the Greek, even the indicative has *τυπτετε* for *τυπτετις*. Compare also the double form *s tristis* and *tristē*, *magis* and *magē*, and above all the second persons of reflective verbs: *uideris*, *uiderē*; *uidebaris*, *uidebarē*, &c.

429 The suffix of the subjunctive mood cannot be easily separated from those of the subjunctive tenses.

430 The *infinitive* mood is also used in secondary sentences subjoined to the main verb. It differs from the subjunctive in that it does not admit the personal suffixes to be added to it.

431 The suffix of the infinitive mood is ēsē or ērē: as, es-sē *to be*, scrib-ērē *to write*.

432 The infinitive mood may also be considered as a neuter substantive undeclined, but differing from other substantives in that it has the construction of a verb with a noun following.

433 The *supines* are the accusative and ablative cases of a masculine substantive formed from a verb with the suffix ūu or tu. The accusative supine has occasionally the construction of a verb with the noun following.

434 The accusative supine is in many grammars called the supine active; and the ablative supine, the supine passive.

435 The *gerund* is a neuter substantive formed from a verb with the suffix endo or undo; of which the first vowel is lost after a and e. In the old writers it has the construction of a verb with the noun following.

436 A *participle* is an adjective in form, but differs from adjectives, first, because an adjective speaks of a quality generally, while a participle speaks of an act or state at a particular time; secondly, because a participle has the construction of a verb with the noun following.

ON TENSES IN GENERAL.

437 *Tense* is another word for time. There are three tenses: *past*, *present*, and *future*.

438 The past and future are boundless; the present is but a point of time.

439 As an act may be either past, present, or future, with respect to the present moment, so *yesterday* had its past, present, and future; and *to-morrow* again will have its past, present, and future.

Thus, first in reference to the present moment, we have: Past, *he has written to A*; Pres. *he is writing to B*; Fut. *he is going to write to C*.

Secondly, in reference to yesterday or any other moment now

gone by: Past, *he had written to D*; Pres. *he was writing to E*; Fut. *he was going to write to F*.

Thirdly, in reference to tomorrow or any moment not yet arrived: Past, *he will have written to G*; Pres. *he will be writing to H*; Fut. *he will be going to write to I*.

440 Or the same ideas may be arranged as follows:

Action finished, or *perfect*: at a past time, *he had written to D*; at the present moment, *he has written to A*; at a future time, *he will have written to G*.

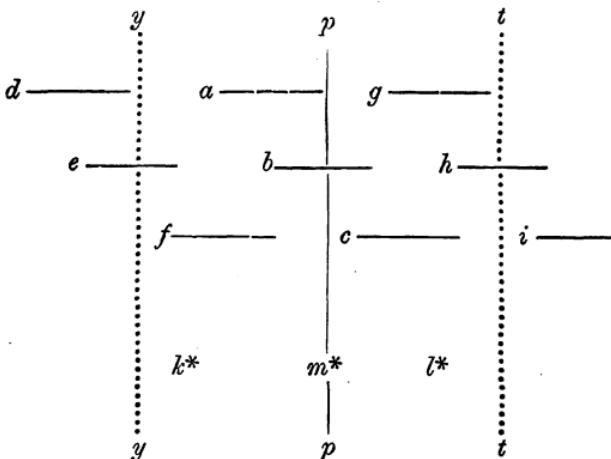
Action going on, or *imperfect*: at a past time, *he was writing to E*; at the present moment, *he is writing to B*; at a future time, *he will be writing to H*.

Action intended: at a past time, *he was going to write to F*; at the present moment, *he is going to write to C*; at a future time, *he will be going to write to I*.

441 Or lastly, the same ideas may be represented by the lines in the following diagram:

PAST TIME.

FUTURE TIME.



A point in the vertical line *pp* denotes present time; a point in *yy* denotes yesterday or some past time; a point in *tt*, tomorrow or some future time.

The several horizontal lines *a*, *b*, *c*, &c. denote the time occupied in writing to *A*, *B*, *C*, &c. respectively. Thus,

*a* is wholly to the left of *pp*, and signifies *he has written*—present perfect.

*b* partly on the left, partly on the right : *he is writing*—present imperfect.

*c* wholly to the right : *he is going to write*—present intention.

*d* wholly to the left of *yy* : *he had written at time y*—past perfect.

*e* partly on the left, partly on the right : *he was writing at time y*—past imperfect.

*f* wholly to the right : *at time y he was going to write*—past intention.

*g* wholly to the left of *tt* : *he will have written at time t*—future perfect.

*h* partly on the left, partly on the right : *he will be writing at time t*—future imperfect.

*i* wholly to the right : *at time t he will be going to write*—future intention.

442 The word 'perfect' in all these phrases means *relatively* past : thus the present perfect *is* past, the past perfect *was* past, the future perfect *will be* past.

443 Again, the perfect tenses are used for events *recently* past, the consequences still remaining. *I have passed a good night, and feel refreshed ; he had had his breakfast, and was putting on his boots ; you will then have finished your letter, and will be ready to walk with me.* But we cannot say, *William the Conqueror has died in Normandy.*

444 So also the tenses of intention apply to a time *soon* to arrive.

445 The aorist, *he wrote*, is not thus limited ; it may be applied to any past time ; as, *Cicero wrote a history of his consulship*. It does not, like the past tenses which we have been considering, stand in any relation to any other point of time. The consequences of the act are not alluded to, as in the perfects ; nor the duration of the act spoken of, as in the imperfects. On the contrary, the aorist treats the act as a mere *point* of past time.

446 In the diagram the aorist may be represented by the point *k*.

447 The simple future, *he will write*, corresponds in general character to the aorist of past time. It is equally independent of other points of future time, and speaks of the act as momentary.

448 In the diagram the future may be represented by the point *l*.

449 If the simple present were strictly limited to the mere point of time which belongs to it, it would seldom be used ; but this, like some of the other tenses, is employed to denote a *state* of things,

*customs, general truths, &c.*, the duration of which in fact is not limited to a mere moment.\*

450 The true present may be represented in the diagram by the point *m* in *pp*.

#### TENSES OF THE LATIN VERB.

451 The Latin indicative has six leading tenses:—three perfect tenses, and three which, for convenience, but somewhat inaccurately†, are called imperfects; viz. the present, the past-imperfect, the future; the present-perfect, the past-perfect, the future-perfect.

451.1 The c.r. of a verb is often strengthened for the imperfect tenses: (a.) by lengthening the vowel: thus, *dīc-* *say*, *dūc-* *lead*, *fīd-* *trust*, become in the imperfect tenses *dīc-*, *dūc-*, *fīd-*. (b.) by doubling the final consonant: thus, *mīt-* *let go*, *cūr-* *run*, *uēr-* *sweep*, become *mitt-*, *curr-*, *uerr-*. (c.) by substituting two consonants for the final consonant: thus, *rūp-* *burst*, *scīd-* *tear*, *tēn-* *stretch*, become *rump-*, *scind-*, *tend-*.

452 The present has no tense suffix: as, *scrib-* *write*, *scribīt* *he writes*.

453 When an affirmation is made with emphasis, also in negative and interrogative phrases, the verb *do* is commonly used in the translation: as, *he does write*; *he does not write*; *does he write?*

454 The present-imperfect has the same form in Latin: as, *scribīt* *he is writing*.

\* An example of the true present, as applied to acts, occurs in *Ivanhoe* (c. xxix.), where the agitated Rebecca, standing at the lattice, reports to the sick knight the proceedings of the siege. “He blenches not, he blenches not!” said Rebecca. “I see him now; he leads a body of men close under the outer barrier of the barbican. They pull down the piles and palisades; they hew down the barriers with axes. His high black plume floats abroad over the throng, like a raven over the field of the slain. They have made a breach in the barriers! they rush in! they are thrust back! Front-de-Bœuf heads the defenders; I see his gigantic form above the press. They throng again to the breach, and the pass is disputed hand to hand and man to man. God of Jacob! it is the meeting of two fierce tides—the conflict of two oceans moved by adverse winds.” Such a use of the true present can only be looked for in dramatic writing. The *historic present*, as it is called, is an imitation of this dramatic excitement.

† Inaccurately, see § 469.

455 The present is sometimes employed in past narrative, both in English and Latin, as if the scene described were passing before one's eyes. This is called the *historic present* : as, *he then plunges into the river, swims across, and seeks the tent of the king*.

456 The present is also used in Latin when a state has continued for some time and still exists : as, *iam tris mensis ābest he has been absent now three months*.

457 The present in Latin sometimes denotes not even the beginning of an act, but only the purpose, when the mind alone is employed upon it, or the matter at best is only in preparation : as, *uxōrem dūcīt he is going to be married*.

458 On the other hand, the present is at times used in Latin after certain conjunctions when past time is in fact meant : as,

A. *Quid pater, uiuítne ? B. Viuom, quom índe abimus,\* líquimus (Plaut. Capt. II. 2. 32).*

A. Well and your father, is he living ? B. We left him alive, when we came away.

*Dum studeo obsequí tibi, paene inlúsi uitam filiae (Ter. And. v. 1. 3).*

While I have endeavoured† to oblige you, I have almost trifled away my daughter's life.

So also with *postquam*, *ubi*, and *ut*, when they signify *the moment that*.

459 The past-imperfect has the suffix *ēbā* : as, *scribēbā- was writing, scribēbat he was writing*.

460 But the *e* of *ēbā* is lost after the vowels *a* and *e* : as, *ārā'bat he was ploughing, dōcē'bat he was teaching*. While after the vowels *i* and *u* the *e* is commonly left : as, *uēni-ēbat he was coming, ācu-ēbat he was sharpening*.

461 The verb *i- go* loses the *e* : as, *i'bat he was going*. The old writers and the poets often use this contracted form with other verbs in *i* : as, *mollī'bat he was softening*.

462 Sometimes this tense is expressed in English by the simple past tense, *he wrote*. Thus, in answer to the question, *What used to be his duties in the counting-house ?* the reply might be, *He wrote the foreign letters*. This would be expressed in the Latin by the tense in *ēbā*, because a continued state of things is meant,

\* In editions generally *abiimus*, which is against the metre (*ābyimus*, see § 25). Some MSS. at any rate have *abimus* ; and see § 1455 e.

† Or, 'In my endeavours.'

scrib-ēbat *he used to write, he always wrote.* The Latin aorist would speak only of one act : *He wrote the foreign letters on a particular occasion, scripsit.*

463 The use of the English simple past tense for a continued state of things is very common with verbs of *static* meaning (see § 385) : as, *he sat (all the time) on a rock; he loved frank and open conduct.*

464 The past-imperfect is also used in Latin when a state had continued for some time, and still existed at the moment spoken of : as, *iam tris mensis ābērat he had been absent then three months.*

465 The past-imperfect sometimes denotes only a past purpose, or that a matter was in preparation : as, *uxōrem dūcēbat he was going to be married.*

466 The simple *future* appears to have had for its suffix the syllable *āb*, which however loses its vowel after verbs in *a* or *e*, and its consonant\* after verbs ending in a consonant, *i*, or *u*. Thus from verbs in *a* and *e* we have, *ārā'b-* *will plough*, *ārā'b-It* *he will plough*; *dōcē'b-* *will teach*, *dōcē'b-It* *he will teach.*†

467 Those verbs which retain only the vowel prefer *a* for the first person singular, and *e* for the rest : as, *scrib-a'm* *I shall write*, *scrib-ē's* *you will write*, *scrib-e't* *he will write*, &c.

468 The verbs in *i*, according to the preceding rules, form the future with *a* or *e* as, *audi-a'm* *I shall hear*, *audi-ē's* *you will hear*, &c. But the verb *i-go* prefers the future in *b* : as, *i'b-It* *he will go*. In the old writers many other verbs in *i* have a future of the same shape : as, *sci'b-It* *he will know*.

469 The Latin future from an active verb is not an imperfect future ; thus *scribet* signifies *he will write*, not *he will be writing*.

\* The loss of a *b* has been seen already in the datives of nouns.

† To the doctrines of § 459-61, 466-8, I now prefer the following : *Scibam, scibo*, are older than *sciebam, sciām*; *dicebo* (*Naev.*) than *dicam*. The *a* of *am-ab-a-m*, *ten-eb-a-m*, *sc-ib-a-m* (for *sec-ib-am*—where *sec*=*seh-* of German *seh-en*, our *see*) marks past time, as in *er-a-m*. The *ab eb ib* here, as in *amabo tenebo dicebo scibo*, denote imperfect action. But an imperfect pres. is akin to a fut. So *er-o* is in form a pres. The Keltic (Manx) has a general suffix of this power in *agh*, which plays a great part in Latin too, as *tr-ah-* (=German *trag-en*) 'bear' for *tol-agh*, from *tol-* (*tollo*) ; also in Greek, as *γελ-αχ-*, fut. *γελαξω*, our 'laugh'. Here *gh=f*. So *γραφ-* for *γαρ-αφ-*. But Greek *φ=Latin b*. Hence *dol-ab-ra-*, *voc-ab-ulō-*, *am-ab-ili-*, *plor-ab-undo-*. The suffix-vowel, assimilated to root, gives *ter-eb-ra t(e)r-ib-ulō-* (*τριβ-*), *gem-eb-undo-*, *rid-ib-undo-*, *lug-ub-ri-*, *vol-ub-ili-*; and with final consonant lost we have *am-a'*, *ten-e'*, *fin-i'*, *sol-u'*. See Appendix II. p. 439, &c.

470 The perfect tenses are formed by the addition of certain suffixes to a crude form of the perfect.

471 A crude form of the *perfect* is formed from the simple verb in three different ways :

a. By *reduplication*, that is, by prefixing to the verb a syllable more or less like the verb itself : as, morde- *bite*, mōmord- or mēmord- *bit*; tend- *stretch*, tētend- *stretched*.\*

b. By a *long vowel* : as, fāc- or fāci- *make*, fēc- *made*; uēn- or uēni- *come*, uēn- *came*.†

c. By *s* suffixed : as, scrib- *write*, scrips- *wrote*; dic- *say*, dix- *said*.

d. But many verbs, including nearly all those which end in a vowel, abstain from all these three changes.

472 All the perfect tenses of the three moods, indicative, subjunctive and infinitive, were formed by adding the tenses of the verb es- *be*. This is clearly seen in all but the present-perfect‡ of the indicative, and partly even here ; as,

\* The English language appears to have an example of this formation in what we may perhaps call one of its oldest verbs, *do*, perf. *did*, the original meaning of which verb was 'put,' whence *d'on* 'put on,' *d'off* 'put off,' *d'out* 'put out.' The German compounds of *thu'n* would confirm this view of the meaning. Thus our English verb corresponds to a Latin verb of kindred form and meaning, viz. *da-* 'put' (for such is its meaning), perf. *dēd-*. The Gothic abounds in perfects of reduplication : as, *hāit* 'call,' perf. *haihāit* 'called ;' *skaid* 'separate,' perf. *skai-skaid* 'separated.'

† This formation also has its parallel in the English *come*, perf. *came*. It is not improbable that the long-vowel perfects originated in reduplication : as, *uēni-* 'come,' perf. *uēuēn-* contracted into *uēn-* 'came'; *āg-* 'drive,' *aag-* contracted into *ēg-* 'drove.' The last contraction is precisely the same as occurs in the subj. pres. of the verb *ama-* 'love,' c.f. *amaa-* *umē-*, 3d pers. *amaat*, *amet*. Compare also the so-called temporal augment of Greek verbs.

‡ In some parts of the present-perfect irregularities conceal the connection of the terminations with the present tense of *es-* 'be.' Yet the singular *scrips-isti* 'thou hast written' corresponds with great precision to the plural *scrips-istis* 'you have written.' Again, in the third person singular there is something peculiar in the occasional length of the suffix *it*, as *uendidit* *Plaut.* Capt. prol. 9, *perrupit Hor.* Od. I. 3. 36, *despexit Catul.* 64. 20; and especially in the compounds of *i-* 'go,' which have this syllable always long, as *praeterit* *Ov.* A. A. III. 63 & 64; *reditit* *Ov.* Her. VI. 31 and XIII. 29; *subiit Hor.* Sat. I. 9. 21, *Ov.* Met. I. 114. This peculiarity is accounted for, if *scripsit* had an older form *scrips-ist* corresponding to *est* 'he is.' The loss of the *s* in this position would resemble that which occurs in the French tense *fusse*, *fusses*, *fût* (old French *fust*). Indeed the *s* is silent in the French *est*. Lastly, *scripsi* must be regarded

INDIC.— <i>Present.</i>	<i>Present-Perfect.</i>
<i>estis</i> <i>you are,</i> ( <i>ēsunt*</i> or) <i>sunt they are,</i>	<i>scrips-istis</i> <i>you have written.</i> <i>scrips-ērunt†</i> <i>they have written, &amp;c.</i>
<i>Past.</i>	<i>Past-Perfect.</i>
<i>ēram</i> <i>I was,</i> <i>ērās</i> <i>thou wast,</i>	<i>scrips-ēram</i> <i>I had written.</i> <i>scrips-ērās</i> <i>thou hadst written, &amp;c.</i>
<i>Future.</i>	<i>Future-Perfect.</i>
<i>ēro</i> <i>I shall be,</i> <i>ēris</i> <i>thou wilt be,</i>	<i>scrips-ēro</i> <i>I shall have written.</i> <i>scrips-ēris</i> <i>thou wilt have written, &amp;c.</i>
SUBJUNC.— <i>Present.</i>	
( <i>ēsim</i> or) <i>sim</i> <i>I am,</i> ( <i>ēsis</i> or) <i>sīs</i> <i>thou art,</i>	<i>scrips-ērim</i> <i>I have written.</i> <i>scrips-ēris</i> <i>thou hast written, &amp;c.</i>
<i>Past.</i>	
<i>essem</i> <i>I was,</i> <i>essēs</i> <i>thou wert,</i>	<i>scrips-issem</i> <i>I had written.</i> <i>scrips-issēs</i> <i>thou hadst written, &amp;c.</i>
INFINITIVE.	
<i>essē</i> <i>to be,</i>	<i>scrips-issē</i> <i>to have written.</i>

472.1 Many Latin verbs, particularly those which end in *a*, *e*, *i*, or a liquid, have a *u*‡ in the perfect immediately before the suffix borrowed from *ēs- be* : as,

as a corruption of *scripsim*, and that of *scrips-isim*, where *ism* would represent the old Latin *ēsum* 'I am.' The loss of the *s* in this position is what has occurred in the Greek *ειμι* 'I am' for *εσμι*, and in our own *am*. Nay, the Gothic form is *im*. If *scripsim* then be admitted as a theoretical form, the plural *scripsimus* is also explained.

\* See § 722. 4, note.

† Though *scripsērunt* is the ordinary pronunciation, the short penult is not rare in the poets.

‡ This *u* (pronounced as our *w*) was no doubt an original part of the verb *ēs-* 'be,' in the form *uēs-*. Thus, the Gothic had *vis-an* 'to be,' the Icelandic *ver-a* 'to be.' So the German *wes-en* 'existence' is but an infinitive mood; and from a form *wes* is deduced our own past tense *was*, precisely as the Germans form *er las* 'he read' from *les-en* 'to read.' We have said that the original meaning of *esse* was 'to eat.' So the form *ues* also means to eat in the Latin *uescor* 'I feed myself,' whence the sub. n. *uisc-es-* 'flesh.' In the old Latin writers *uiscera* did not mean 'entrails.' We have said nothing of the origin of the suffix *s* as seen in *scrip-s-* &c. If this be a genitival suffix signifying 'from,' the formation of all the perfect tenses is simple enough; as, *scripsi* 'I am from writing,

šra- <i>plough</i> ,	šrā-uistis <i>you have ploughed.</i>
dōc-e- <i>teach</i> ,	dōc-uistis <i>you have taught.</i>
audi- <i>hear</i> ,	audi-uistis <i>you have heard.</i>
sēr- <i>put</i> ,	sēr-uistis <i>you have put.</i>
cōl- <i>till</i> ,	cōl-uistis <i>you have tilled.</i>
gēn- <i>produce</i> ,	gēn-uistis <i>you have produced.</i>
gēm- <i>groan</i> ,	gēm-uistis <i>you have groaned.</i>

473 The present-perfect tense of the Latin is also used for an aorist: as, *scripsit he has written* or *he wrote*.

474 Thus the English language confounds the aorist and past-imperfect; while the Latin confounds the aorist and the present-perfect. See § 462.

475 For the formation of the past-perfect\* and future-perfect, see § 472.

476 The future-perfect of the indicative bears a very close resemblance to the present-perfect of the subjunctive. Hence much confusion arose, so that even the first person of the indicative tense in *ēro* is occasionally found where a subjunctive in *ērim* was to have been expected. But the greatest confusion is in the quantity of the syllables. As the future-perfect is formed from *ēro*, *ērīs*, &c., we ought to have had in the indicative *scripsērīs*, *scrip-sērīmūs*, *scripsērītis*: and on the other hand, as the present-perfect subjunctive is formed from *sim*, *sīs*, &c. we ought to have had in the subjunctive *scripsērīs*, *scripsērīmūs*, *scripsērītis*; but the two tenses are commonly confounded in respect of quantity.

477 The perfect tenses of some intransitive verbs are expressed in

I have written'; *scripseram* 'I was from writing, I had written'; *scripsero* 'I shall be from writing, I shall have written.' The use of a preposition in forming tenses is seen in our periphrastic futures 'I am *to* write,' 'I am going *to* write'; and also in our periphrastic present 'I am *a*-writing,' where *a* represents the old preposition *an*, now written *in*. 'I am *a*-writing' is the old form of the language, now corrupted to 'I am writing.' Compare also the French *je viens d'écrire*, literally 'I come from writing,' *i. e.* 'I have just written.'

\* The formation of the past-perfect *scripsēram* agrees with that of the Greek *ετετυφεα*, which had once a *σ*, *ετετυφεσα-*, as may be seen from the third pers. pl. *ετετυφεσα-ν*. Thus, the Greek suffix of this tense is *εσα* corrupted into *ea*, and the Latin is *ēra*, itself a corruption from *ēsa*. Consequently the two tenses have the same suffix, viz. the past tense of the verb *ēs-* 'be.' Nay, in the first person of the present-perfect *τε-τυφ-α* the *a* represents *αμ*, that is our first person of the verb 'to be'; and probably the preceding aspirate represents the suffixed *s* of *scrips-*, or in other words is a genitival suffix = 'from.'

English not only by the auxiliary verb *have*, but also by the tenses of *be*. Thus, *rědiit he has returned* or *he is returned*, *rědiěrat he had returned* or *he was returned*, *rědiěřit he will have returned* or *he will be returned*. These perfect tenses expressed by the auxiliaries *is*, *was*, *will be*, are often mistaken by beginners for passives. But a little reflection would of course satisfy them that the verbs in question do not admit of a passive.

478 The perfect tenses are often expressed in English without the perfect form. Thus, in the three phrases :

If a Roman soldier *left* his post, he *was* put to death,  
 If an English soldier *sleep* on his post, he *is* shot,  
 If you *receive* a letter, you *will* send it on to me,

the verbs *left*, *sleep*, *receive*, would be expressed in Latin by perfect tenses: viz. *left* by a past-perfect; *sleep* by a present-perfect; *receive* by a future-perfect; for an offence precedes in order of time the punishment, and of course a letter must be received before it is forwarded. (See § 1159.)

479 The *imperative* has two tenses, a present and a future; but the so-called present might be more fitly named an immediate future.

480 The *imperative*, *měmentō*, *měmentōtě*, *you will remember*, is derived from a perfect crude form, like all the other tenses of the same verb. (See § 390.)

481 The *subjunctive* mood has four tenses: the present, the past, the present-perfect, and the past-perfect. Of these, the two former are often called the imperfect tenses.

482 The *subjunctive present* has the suffix *ā*, as *scrib-ā-*, whence the third person, *scribat*. When the suffix *a* follows another *ā*, the two are contracted into *ē*, as *āra- plough*, subj. pres. *āraa-* contracted into *ārē*, whence the third person *āret*. An old suffix of this tense was *iē* or *ī*, as *siē-* or *si-* from *ēs- be*, third person *siet* or *sit*. So also *uěli-m*, *nōli-m*, *māli-m*, *ědi-m*, *dui-m*, and perhaps *ausim*, from the several verbs *uǒl- wish*, *nōl- be unwilling*, *māl- prefer*, *ěd- eat*, *da- or du- put*, *aude- dare*.

483 The *subjunctive past* has the suffix *ēsē* or *ērē*, as from *ēs- be*, subj. past *ēs'sē-*, from *scrib- write*, subj. past *scribērē-*, whence the third person *esset*, *scribēret*. The suffix *ērē* loses its short vowel after *a*, *e*, *i*, as third person *ārā'-ret*, *dōcē'-ret*, *audi'-ret*; and sometimes after a consonant, as *fer'-ret*.

484 For the formation of the perfect tenses of the subjunctive see § 472.

487 The translation of the subjunctive tenses has various forms, which depend chiefly upon the meaning of the verb to which the subjunctive is attached.

488 If the preceding words denote a *command*, the subj. pres. and past are translated respectively by *shall* and *should*, or by *to*. *Im-pěro ut mittat* *I command that he shall send* or *I command him to send*; *impěrāui ut mittēret* *I commanded that he should send* or *I commanded him to send*.

489 If the preceding words denote *permission*, the subj. pres. and past are translated respectively by *may* and *might*, or more commonly by *to*. *Concēdo ut mittat* *I grant that he may send* or *I permit him to send*; *concessi ut mittēret* *I granted that he might send* or *I permitted him to send*.

490 If the preceding words denote a *purpose*, the subj. pres. and past are translated respectively by *may* and *might*, or *is to* and *was to*. *Ob eam causam scribo ut sciās* *I write for this reason, that you may know*; *ðb eam causam scripsi ut scīrēs* *I wrote for this reason, that you might know*. *Mittit qui dicant he sends persons (who are) to say*; *mīsit qui dicērent he sent persons (who were) to say*.

491 When the preceding words speak of the cause which leads to the *result* expressed in the following subjunctive, the latter mood is translated as an indicative. *Tantū est terrōr ut fūgiant* *so great is the alarm that they fly*.

492 The subjunctive in all its tenses may be translated as an *indicative* in passages where the *assertions* or *thoughts* of another are expressed. *Qui scribat who is writing (they say)*, *qui scribēret who was writing (they said)*, *qui scripsērit who has written (they say)* or *who wrote (they said)*, *qui scripsisset who had written (they said)*.

493 The subjunctive in all its tenses, after certain conjunctions, may be translated as an indicative. *Quum scribat as he is writing*, *quum scribēret while he was writing*, *quum scripsērit as he has written*, *quum scripsisset when he had written*.

494 The subjunctive in all its tenses may be translated as an *indicative* in indirect interrogatives: *as*, *nescio quid fāciat* *I know not what he is doing*, *nesciēbam quid fācēret* *I knew not what he was doing*, *nescio quid fēcērit* *I know not what he has done* or

*what he did*, nesciēbam quid fēcisset *I knew not what he had done.*

495 When the two verbs in these phrases have the same nominative, the meaning is ambiguous: as, nescio quid fāciam *I know not what I am doing* or *I know not what to do*, nescis quid fāciās *you know not what you are doing* or *what to do* &c.

496 In *hypothetical* sentences, the subjunctive, which marks the *condition*, is expressed by English *past* tenses: as,

sī scribat, *if he were writing or were to write.*

sī scribēret, *if he had been writing.*

sī scriptsērit, *if he were to write.*

sī scriptsisset, *if he had written.*

497 With verbs of static meaning, the past indicative of the English is still used, but somewhat differently: as,

sī sciat, *if he knew.*

sī scīret, *if he had known.*

sī adsit, *if he were present.*

sī adesset, *if he had been present.*

498 In *hypothetical* sentences, the subjunctive, which marks the *consequence*, is translated in the pres. by *should* or *would*, in the past and past-perfect by *should have* or *would have*: as,

scribat, *he would write.*

scribēret, *he would have been writing.*

scriptsērit, *he would write.*

scriptsisset, *he would have written.*

499 In elliptical sentences, with *quāsi as if*, *tanquam as if* &c., the subjunctive is translated nearly in the same way: as, tanquam dormiat *as if he were asleep* (when in fact he *is* not), tanquam dormiret *as if he had been asleep* (when in fact he *was* not); *quāsi nunquam antehac proelio adfūeris as if you had never before this been present at a battle* (when in fact you *have been*); *quāsi nunquam anteā proelio adfuisset as if he had never before that been present at a battle* (when in fact *he had been*).\*

500 The subjunctive mood has no special future tenses; still all its four tenses are at times used as future tenses.

501 The so-called subjunctive present is used for a future after a pres. or fut.: as, mitto qui rōgent *I am sending persons to ask*,

\* The clauses in the brackets are useful guides to the Latin tense.

mittam qui rōgent *I shall send persons to ask*, mīsī qui rōgent *I have sent persons to ask*.

502 The so-called subjunctive past is used for a future after past tenses: as, mittēbam qui rōgārent *I was sending persons to ask*, mīsī qui rōgārent *I sent persons to ask*, mīsēram qui rōgārent *I had sent persons to ask*.

503 The so-called subjunctive present-perfect is used for a fut.-perf. after a pres. or fut., and the so-called subj. past-perf. is used for a fut.-perf. after a past. Thus, in the phrase, is cōrōnam accīpiēt qui pīmūs escēdērit *the man shall receive a chaplet who first climbs up*, the word escēdērit is the indicative future-perfect. But, by making the sentence depend upon such a word as dīcīt *he says*, or dīxit *he said*, the indicative escēdērit will be changed for a subj.: as, dīcīt eum cōrōnam acceptūrum qui pīmūs escēdērit *he says that the man shall receive a chaplet who first climbs up*, dīxit eum cōrōnam acceptūrum qui pīmūs escēdīsset *he said that the man should receive a chaplet who first climbed up*.

504 Thus, when the subjunctive perfect tenses are used as future-perfects, the present-perf. of the Latin is translated by the English ind. pres., the past-perf. of the Latin by the English ind. past.

505 If then we unite the different uses of the tenses in the subjunctive as so far explained, we shall have—

Tense in <i>ā</i>	Pres.	or	Fut. after Pres. or Fut.
„ ērē	Past	„	Fut. after Past.
„ ērī	Pres.-Perf.	„	Fut.-Perf. after Pres. or Fut.
„ issē	Past-Perf.	„	Fut.-Perf. after Past.

505. 1 The subjunctive past is often used in phrases denoting a result with the power of an aorist, as, accīdit ut pīmūs nūntiāret *it happened that he was the first to bring word*. Hence, although the present-perfect indicative is habitually employed as an aorist, the present-perfect subjunctive is rarely so used. Still examples occur (see § 1182, ex. 5; § 1189, last two examples), especially in negative clauses.

506 The infinitive has strictly but two forms, the imperfect and perfect.

507 The *infinitive imperfect* has for its suffix ēsē or ērē: as, from ēsē, inf. es'sē; from scribē- *write*, inf. scribērē.

508 Slightly irregular are the infinitives, *fer'rē*, from *fēr-* *bear*; *uel'lē*, *nol'lē*, *mal'lē*, from *uōl-* or *uēl-* *wish*, *nōl-* *be unwilling*, *māl-* *prefer*. Plautus, Mil. i. 1. 27, iv. 8. 6, has *dicerē*; iii. 2. 34, *promerē*.<sup>†</sup>

509 The infinitive imperfect may be translated in three ways:—by *to*: as, *incipit rīdērē he begins to laugh*: in some phrases the English language omits this *to*, as, *pōtest rīdērē he can laugh*: i.e. *is able to laugh*, *uīdi eum rīdērē I saw him laugh*;—by *ing*: as, *incipit rīdērē he begins laughing*, or *uīdi eum rīdērē I saw him laughing*;—as an indicative, with *that* before the English nominative: as, *scio eum rīdērē I know that he is laughing*, *sciēbam eum rīdērē I knew that he was laughing*.

510 For the formation of the *infinitive perfect*, see § 472.

511 The infinitive perfect may be translated in three ways:—by *to have*: as, *scripsissē dīcītūr he is said to have written*;—by *having*: as, *rīsisse exītō fuit the having laughed was fatal*;—as an indicative, with *that* before the English nominative: as, *scio eum scripsissē I know that he wrote* or *that he has written*, *sciēbam eum scripsissē I knew that he had written*.

512 Thus the infinitive imperfect *scribērē* corresponds to two indicative tenses, *scribīt* and *scribēbat*; and the infinitive perfect *scripsissē* also to two, *scripsit* and *scripsērat*.

513 The infinitive imperfect is sometimes used as a future, where the preceding verb itself implies a reference to futurity: as, *pōlīcētūr dārē he promises to give*.

514 The participle in *enti* or *ent* is an imperfect, and belongs alike to past, present and future time.

515 The participle or gerund in *endo* is also an imperfect, and belongs alike to past, present and future time.

516 The participle in *to* is a perfect, and belongs alike to past, present and future time.

517 The participle in *tūro* denotes intention or destiny, and belongs alike to past, present and future time.

## CONJUGATIONS.

518 As the changes which take place in adding the suffixes to a verb depend in a great measure upon the last letter, verbs may be divided into the following classes or conjugations\*, viz.:

\* See a similar division of nouns into declensions, §§ 54, 55, 56, 88, 89.      † Compare *ai* of the Greek inf., as *διδοναι*.

The consonant (or third\*) conjugation, as *scrib-* *write*, whence *scribērē to write*, and *scribīs thou writest*.

The *a* (or first) conjugation, as *āra-* *plough*, whence *ārārē to plough*, and *ārās thou ploughest*.

The *e* (or second) conjugation, as *dōce-* *teach*, whence *dōcērē to teach*, and *dōcēs thou teachest*.

The *u* (or third†) conjugation, as *ācu-* *sharpen*, whence *ācuērē to sharpen*, and *ācuīs thou sharpenest*.

The *i* (or fourth) conjugation, as *audi-* *hear*, whence *audirē to hear*, and *audīs thou hearest*.

519 The *o* conjugation has nearly disappeared from the Latin language. There remain however fragments of two or three verbs of this conjugation, viz. :

*gno-* *examine*, whence *gno-sco*, *gnō-uī*, *gnō-tum*, or, as they are more commonly written, *no-sco*, *nō-uī*, *nōtum*; also the substantives *nō-mēn- n.*, *nō-tiōn- f.* &c.; *po-*‡ *drink*, whence the participle *pō-to-* *drunk*, the substantives *pō-cūlo- n.* *drinking-cup*, *pō-tiōn- f.* *drinking*, and the adjective *pō-cūlento-* *drinkable*, &c.; *aegro-* *make sick*, implied in the participle or adj. *aegrō-to-* *sick*.

520 The other verbs, which might have been expected to end in *o*, have changed that vowel for *a* (see § 229): as from *auro-* *gold* is formed the verb *in-aurā-rēs* *to gild*.

521 The monosyllabic verbs ending in a consonant generally denote an act, and may be considered as belonging to the old verbs of the language: as *dūc-* *draw*. (See § 30.)

522 The verbs in *a* are generally formed from substantives or adjectives of the *a* or *o* declension, and have a *factitive* meaning, that is, signify *to make* —: as from *albo-* or *alba-* *white*, *alba-* *make white*; from *mědīco-* *physician*, *mědīca-* (r.) *make oneself a physician*, *act the physician, cure*.

523 The two monosyllabic verbs, *da-* *put*, and *sta-* *stand*, must be classed with the old verbs of the language. So also many other

\* The numbers of the conjugations are given, because they are so arranged in nearly all grammars and dictionaries.

† Observe that the *u* and consonant conjugations are united to form the third conjugation, just as the *i* and consonant nouns are united to form the third declension.

‡ Compare the Greek verb *πινω* 'I drink,' or rather the tenses *πω*-*σω*, *πεπω*-*κα*.

§ The Greek language retained many verbs of the *o* conjugation: as *δουλο-ειν* 'to enslave,' *χρυσο-ειν* 'to gild.'

verbs ending in *a* had older forms without that final *a*, which therefore belonged to the consonant conjugation and the old verbs. See those verbs of the first or *a* conjugation, which are said to form their perfects and supines irregularly, as *cūba- lie*, &c.

524 The verbs in *e* generally denote a state, as *iāce- lie*; and often correspond to a consonant verb, as *iāc- throw*. (See § 386.)

525 The monosyllabic verbs, *fle- weep*, *ne- spin*, &c. should perhaps be classed with the old verbs of the language. So also many other verbs in *e* had older forms without that final *e*, which therefore belonged to the consonant conjugation and the old verbs, as *rīde-* or *rīd- laugh*.

526 The verbs in *u* are often derived from substantives in *u*, as from *mētu- fear* is formed *mētu-ěrě to fear*; from *trību- a division*, *trību-ěrě to allot*.

527 The monosyllabic verbs, *nu- nod*, *su- sew*, &c. must be classed with the old verbs of the language.

528 The verbs in *i* are often derived from substantives or adjectives in *i*, as from *tussi- a cough* is formed *tussi-ře to cough*; from *molli- soft*, *molli-ře to soften*.

529 The monosyllabic verbs, *sci- know*, *i- go*, *ci- rouse*, must be classed with the old verbs of the language. So also those verbs which had an old form without the *i*, as *uěni- or uěn- come*.

530 An attention to the final vowel of a verb is required in the formation of the derivatives, particularly as regards the quantity.

<i>tēg-</i>	<i>cover,</i>	<i>tēg-ě-mento-</i>	<i>covering.</i>
<i>arma-</i>	<i>equip,</i>	<i>armā-mento-</i>	<i>equipment.</i>
<i>[cre-]</i>	<i>grow,</i>	<i>in-crē-mento-*</i>	<i>increase.</i>
<i>argu-</i>	<i>prove,</i>	<i>argū-mento-</i>	<i>proof.</i>
<i>ě-mōli-</i>	<i>heave up,</i>	<i>ěmōlī-mento-†</i>	<i>great effort.</i>
<i>[gno-]</i>	<i>examine, know,</i>	<i>co-gnō-mento-</i>	<i>surname.</i>

#### PRINCIPAL PARTS OF A VERB.

531 When the infinitive, the indicative present, the perfect, and the supine or verbal in *tu* of a Latin verb are known, there is

\* *Moněmento-, docěmento-*, said to be derived from the verbs *mone-*, *doce-*, imply rather verbs of the consonant conjugation, viz. *mon-*, *doc-*, as do also the perfects and supines of the same.

† Not to be confounded with *ě-mōl-ě-mento-* ‘outgrinding or profit (of the miller, who pays himself by the excess of bulk in grinding his customer’s corn).

seldom any difficulty in conjugating it. They are therefore called the *principal parts* of the verb.

532 In the following lists the crude form of the verb with its translation, the infinitive, the first person of the present and perfect are given, and the accusative of the supine, or for reflective verbs the nominative masculine of the perfect participle. In most of the compounds the infinitive has been omitted for the sake of brevity.

533                   THIRD OR CONSONANT CONJUGATION.

LIP-LETTERS, B, P.

scāb- <i>scratch</i>	scābēre	scābo	scābi	
lāb- <i>lick</i>	lambēre	lambo	lambi	
bīb- <i>drink</i>	bibēre	bībo	bībi	
scrib- <i>write</i>	scribēre	scribo	scripsi	scriptum
cūb- <i>lie down</i>	[cumbēre	cumbo]	cūbui	cūbitum
nūb- <i>veil oneself*</i>	nūbēre	nūbo	nupsi	nuptum
cāp- or cāpi- <i>take</i>	cāpēre	cāpio	cēpi	captum
rāp- or rāpi- <i>seize</i>	rāpēre	rāpio	rāpui	raptum
rēp- <i>creep</i>	rēpēre	rēpo	repsi	reptum
strēp- <i>resound</i>	strēpēre	strēpo	strēpui	strēptum
scalp- <i>scratch</i>	scalpēre	scalpo	scalpsi	sculptum
carp- <i>nibble, pluck</i>	carpēre	carpo	carpsi	carptum
serp- <i>creep</i>	serpēre	serpo	serpsi	serptum
cūp- or cūpi- <i>desire</i>	cūpēre	cūpio	cūpui	cūpitum
rūp- <i>burst</i>	rumpēre	rumpo	rūpi	ruptum

534                   THROAT-LETTERS, C, G, H, Q, X.

fāc- or fāci- <i>make, do</i>	fācēre	fācio	fēci	factum
iāc- or iāci- <i>throw</i>	iācēre	iācio	iēci	iactum
pēc- <i>comb</i>	pectēre	pecto	pexi	pexum
flēc- <i>bend</i>	flectēre	flecto	flexi	flexum
plēc- <i>plait</i>	plectēre	plecto	plexi	plexum
nēc- <i>link, join</i>	nectēre	necto	nexi†	nexum
īc-‡ <i>strike</i>	īcēre	īco	īci	ictum
dīc- <i>show, say</i>	dīcēre	dico	dixi	dictum
uīc- <i>conquer</i>	uincēre	uincō	uīci	uictum

\* As a female in the marriage ceremony.

† But *in-neruit* Virg.

‡ Another form of *iac-* 'throw.'

parc- <i>spare</i>	parcēre	parco	pēperci	parsum
posc- <i>pray, demand</i>	poscēre	posco	pōposci	
dūc- <i>draw, lead</i>	dūcēre	dūco	duxi	ductum
535 āg- <i>drive</i>	āgēre	āgo	ēgi	actum
plāg-* <i>strike</i>	plangēre	plango	planxi	planetum
pāg- <i>fix</i>	pangēre	pango	pēpīgi†	pactum
frāg- <i>break</i>	frangēre	frango	frēgi	fractum
tāg- <i>touch</i>	tangēre	tango	tētīgi	tactum
lēg- <i>sweep, read</i>	lēgēre	lēgo	lēgi	lectum
rēg- <i>make straight</i>	rēgēre	rēgo	rexī	rectum
tēg- <i>thatch, cover</i>	tēgēre	tēgo	texī	tectum
fīg-‡ <i>fix</i>	fīgēre	fīgo	fixī	fixum
fīg- <i>mould, invent</i>	fīngēre	fīngō	finxi	fictum
pīg- <i>paint</i>	pingēre	pingō	pinxi	pictum
strīg- <i>grasp, graze</i>	stringēre	stringō	strinxi	strictum
tīg- <i>dye</i>	tingēre§	tingo	tinxi	tinctum
fulg- <i>flash</i>	fulgēre	fulgo	fulsi	
ang- <i>strangle</i>	angēre	ango	anxi	
cing- <i>gird</i>	cingēre	cingo	cinxi	cinctum
ung- <i>grease</i>	ungēre§	ungo	unxi	unctum
sparg- or spār-   <i>scatter</i>	spargēre	spargo	sparsi	sparsum
merg- or mēr-¶ <i>sink</i>	mergēre	mergo	mersi	mersum
terg-** or tēr- <i>wipe</i>	tergēre	tergo	tersi	tersum
fūg- or fūgi- <i>flee, fly</i>	fūgēre	fūgio	fūgi	fūgitum
iūg- <i>yoke, join</i>	iungēre	iungo	iunxi	iunctum
pūg- <i>puncture</i>	pungēre	pungo	pūpūgi	punctum
sūg- <i>suck</i>	sūgēre	sūgo	suxi	suctum
536 trāh- <i>drag</i>	trāhēre	trāho	traxi	tractum
uēh- <i>carry</i>	uēhēre	uēho	uexi	uectum
537 līq- <i>leave</i>	linquēre	linquo	līqui	
cōq- <i>cook</i>	cōquēre	cōquo	coxi	coctum
538 tex- <i>weave</i>	texēre	texo	texui	textum

\* For the quantity compare *επλαγην*.

† But *panxit* Enn., *pegi* Pacuv.

‡ *Fig-* ‘fix’ and *fig-* ‘mould’ may perhaps be originally one, with the sense ‘squeeze,’ like *σφιγ-*. See Paley’s *Propertius*. Observe too that *fictus* for *fixus* was preferred by Varr. R. R. III. 7. 4, *affictus* III. 3. 2, &c.

§ Also *tinguēre*, *tinguo*; *unguēre*, *unguo*.

|| Comp. *σπερ-* of *σπειρω*. ¶ Comp. *mari-* ‘sea.’

\*\* Also *terge-*. Comp. *τερ-* of *τερπω*, and *ter-ra* ‘dry-land.’



539 uiu- or uīg- <i>live</i>	uiuēre	uīuo	uixi	uictum
flu- or fluc- <i>flow</i>	fluēre	fluo	fluxi	fluxum
stru- or struc- <i>pile, build</i>	struēre	struo	struxi	structum

## TEETH-LETTERS, D, T.

540 căd-* <i>fall</i>	cădēre	cădo	cēcīdi	cāsum†
răd- <i>scrape</i>	rădēre	rădo	răsi	răsum†
ĕd- or ăs- <i>eat</i>	ĕdēre or esse	ĕdo	ĕdi	ăsum†
caed- <i>fell, strike, cut</i>	caedēre	caedo	cēcīdi	caesum
laed- <i>strike, hurt</i>	laedēre	laedo	laesi	laesum
cĕd- <i>go quietly, yield</i>	cĕdēre	cĕdo	cessi	cessum
sĕd- <i>sit down</i>	sĕdēre	sĕdo	sĕdi	sessum
scăd- <i>tear, cut</i>	scădēre	scindo	scădi‡	scissum
făd- <i>cleave</i>	findēre	findo	fădi	fissum
străd-§ <i>hiss, screech</i>	strădēre	strădo	strădi	
scand- <i>climb</i>	scandēre	scando	scandi	scansum
mand- <i>chew</i>	mandēre	mando	mandi	mansum
pand- or păd- <i>spread</i>	pandēre	pando	—	passum
pend- <i>hang, weigh</i>	pendēre	pendo	pĕpendi	pensum
tend- or tĕn- <i>stretch</i>	tendēre	tendo	tĕtendi	tentum¶
făd- or fădi- <i>dig</i>	fădēre	fădio	fădi	fossum
răd- <i>gnaw</i>	rădēre	rădo	răsi	răsum
clăd- <i>shut</i>	clădēre	clădo	clăusi	clausum
plaud- <i>clap</i>	plaudēre	plundo	plausi	plausum
căd- <i>hammer, coin</i>	cădēre	cădo	cădi	căsum
făd- <i>pour</i>	fădēre	făndo	fădi	făsum
lăd- <i>play</i>	lădēre	lădo	lăsi	lăsum
trăd- <i>thrust</i>	trădēre	trădo	trăsi	trăsum
tăd- <i>hammer, thump</i>	tădēre	tăndo	tătădi	tunsum
quăt- or quăti- <i>strike</i>	quătēre	quătio	—	quassum
măt- <i>mow</i>	mătēre	măto	messui	messum
păt- or păti- <i>go, seek</i>	pătēre	păto	pătīui	pătitum
măt- <i>let go, send</i>	mătēre	mitto	măsi	missum

\* Akin to *caed-*, just as our *fall* to *fell*.

† The forms with *ss* seem to have been originally in use with old writers, and even with Cicero, Virgil, &c. as *cassum*, *essum*.

‡ *Scicidi* and *fifidi* were probably the older forms of these perfects. Ennius has the former. Comp. *tetuli*, afterwards *tuli*.

§ Also *stride-*. || But *pansis* in *Germanicus* and *Vitruvius*.

¶ *Tensus* in *Quintilian* and late writers.

stert- <i>snore</i>	stertěre	sterto	stertui	
uort- or uert- <i>turn</i>	uortěre	uorto	uorti	uorsum
sist- <i>make to stand</i>	sistěre	sisto	stěti or střti	statum

542 The compounds of *da*\* *put* or *give*, with prepositions of one syllable, are all of the third conjugation; as, with

ăb, <i>put away, hide</i>	abděre	abdo	abdīdi	abdītum
ăd, <i>put to, add</i>	adděre	addo	addīdi	addītum
cōn, <i>put together</i>	conděre	condo	condīdi	condītum
dē, <i>put down, surrender</i>	dēděre	dēdo	dēdīdi	dēdītum
dīs, <i>distribute</i>	dīděre	dīdo	dīdīdi	dīdītum
ěc, <i>put out, utter</i>	ěděre	ědo	ědīdi	ědītum
ěn, <i>put on</i>	inděre	indo	indīdi	indītum
pěr, <i>fordo, destroy</i>	perděre	perdo	perdīdi	perdītum
ōb, <i>put to (as a bar)</i>	obděre	obdo	obdīdi	obdītum
prō, <i>abandon, betray</i>	prōděre	prōdo	prōdīdi	prōdītum
rēd, <i>put back, restore</i>	redděre	reddo	reddīdi	reddītum
süb, <i>put up</i>	subděre	subdo	subdīdi	subdītum
trans, <i>hand over</i>	trāděre	trādo	trādīdi	trādītum†

To these add two other compounds of *da*- *put*:

uend-‡ <i>exhibit for sale</i>	uenděre	uendo	uendīdi	uendītum
crēd- <i>trust, believe</i>	crēděre	crēdo	crēdīdi	crēdītum

### L, M, N.

543 ăl- <i>raise, rear, feed</i>	ălěre	ălo	ălīdi	ălītum or altum
făl- <i>cheat</i>	fallěre	fallo	fĕfelli	falsum
săl- <i>salt</i>	sallěre	sallo	—	salsum
pěl- <i>push, drive</i>	pellěre	pello	pěpěli	pulsum
uěl- <i>pull, pluck</i>	uellěre	uello	uelli	uolsum
cōl- <i>dig, till</i>	cōlěre	cōlo	cōlui	cultum
mōl- <i>grind</i>	mōlěre	mōlo	mōlui	mōlītum

\* Some Sanscrit scholars would lay it down that *da*- in these compounds represents the root  $\theta\epsilon$ - of  $\tau\iota\theta\eta\mu\iota$ , not  $\delta\alpha$ - of  $\delta\delta\omega\mu\iota$ . They forget that the archaic forms *perduim*, *creduim* claim immediate connection with the archaic *duim* of *da*-.

Besides  $\theta\epsilon$ - or rather  $\theta\epsilon\sigma$ - ( $\theta\epsilon\sigma\text{-}\mu\omega\sigma$ ) is represented in Latin by *ser*- 'put,' whence *exser*-, *inser*- &c.

† *Praedito*-, 'armed' or 'endowed (with),' implies a vb. *prae-dere*.

‡ Literally 'put in the window.' The first syllable is an abbreviation of *uēnum*, which occurs in *uēnum i-re*, *uēnī-re*, *uēnun-dă-re*.

tōl- <i>raise, bear</i>	tollēre*	tollo	tūlit	lātum†
uōl- <i>wish</i>	uelle	uōlo	uōlui	
544 ēm- <i>take, buy</i>	ēmēre	ēmo	ēmi	emptum
gēm- <i>groan</i>	gēmēre	gēmo	gēmui	gēmītum
frēm- <i>roar</i>	frēmēre	frēmo	frēmui	frēmītum
prēm- <i>press</i>	prēmēre	prēmo	pressi	pressum
trēm- <i>tremble</i>	trēmēre	trēmo	trēmui	
545 cān- <i>sing</i>	cānēre	cāno	cēcīni	cantum
gēn- <i>produce</i>	gignēre	gigno	gēnui	gēnītum
līn- <i>smear</i>	līnēre	līno	lēui	lītum‡
sīn- <i>put, permit</i>	sīnēre	sīno	sīui or sīi	sītum‡

## R, S.

546 pār- <i>or pāri- produce</i>	pārēre	pārio	pēpēri	partum
quaer-, quaeſ-§ <i>seek, ask</i>	quaerēre	quaero	quaesīui	quaesītum
cēr- <i>sift, separate</i>	cernēre	cerno	crēui	crētum
fēr- <i>raise, bear</i>	ferre	fēro	tūli	lātum
gēr- or gēs- <i>wear, carry</i>	gērēre	gēro	gessi	gestum
spēr- <i>reject, despise</i>	spērnēre	spērno	sprēui	sprētum
sēr-   <i>put</i>	sērēre	sēro	sērui	sertum
sēr-   <i>plant, sow</i>	sērēre	sēro	sēui	sātum‡
tēr- <i>rub</i>	tērēre	tēro	trīui¶	trītum
stēr- <i>strew</i>	sternēre	sterno	strāui**	strātum**
uēr- <i>sweep</i>	uerrēre	uerro	uerri	uersum
ūr- or ūs- <i>burn</i>	ūrēre	ūro	ussi	ustum
cōr- <i>run</i>	currere	curro	cūcurri	cursum
547 pās- <i>or pa- feed</i>	pāsōēre	pasco	pāui	pastum
ēs- <i>be</i>	esse	sum	fui	

\* In meaning the following go together: *tollere, tollo, sustulī, sublatum*. See *fer-*.

† An old form of the perfect is *tētūli*. *Latum* is for *tlatum*. Comp. *τλημι, ταλας, τολμη*.

‡ Observe the quantity of *lītum, sītum, sātum*.

§ *Quaeso* is used in the sense, 'I pray' or 'prithe.' A form *quaesi-* is implied in *quaesītum*; as also in *quaesītor* 'a commissioner' or 'judge.'

|| *Sēr-* 'put' and *sēr-* 'sow' are one in origin.

¶ *Trīui, trītum* imply a secondary verb *trīb-*, whence *tribulo-* sb. n. 'a threshing harrow.' Comp. *trīb-* of *trībō*.

\*\* From a secondary verb *strāg-* (= *ster-ag-*), whence *strāg-e-* sb. f. *strāg-ulo*- adj.; also *strāmen-* 'straw.' Comp. our verb *strew*, old form *straw*.

uīs- <i>go to see</i>	uīsēre	uīso	uīsi
läcess-* <i>provoke</i>	läcessēre	läcesso	läcessīui
fäcess-* <i>perform, cause</i>	fäcessēre	fäcesso	fäcessi
arcess-* <i>send for</i>	arcessēre	arcesso	arcessīui
cäpess-* <i>take</i>	cäpessēre	cäpesso	cäpessīui
pōs- <i>put</i>	pōnēre	pōno	pōsui
			pōsītum

## V.

548 lău-† <i>wash</i>	lăuēre	lăuo	lăui	lautum or lōtum
trību- <i>distribute</i>	trībuēre	trībuo	trībui	trībūtum
ăcu- <i>sharpen</i>	ăcuēre	ăcuo	ăcui	ăcūtum
argu- <i>prove</i>	arguēre	arguo	argui	argūtum
solu- <i>loosen</i>	soluēre	soluo	solui	sōlūtum
uolu- <i>roll</i>	uoluēre	uoluo	uolui	uōlūtum
mănu- <i>lessen</i>	mănuēre	mănuo	mănui	mănūtum
sternu- <i>sneeze</i>	sternuēre	sternuo	sternui	
spu- <i>spit</i>	spuēre	spuo	spui	spūtum
ru- <i>make to rush, rush</i>	ruēre	ruo	rui	rūtum‡
su- <i>sew</i>	suēre	suo	sui	sūtum
stătu- <i>set up</i>	stătuēre	stătuo	stătui	stătūtum
mătu- <i>fear</i>	mătuēre	mătuo	mătui	mătūtum

FIRST OR *A* CONJUGATION.

549 da-§ <i>put, give</i>	dăre	do	dădi	dătum
sta-   <i>make to stand, stand</i>	stăre	sto	stăti	stătum
căba-¶ <i>lie</i>	căbăre	căbo	căbăui	
năcă- <i>stifle, kill</i>	năcăre	năco	năcăui**	năcătum
săca- <i>cut</i>	săcăre	săco	săcui	sectum
plăca- <i>fold</i>	plăcăre	plăco	plăcăui	plăcătum

\* These four verbs are formed from *läc-* or *läci-*, *făc-* or *făci-*, *arc-* (compound of *ci-* ‘call’), *căp-* or *căpi-*. So also *pătess-* ‘seek,’ from *păt-* or *păti-*.

† See also *läua-* § 549, and *dilu-* § 555. 2.

‡ Observe the short vowel of *rūtum*. *Ruăturo-* is the participle in *turo*.

§ *Da-* stands apart from the other verbs in *a* by the irregularity of its quantity. See § 732.

|| The derivatives from *sta-* have often a short vowel, as *stătu-* sb., *stăbă- adj.*, *stătim* adv.

¶ See also *căb-* § 533.

\*\* *Necuit* Enn. and Phaedr.

měca- <i>vibrate</i>	měcāre	měco	měcui	
frěca- <i>rub</i>	frěcāre	frěco	frěcui	frictum
děma- <i>tame</i>	děmāre	děmo	děmui	děmětum
sěna- <i>sound</i>	sěnāre	sěno	sěnāui	sěnātum
		or sěno	sěnui	sěnětum
těna- <i>thunder</i>	těnāre	těnat	těnuit	těnětum
crěpa- <i>creak, chatter</i>	crěpāre	crěpo	crěpui	crěpětum
uěta-* <i>forbid</i>	uětāre	uěto	uětui	uětětum
lěua- <i>wash</i>	lěuāre	lěuo	lěuāui	lěuātum
iūua- <i>assist</i>	iūuāre	iūuo	iūui	iūtum†

551 The thirteen disyllabic verbs given in the preceding section were probably at one time all monosyllabic, and consequently of the consonant or third conjugation. The verbs lěuěre, prōcumběre, plectěre, &c. are met with in the best authors ; and in the older writers there occur such forms as sěněre, sěnět, sěnunt, těněměs, &c. Observe too that the same thirteen verbs have all the first vowel short.

552 The other verbs in *a* form their principal parts like

šra- <i>plough</i>	šrāre	šro	šrāui	šrātum
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#### SECOND OR *E* CONJUGATION.

553 hěb-e- <i>hold, have</i>	hěběre	hěbeo	hěbui	hěbětum
sorb-e- <i>suck up</i>	sorběre	sorbeo	sorbui	
iūb-e- <i>bid, order</i>	iūběre	iūbeo	iussi	iussum
iǎc-e- <i>lie</i>	iǎcěre	iǎceo	iǎcui	‡
tǎc-e- <i>be silent</i>	tǎcěre	tǎceo	tǎcui	tǎcětum
děc-e- <i>teach</i>	děcěre	děceo	děcui	doctum
nōc-e- <i>do damage</i>	nōcěre	nōceo	nōcui	nōcětum
arc-e- <i>confine, keep off</i>	arcěre	arceo	arcui	§
misc-e- <i>mix</i>	miscěre	misceo	miscui	mixtum
suād-e- <i>recommend</i>	suāděre	suādeo	suāsi	suāsum
rīd-e- <i>laugh</i>	rīděre	rīdeo	rīsi	rīsum
uīd-e- <i>see</i>	uīděre	uīdeo	uīdi	uīsum
prand-e- <i>breakfast</i>	pranděre	prandeo	prandi	pransum
pend-e- <i>hang (intrans.)</i>	penděre	pendeo	pěpendi	

\* Old form *uěta-*. Persius has *uetauit*.

† *Iuuaturo-* in Sal. and Plin. ep.

‡ *Iacituro-* Stat.

§ *Arcto-* or *arto-* as an adj. 'confined.'

spond-e- <i>promise</i>	spondēre	spondeo	spōpondi	sponsum
tond-e- <i>shear</i>	tondēre	tondeo	tōtondi	tonsum
mord-e- <i>bite</i>	mordēre	mordeo	mōmordi	morsum
urg-e- <i>press</i>	urgēre	urgeo	ursi	
aug-e- <i>increase</i> (trans.)	augēre	augeo	auxi	auctum
lūg-e- <i>mourn</i>	lūgēre	lūgeo	luxi	
ci-e- <i>rouse</i>	ciēre	cieo	cīui	cītum
fle- <i>weep</i>	flēre	fleo	flēui	flētum
ōl-e- <i>smell</i>	ōlēre	ōleo	ōlui	
dōl-e- <i>ache</i>	dōlēre	dōleo	dōlui	dōlītūs
tīm-e- <i>fear</i>	tīmēre	tīmeo	tīmui	
ne- <i>spin</i>	nēre	neo	nēui	nētum
mān-e- <i>remain</i>	mānēre	māneo	mansi	mansum
tēn-e-* <i>hold</i>	tēnēre	tēneo	tēnui	
mōn-e- <i>warn</i>	mōnēre	mōneo	mōnui	mōnītum
torque- or tor- <i>twist, hurl</i>	torquēre	torqueo	torsit	tortum†
cār-e- <i>be without</i>	cārēre	cāreo	cārui	
pār-e- <i>wait on, obey</i>	pārēre	pāreo	pārui	pārītum
haer-e- <i>stick</i>	haerēre	haereo	haesi	haesum
mēr-e-‡ <i>earn, deserve</i>	mērēre	mēreo	mērui	mērītum
torre- or tōr- <i>roast</i>	torrēre	torreo	torrui	tostum
cen-se- or cēn-§ <i>count</i>	centsēre	censeo	censui	censum
lāt-e- <i>lie hid</i>	lātēre	lāteo	lātui	
nīt-e- <i>shine</i>	nītēre	nīteo	nītui	
cāu-e- <i>be on one's guard</i>	cāuēre	cāueo	cāui	cautum
fāu-e- <i>wish well</i>	fāuēre	fāueo	fāui	fautum
pāu-e- <i>fear</i>	pāuēre	pāueo	pāui	
fōu-e- <i>keep warm</i>	fōuēre	fōueo	fōui	fōtum
mōu-e- <i>move</i>	mōuēre	mōueo	mōui	mōtum
uōu-e- <i>vow</i>	uōuēre	uōueo	uōui	uōtum
feru-e- <i>boil¶</i>	feruēre	ferueo	ferbui	

\* Comp. *tend-* ‘stretch.

† From a root *ter-* or *tor-*, whence *tor-tor-*, *tor-men-*.

‡ Also *mere-ri* (r.).

§ The literal sense of *cen-* was ‘puncture,’ and so ‘count.’ Hence *cen-tro-* sb. n. ‘centre.’

|| *Cauitum* and *fauitum* were preferred by Cicero.

¶ Also *feru-ēre*.

FOURTH OR *I* CONJUGATION.\*

554	<i>i- go</i>	īre	eo	iui or ii	ītum
	<i>fulci- prop</i>	fulcīre	fulcio	fulsi	fultum
	<i>sanci- hallow</i>	sancīre	sancio	sancīui	sancītum
		or	sancio	sanxi	sanctum
	<i>uinci- bind</i>	uincīre	uincio	uinxī	uinctum
	<i>farci- cram</i>	farcīre	farcio	farsi	farctum
	<i>sarci- mend</i>	sarcīre	sarcio	sarsi	sartum
	<i>sāli- leap</i>	sālīre	sālio	sālui or sālii	saltum
	<i>sēpēli- bury</i>	sēpēlīre	sēpēlio	sēpēliui	sēpultum
	<i>uēni- come</i>	uēnīre	uēnio	uēni	uentum
	<i>saepi- hedge in</i>	saepīre	saepio	sepsi	septum
	<i>ăpēri- open</i>	ăpērīre	ăpērio	ăpērui	ăpertum
	<i>ăpēri- cover</i>	ăpērīre	ăpērio	ăpērui	ăpertum
	<i>hauri- draw (water)</i>	haurīre	haurio	hausi	haustum
555	The other verbs in <i>i</i> form their principal parts like				
	<i>audi- hear</i>	audīre	audio	audīui	auditum

555. 1 Some inceptive verbs with a suffix *esc* or *isc*:

<i>lang- droop, flag</i>	languesco	langui
<i>dīc-† learn</i>	dišco	dīdīci
<i>luc- get light</i>	lūciscīt	luxit
<i>ard-‡ blaze up</i>	ardesco	arsi
<i>pūt- become putrid</i>	pūtesco	pūtui
<i>căl- get hot</i>	călesco	călui
<i>uăl- get strong</i>	uălesco	uălui
<i>sil- become silent</i>	sîlesco	sîlui
<i>quie- become quiet</i>	quiesco	quiēui
<i>cre- grow</i>	cresco	crēui
		crētum

\* The irregular supines of the verbs in § 554 imply verbs of the consonant conjugation; and indeed such forms as *euenat*, &c. for the imperfect tenses occur in Ennius and Plautus. Perhaps in Hor. Od. iv. 4, 65 we should read *pulchrior euenet*.

† *Dīc-* ‘learn,’ originally identical with *dīc-* ‘say,’ or more properly ‘show.’ Comp. δέκε- of δεικνύμ ‘show.’ *Dōce-* ‘teach’ is also of the same family. *Disco* is for *dīc-sco*.

‡ *Ard-* is probably akin to *ăl-* ‘raise,’ so often used with *flammam*. Compare as to form *arduo-* ‘lofty,’ which is immediately formed from *ăl-* ‘raise.’ Comp. too *ăp-* of *ăpω*.

|| *Calituro-, ualituro-*.

sue- <i>become accustomed</i>	suesco	suēui	suētum
rē+sāp-* <i>come to one's senses again</i>	rēsāpisco	rēsāpīui	
rē+frig- <i>get cold again</i>	rēfrigesco	rēfrixi	
rē+uīu- <i>come to life again</i>	rēuīuisco	rēuixi	
re+sci- <i>find out (a secret)</i>	rescisco	resciūi	resciūtum
cōn+āl- or ȳl- <i>grow together</i>	coālesco	coālui	coālītum
ād+ȳl- or ȳle- <i>grow up</i>	ādōlesco	ādōlēui	ādultum
āb+ȳle- <i>grow out of use</i>	ābōlesco	ābōlēui	
ob+sōle-† <i>get covered with dirt</i>	obsōlesco	obsōlēui	obsōlētum

## 555.2 Compound verbs :

prō+cūb- <i>lie down</i>	prōcūbūi	prōcūbītum
rē+cāp- or cāpi- <i>take back</i>	rēcāpīo	rēceptum
ab+rāp- or rāpi- <i>carry off</i>	abrāpīo	abreptum
dis+carp- <i>pull to pieces</i>	discerpo	discerptum
per+fāc- or fāci- <i>finish</i>	perfācio	perfectum
cōn+iāc- or iāci- <i>hurl</i>	cōniācio	coniectum
rē+iāc- or iāci- <i>throw back</i>	rēiācio	rēiectum
ad+lāc- or lāci- <i>draw to</i>	allīcio	allectum
ec+lāc- or lāci- <i>draw out</i>	ēlīcio	ēlīcītum
in+spēc- or spēci- <i>look in</i>	inspēcio	inspectum
rēd+āg- <i>drive back</i>	rēdīgo	rēdactum
cōn+āg- <i>drive together</i>	cōgō	coactum
con+pāg- <i>fix together</i>	compingo	compactum
per+frāg- <i>break through</i>	perfringo	perfractum
con+tāg- <i>touch closely</i>	contīgo	contactum
con+lēg- <i>sweep together</i>	collīgo	collectum
rē+lēg- <i>read again</i>	rēlēgo	rēlectum
inter+lēg- <i>pick up, perceive</i>	intellēgo	intellectum
di+lēg- <i>esteem</i>	dilēgo	dilectum
neg+lēg- <i>leave behind</i>	neglēgo	neglectum
por+lēg- <i>lay out (a corpse)</i>	pollingo	pollinetum
por+rēg- <i>stretch forth</i>	porrīgo	porrectum
por+rēg- <i>keep straight on</i>	pergo	perrectum
sub+rēg- <i>rise</i>	surgo	surrectum
ab+flīg- <i>dash down</i>	afflīgo	afflictum

\* Read the symbol (+) as *plus* or 'with.'† The root of this verb is connected with *sōlo*- sb. n. 'soil,' also with *sordes* and *sordido-*. It appears again in the French *sale* 'dirty,' *souillir*; and in the Eng. *soil* vb. or sb., as well as *sully* and *slush*.

con+flīg- <i>dash together</i>	confīgo	confīxi	confīctum
ec+stīg- <i>stamp out</i>	extinguo	extinxī	extinctum
dis+stīg- <i>spot</i>	distinguo	distinxī	distinctum
ec+mūg- <i>wipe (nose)</i>	ēmungo	ēmunxi	ēmunctum
con+sparg- <i>bespatter</i>	conspēgo	conspersi	conspersum
con+pūg- <i>puncture forcibly</i>	compungo	compunxi	compunctum
rē+liq- <i>leave</i>	rēlinquo	rēliqui	rēlictum
ob+cād- <i>set (as sun), die</i>	occīdo	occīdi	occāsum*
rē+cād- <i>fall back</i>	rēcīdo	reccīdit†	rēcāsum
ec+uād- <i>come out</i>	ēuādo	ēuāsi	ēuāsum
ob+caed- <i>cut down, kill</i>	occīdo	occīdi	occīsum
con+laed- <i>dash together</i>	collido	collisi	collīsum
re+scīd- <i>cut away again</i>	rescīndo	rescīdi	rescīssum
dis+fīd- <i>cleave in two</i>	diffīndo	diffīdi	diffīssum
rē+sīd- <i>subside</i>	rēsīdo	rēsīdi	rēsēssum
di+uīd- <i>divide</i>	dīuīdo	dīuīsi	dīuīsum*
sub+cānd- <i>set fire to from below</i>	succēndo	succēndi	succēnum
ec+scānd- <i>climb up</i>	escēndo	escēndi	escēnum
dē+fēnd- <i>ward off</i>	dēfēndo	dēfēndi	dēfēnum
ex+pend- <i>weigh out</i>	expēndo	expēndi	expēnum
prae+hand- <i>take hold of</i>	prehēndo	prehēndi	prehēnum
<i>or</i>			
obs+tēnd- <i>hold towards</i>	prendo	prendi	prensum
ex+clūd- <i>shut out</i>	ostēndo	ostēndi	ostēnum‡
con+tūd- <i>hammer to pieces</i>	exclūdo	exclūsi	exclūsum
per+quāt- <i>strike violently</i>	contūndo	contūdi	contūsum
rē+sist- <i>stand against</i>	percūtio	percussi	percussum
per+cēl- <i>overturn</i>	rēsisto	restīti	restītum
con+pēl- <i>drive together</i>	percēllo	percēli	percēlsum
rē+pēl- <i>drive back</i>	compello	compēli	compēlsum
con+sōl-   <i>sit together, consult</i>	rēpēllo	reppēli†	rēpēlsum
ex+ēm- <i>take out</i>	consōlō	consōlui	consultum
de+ēm- <i>take down</i>	exēmo	exēmi	exemptum
con+ēm- <i>arrange (the hair)</i>	dēmo	dēpsi	dēptum
pro+ēm- <i>bring out</i>	cōmo	compsi	comptum
	prōmo	prompsi	promptum

\* Also in the older writers *occassum*, *diuissum*, &c.

† For *re-cecidi*, *re-pepuli*. Hence the double consonant.

‡ *Ostēno-* in Lucan; but in Ter. Ph. v. 4, 7. and in Varr. *ostento-*.

|| *Sōl-*, an obsolete verb, is the parent of *sōlio-* sb. n. 'a seat.' It is also akin to *sēde-* sb. f., *sēde-* vb., *sōdāli-*, *sellā-*, *subsellio-*.

sūb+ěm- <i>take up</i>	sūmo	sumpsi	sumptum
rě+prěm- <i>press back</i>	rěprímo	rěpressi	rěpressum
con+těm- ( <i>cut up</i> ) <i>despise</i>	contemno	contempsi	contemptum
con+cán- <i>sing together</i>	concíno	concínu	concentum
dě+sín- ( <i>put down</i> ) <i>leave off</i>	děsíno	děsii	děsítum
con+quaer- <i>get together</i>	conquiro	conquísíui	conquísítum
ab+fěr- <i>carry off</i>	auféro	abstüli	ablátum
ec+fěr- <i>carry out</i>	efféro	extüli	élátum
ob+fěr- <i>present</i>	offéro	obtüli	oblátum
rě+fěr- <i>bring back</i>	rěféro	rettüli*	rělátum†
con+sér- <i>plant all over</i>	conséro	conséui	consítum
con+bür- <i>burn up</i>	combúro	combussi	combustum
ob+cür- <i>run towards</i>	occurro	occurri‡	occursum
in+du- <i>put on</i>	induo	indui	indütum
ec+du- <i>put off</i>	exuo	exui	exütum
dis+lu- or lău- <i>dissolve</i>	díluo	dílui	dílütum
ob+ru- <i>overwhelm</i>	obruo	obrui	obrütum
in+su- <i>sew in</i>	insuo	insui	insütum
re+stătu- <i>set up again</i>	restítuo	restítui	restítütum
ec+něca- <i>kill off</i>	ěněco	ěněcăui	ěněcătum
or ěněco	ěněcui	ěnectum	
ex+plíca- <i>unfold</i>	explíco	explícăui	explícătum
or explíco	explícui	explícătum	
in+crěpa- <i>chide</i>	incrěpo	incrěpăui	incrěpătum
or incrěpo	incrěpui	incrěpătum	
pro+häbe- <i>keep off</i>	prohíbeo	prohíbui	prohíbütum
de+häbe- <i>owe, ought</i>	děbeo	děbui	děbütum
prae+häbe- <i>present</i>	praebeo	praebui	praebütum
co+arce- <i>confine</i>	coerceo	coercui	coercitum
ex+erce-§ <i>work out, drill</i>	exerceo	exercui	exercitum
re+sponde- <i>answer</i>	respondeo	respondi	responsum
in+dulge-   <i>be kind</i>	indulgeo	indulsi	indultum
dě+le- or lín- <i>blot out</i>	děleo	dělēui	dělētum
šb+öle- <i>abolish</i>	šböléo	šbölēui	šbölítum

\* For *re-tetuli*, *re-peperi*. Hence the double consonant.

† *Rellatum* also in old writers. Comp. *reddūc-*, *redd-*.

‡ Also *occucurri*.

§ *Erce-* or *arce-* is an obsolete vb. akin to the Greek *Ἐργεῖ*, whence *phere-* and the neut. sb. *ἐργόν*.

|| *Dulge-* must be an obsolete vb. akin to the adj. *dulci-*.

ex+ple- <i>fill up</i>	expleo	explēui	explētum
rē+tēne- <i>hold back</i>	rētīneo	rētīnui	rētentum
rē+cense- <i>review</i>	rēcenseo	rēcensui	rēcensitum
ex+i- <i>go out</i>	exo	exii	exītum
ām+īci- <i>throw round one</i>	āmīcio	āmīcui	āmictum
in+fari- <i>cram in</i>	infercio	infersi	infertum
rē+pāri- <i>find</i>	rēpērio	reppēri*	rēpertum
con+pāri- <i>find out</i>	compērio	compēri	compertum

## 555.3 Reflective verbs :

lāb- <i>slip</i>	lābi	lābor	lapsus
am-plex- <i>embrace</i> †	amplecti	amplector	amplexus
līc-e- <i>bid at an auction</i>	līcēri	līceor	līcītus
plāg- <i>beat oneself</i>	plangi	plangor	
fung- <i>discharge oneself</i>	fungi	fungor	functus
sēq- <i>follow</i>	sēqui	sēquor	sēcūtus
lōq- <i>talk</i> †	lōqui	lōquor	lōcūtus
fru- or frug- <i>enjoy</i> ‡	frui	fruor	fruītus
grād- or grādi- <i>march</i>	[grādi]	grādior	gressus
ec+grād- <i>march out</i>	ēgrēdi	ēgrēdior	ēgressus
ordi- <i>begin weaving</i>	ordīri	ordior	orsus
fāt-e- <i>confess</i>	fātēri	fāteor	fassus
pro+fāt-e- <i>profess</i>	prōfītēri	prōfīteor	prōfessus
pāt- or pāti- <i>suffer</i>	pāti	pātior	passus
per+pāt- <i>suffer to the last</i>	perpēti	perpētior	perpessus
nīc-§ <i>kneel, lean</i>	nīti	nītor	nīsus or nixus
mēn- or menti- <i>measure</i>	mētīri	mētior	mensus
ad+sēn- or senti- <i>agree with</i>	assentīri	assentior	assensus
ūt- <i>use</i>	ūti	ūtor	ūsus
ex+pēri- <i>try</i>	expērīri	expērior	expertus
ob+pēri- <i>wait for</i>	opperīri	oppērior	opportus
quēr- <i>complain</i> ¶	quēri	quēror	questus

\* See note \* p. 94.

† See § 398.

‡ More literally 'feed oneself.'

§ Old form *gnītor* &c. from *genu-* (or *genic-*) 'a knee.' See Festus.|| But Plautus has *opperitus*.¶ Literally 'beat oneself;' for *quēs-* is but a variety of *ouāt-* 'strike.' Comp. *plāg-* (r.) and *korīt-* (r.) 'beat oneself.'

ōr- or	ōri- rise	ōrīri	ōrior	ōrtus
mōr- or	mōri- die	mōri	mōrior	mōrtuus
re- reckon		rēri	reor	rātus
mēr-e- earn		mērēri	mēreor	mērītus
uēr-e- fear		uērēri	uēreor	uērītus
tu- or tue- guard		tuēri	tueor	tuītus ortūtus
ăp- obtain		ăpisci	ăpiscor	aptus
ăd+ăp- obtain		ădipisci	ădipiscor	ădeptus
pro+făc- set out		prōfīcisci	prōfīciscor	prōfectus
năc- win, obtain		nancisci	nanciscor	nanctus*
păc- fix, bargain		păcisci	păciscor	pactus
ulc- avenge		ulcisci	ulciscor	ultus
ex+por+rēg- wake up		exporgisci	exporgiscor†	exporrectus
dē+făt- give in		dēfētisci	dēfētiscor	dēfessus
con+măn- invent		commănisci	commăniscor	commentus
ob+līu- forget		oblīuisci	oblīuiscor	oblitus

\* So rather than *nactus* in mss.

† Literally 'I begin to stretch myself out.'

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## CONJUGATION OF IMPERFECT TENSES.

Last letter Conjugation	a 1	e 2	consonant 3	u 3	i 4
Lat. c.f. English	ăra- plough	dōce- teach	scrib- write	ăcu- sharpen	audi- hear
S.	ăro ărās ărăt* P.ărāmūs ărătis ărant	dōceo dōcēs dōcēt* dōcēmūs dōcētis dōcent	scribo scribēs scribēt scribēmūs scribētis scribēnt	ăcuo ăcuſ ăcuſt ăcuimūs ăcuſtis ăcuunt†	audio audis audit* audimūs auditis audiunt
S.	ărăbam ărăbās ărăbăt* P.ărăbāmūs ărăbătis ărăbant	dōcēbam dōcēbās dōcēbăt* dōcēbāmūs dōcēbătis dōcēbant	scribēbam scribēbās scribēbăt* scribēbāmūs scribēbătis scribēbant	ăcuēbam ăcuēbās ăcuēbăt* ăcuēbāmūs ăcuēbătis ăcuēbant	audiēbam audiēbās audiēbăt* audiēbāmūs audiēbătis audiēbant
S.	ărăbo ărăbīs ărăbit P.ărăbīmūs ărăbītis ărăbunt	dōcēbo dōcēbīs dōcēbīt dōcēbīmūs dōcēbītis dōcēbunt	scribam scribēs scribēt* scribēmūs scribētis scribēnt	ăcuam ăcuēs ăcuēt* ăcuēmūs ăcuētis ăcuēnt	audiam audiēs audiēt* audiēmūs audiētis audient
S. 2.	ără P. 2. ărătē	dōcē dōcētē	scribē scribētē	ăcuē ăcuētē	audi auditē
S. 2.	ărăto 3. ărăto P. 2. ărătōtē 3. ăranto	dōcēto dōcēto dōcētōtē dōcento	scribēto scribēto scribētōtē scribēnto	ăcuēto ăcuēto ăcuētōtē ăcuēnto	audito audito auditōtē audiunto
S.	ărem ărēs ărēt* P.ărēmūs ărētis ărent	dōceam dōceās dōceāt* dōceāmūs dōceātis dōceant	scribam scribās scribāt* scribāmūs scribātis scribānt	ăcuam ăcuās ăcuāt* ăcuāmūs ăcuātis ăcuānt	audiam audiās audiāt* audiāmūs audiātis audiant
S.	ărărem ărărēs ărărēt* P.ărărēmūs ărărētis ărărent	dōcērem dōcērēs dōcērēt* dōcērēmūs dōcērētis dōcērent	scribērem scribērēs scribērēt* scribērēmūs scribērētis scribērent	ăcuērem ăcuērēs ăcuērēt* ăcuērēmūs ăcuērētis ăcuērent	audirem audirēs audirēt* audirēmūs audirētis audirent

\* But see for quantity § 412 and note.

† Or *acuont*.

Last letter Conjugation	a 1	e 2	consonant 3	u 3	i 4
Lat. c.F. English	ăra- plough	dőce- teach	scrib- write	ăcu- sharpen	audi- hear
INFINI- TIVE MOOD.	ărără	dőcéră	scribéră	ăcuéră	audiră
PARTICI- PLE.*	ăranti- or ărant-	dőcenti- or dőcent-	scribenti- or scribent-	ăcuenti- or ăcuent-	audienti- or audient-
PART. FUTURE.	ărătūro- or —a-	doctūro- or —a-	scriptūro- or —a-	ăcūltūro- or —a-]	auditūro- or —a-
GERUND.†	ărando-	dőcendo-	scribendo-	ăcuendo-	audiendo-

557 There are certain verbs which mix together the consonant and *i* conjugations in the imperfect tenses, viz. :

făc- or făci- make	făd- or fădi- dig	săp- or săpi- taste
iăc-,, iăci- throw	făg-,, făgi- flee	căp-,, căpi- desire
[lăc-‡,, lăci- draw]	căp-,, căpi- take	păr-,, pări- produce
[spăc-‡,, spăci- look]	răp-,, răpi- seize	quăt-,, quăti- shake.

Together with the reflective verbs :

grăd- or grădi- march	măr- or mări- die	păt- or păti- make
ör-,, öri- rise	păt-,, păti- suffer	oneself master.

Observe too that all these seventeen verbs have the vowel short.

## 558 MIXED CONSONANT AND *I* CONJUGATION.

### INDICATIVE Mood.

#### Present Tense.

*S.* fugio fugis fugit; *P.* fugimus fugitis fugiunt.

*Past-Imperfect.* *Future.*

*S.* fugiebam, fugiebas &c. *S.* fugiam fugies &c.

\* Declined like *praesenti-* or *praesent-*. See § 219.

† Declined like a neuter noun in *o*. ‡ Only used in compounds.

## IMPERATIVE Mood.

*Present.* *S.* fugě ; *P.* fugěte.

*Future.*

*S.* 2. fugito, 3. fugito ; *P.* 2. fugítote, 3. fugiunto.

## SUBJUNCTIVE Mood.

*Present Tense.*

*S.* fugiam fugias &c. *P.* fugěrem fugěres &c.

*INFINITIVE*, fugěre. *PARTICIPLE*, fugienti- or fugient-.

*PARTICIPLE FUTURE*, fugíturo-. *GERUND*, fugiendo-.

559 Observe that those forms, which have the vowel after *g* marked short, follow the consonant conjugation ; the others are derived as from a verb in *i*.

560 In old writers such forms as capire, fodire, parire &c. occur.

## 561 CONJUGATION OF PERFECT TENSES.

Crude form of perfect, ārā-uīs-.

## INDICATIVE Mood.

*Present-Perfect or Aorist.*

*S.* ārāuī ārāuistī ārāuit ; *P.* ārāuīmūs ārāuistīs ārāuērunt  
or ārāuērē.

*Past-Perfect.*

*S.* ārāuēram ārāuērās ārāuērat ; *P.* ārāuērāmūs ārāuērātīs ārāuērānt.

*Future-Perfect.*

*S.* ārāuēro ārāuērīs ārāuērīt ; *P.* ārāuērīmūs ārāuērītīs ārāuērint.\*

## SUBJUNCTIVE Mood.

*Present-Perfect or Aorist.*

*S.* ārāuērim ārāuērīs ārāuērit ; *P.* ārāuērīmūs ārāuērītīs ārāuērint.\*

*Past-Perfect.*

*S.* ārāuissēm ārāuissēs ārāuisset ; *P.* ārāuissēmūs ārāuissētīs ārāuissēnt.

## INFINITIVE Mood.

ārāuissē.

562 The conjugation of a perfect which takes the suffix *īs*, instead of *uīs*, differs solely in the absence of the *u*. See §§ 584, 588, 590, 613, 620, 628.

\* These two tenses are often confounded by Latin writers as regards the quantity of the *i*. See § 476.



563 The perfect tenses often undergo a contraction : as,

šrāuī	šrāuīmūs
šrāuistī or šrasti	šrāuistīs or šrastīs
šrāuit	šrāuērunt or šrārunt or šrāuērē.
	šrāuēram or šrāram &c.
	šrāuēro „, šrāro &c.
	šrāuērim „, šrārim &c.
	šrāuissem „, šrassem &c.
	šrāuissē „, šrassē.

564 In the perfects of the *i* conjugation similar contractions occur : as,

audiūī or audiī	audiūīmūs or audiīmūs
audiuistī, audiistī, or audistī	audiuistīs, audiistīs, or audistīs
audiuit or audiit	audiuērunt or audiērunt, or audiuērē or audierē.
	audiuēram or audiēram &c.
	audiuēro „, audiēro &c.
	audiuērim „, audiērim &c.
	audiuissem „, audiissem or audissem &c.
	audiuissē „, audiissē or audissē.

565 If the crude form of the perfect have *x* or *s* before *īs*, as *dix-īs-*, the following contractions are found :

dixī	dixīmūs
dixisti or dixtī	dixistīs or dixtīs
dixit	dixērunt or dixērē.
	dixissem or dixem &c.
	dixissē „, dixē &c.

566 As the future-perfect of the indicative originally ended in *ēso*, rather than *ēro*, and the subjunctive perfect in *ēsim*, rather than *ērim*, the following contractions, which occur in old writers, are explained :

*Ind. fut.-perf.* faxo, faxīs &c. for fēcēro &c.  
*Subj. pres.-perf.* faxim, faxīs &c. „, fēcērim &c.  
*Subj. past-perf.* faxem\*, faxēs &c. „, fēcissem &c.

567 So again, šrasso, šrassīs &c. for šrāvēro &c.

\* See § 1209 *f.* note.



568 From this future-perfect is formed an old infinitive future  
črassérč.

569 The gerund of the consonant and *i* conjugations often ends in  
*undo*, rather than *endo*; as scribundo-.

570

## REFLECTIVE OR PASSIVE VERBS.

## CONJUGATION OF IMPERFECT TENSES.

Last letter Conjugation	a 1	e 2	consonant 3	u 3	i 4
Lat. c.r. English	orna- dress	dőce- teach	uort- turn	mětu- fear	audi- hear
<i>S.</i> ornör ornāřs* ornātūr	dőceör dőceris* dőcetūr	uortör uorteris uortitūr	mětuör mětuřis mětuítūr	audiör audiris auditūr	
<i>P.</i> ornāmūr ornāmīnī ornantūr	dőcēmūr dőcēmīnī dőcentūr	dőcēmūr dőcēmīnī dőcentūr	dőcēmūr dőcēmīnī dőcentūr	mětuimūr mětuimīnī mětuuntūr†	audimūr audimīnī audiuntūr
INDICATIVE MOOD.					
<i>S.</i> ornābār ornābārīs or ornābārē	dőcēbār dőcēbārīs or dőcēbārē	uortēbār uortēbārīs or uortēbārē	mětuēbār mětuēbārīs or mětuēbārē	audiēbār audiēbārīs or audiēbārē	
<i>P.</i> ornābāmūr ornābāmīnī ornābāntūr	dőcēbāmūr dőcēbāmīnī dőcēbāntūr	dőcēbāmūr dőcēbāmīnī dőcēbāntūr	dőcēbāmūr dőcēbāmīnī dőcēbāntūr	mětuēbāmūr mětuēbāmīnī mětuēbāntūr	audiēbāmūr audiēbāmīnī audiēbāntūr
<i>S.</i> ornābōr ornābōrīs or ornābōrē	dőcēbōr dőcēbōrīs or dőcēbōrē	uortēr uortērīs or uortērē	mětuār mětuērīs or mětuērē	audiār audiērīs or audiērē	
<i>P.</i> ornābōmūr ornābōmīnī ornābōntūr	dőcēbōmūr dőcēbōmīnī dőcēbōntūr	dőcēbōmūr dőcēbōmīnī dőcēbōntūr	dőcēbōmūr dőcēbōmīnī dőcēbōntūr	mětuētūr mětuēmūr mětuēmīnī mětuēntūr	audiētūr audiēmūr audiēmīnī audientūr
<i>S.</i> 2. ornārē <i>P.</i> 2. ornāmīnī	dőcērē dőcēmīnī	uortērē uortēmīnī	mětuērē mětuēmīnī	audiērē audiēmīnī	
<i>S.</i> 2. } ornātōr <i>P.</i> 3. ornantōr	dőcētōr dőcentōr	uortētōr uortēntōr	mětuētōr mětuēntōr§	audiētōr† audiēntōr	

\* Arbitrārē, uidērē, for arbitrāřs, uidēřs, occur. † Or metuontur.

† There was also for the 2d and 3d person of the singular an old form in mīno; as fū-mīno, progredi-mīno.

§ Or metuontor.

Last letter Conjugation	a 1	e 2	consonant 3	u 3	i 4	
Lat. C.F. English	orna- dress	dőce- teach	uort- turn	mětu- fear	audi- hear	
Subjunctive Mood.	Present Tense.	S. orněr orněrl̄s or orněrě ornětūr P. orněmūr orněměnī ornentūr	dőceär dőceär̄ls or dőceärē dőceätūr dőceämūr dőceäměnī dőceantūr	uortär uortär̄ls or uortärē uortätūr uortämūr uortäměnī uortantūr	mětuär mětuär̄ls or mětuärē mětuätūr mětuämūr mětuäměnī mětuantūr	audiär audiär̄ls or audiärē audiätūr audiämūr audiäměnī audiantūr
	Past Tense.	S. ornärer ornärer̄ls or ornärerē ornärētūr P. ornärēmūr ornärēměnī ornärrentūr	dőcérer dőcérer̄ls or dőcérerē dőcérētūr dőcérēmūr dőcérēměnī dőcērentūr	uortérer uortérer̄ls or uortérerē uortérētūr uortérēmūr uortérēměnī uortērentūr	mětuérer mětuérer̄ls or mětuérerē mětuérētūr mětuérēmūr mětuérēměnī mětuērentūr	audirer audirer̄ls or audirerē audirētūr audirēmūr audirēměnī audirentūr
INFINITIVE MOOD.*		ornäriér or ornäri	dőcériér or dőcéri	uortiér or uorti	mětuiér or mětuī	audiriér or audiri
PARTICIPLE†		ornando-	dőcendo-	uortendo-	mětuendo-	audiendo-

## 571 MIXED CONSONANT AND I CONJUGATION.‡

## INDICATIVE Mood. Present Tense.

S. mřiör mřrér̄ls mřritūr; P. mřrimūr mřriměnī mřriuntūr.

## Past-Imperfect.

## Future.

S. mřiēbär mřiēbär̄s &amp;c.

S. mřiär mřiér̄ls &amp;c.

## IMPERATIVE Mood.

Present Tense. S. mřrér̄;

P. mřriměnī.

Future. S. 2. mřritör, 3. mřritör; P. 3. mřriuntör.

## SUBJUNCTIVE Mood.

## Present Tense.

## Past Tense.

S. mřiär mřiär̄ls &amp;c.

S. mřrér̄r̄ mřrér̄ls &amp;c.

INFINITIVE, mřri.

PARTICIPLE, mřrienti- or mřrient-.

PARTICIPLE FUTURE, mřritūro-.

GERUND, mřriundo-.

\* The infinitives in *er* belong to the old language.† The reflective verbs have also participles in *enti-* or *ent-* and in *turo-*.

‡ See § 557.

571.1 In old writers such forms as *mōrīmūr* and *mōrīrī* occur.

572 Ori- (r.) *rise*, and *pōti-* (r.) *make oneself master*, partake more of the *i* conjugation : as, *ōrīrēr*, *ōrīrī* ; *pōtīrīs*, *pōtītūr*, *pōtīmūr*, *pōtīrēr*, *pōtīrī*.

573 The perfect tenses of a reflective or passive verb are formed by the perfect participle in *to* and the verbs *ēs-* or *fu-*.

574 CONJUGATION OF THE PERFECT TENSES OF A  
REFLECTIVE OR PASSIVE VERB.

INDICATIVE Mood.

*Present-Perfect or Aorist.*

<i>S.</i> ornātūs* sum	<i>or fuī</i>	<i>P.</i> ornātī ūmūs or fuīmūs
ornātūs ēs	,, fuistī	ornātī estīs ,, fuistīs
ornātūs est	,, fuit	ornātī sunt fuērunt or fuērē.

*Past-Perfect.*

<i>S.</i> ornātūs ēram	<i>or fuēram</i>	<i>P.</i> ornātī ērāmūs or fuērāmūs
ornātūs ērās	,, fuērās	ornātī ērātīs ,, fuērātīs
ornātūs ērat	,, fuērat	ornātī ērant ,, fuērant.

*Future-Perfect.*

<i>S.</i> ornātūs ēro	<i>or fuēro</i>	<i>P.</i> ornātī ērīmūs or fuērīmūs
ornātūs ērīs	,, fuērīs	ornātī ērītīs ,, fuērītīs
ornātūs ērīt	,, fuērīt	ornātī ērunt ,, fuērint.

SUBJUNCTIVE Mood.

*Present-Perfect or Aorist.*

<i>S.</i> ornātūs sim	<i>or fuērim</i>	<i>P.</i> ornātī sīmūs or fuērīmūs
ornātūs sīs	,, fuērīs	ornātī sītīs ,, fuērītīs
ornātūs sīt	,, fuērīt	ornātī sīnt ,, fuērint.

*Past-Perfect.*

<i>S.</i> ornātūs essem	<i>or fuissēm</i>	<i>P.</i> ornātī essēmūs or fuissēmūs
ornātūs essēs	,, fuissēs	ornātī essētīs ,, fuissētīs
ornātūs esset	,, fuissēt	ornātī essent ,, fuissent.

INFINITIVE Mood.

ornatūs essē or fuissē.

\* *Ornatūs*, *ornatā* or *ornatum*, to agree with the nominative.

† *Ornatī*, *ornatae* or *ornatā*, to agree with the nominative.

## CONJUGATION OF A SIMPLE\* VERB, WITH THE ENGLISH TRANSLATION.

575

c.f. SCRIB- *write*.*Principal parts* : scribērē scribo scripsi scriptum.

## INDICATIVE Mood.

*Present Tense*, scrib-.

As a present-imperfect, am ——ing :

Ad frātrem meum scribō,	<i>I am writing to my brother.</i>
Ad frātrem tuum scribīs,	<i>You are writing to your brother.</i>
Ad frātrem suum scribīt,	<i>He is writing to his brother.</i>
Ad frātrem nostrum scribīmūs,	<i>We are writing to our brother.</i>
Ad frātrem uostrum scribītīs,	<i>You are writing to your brother.</i>
Ad frātrem suum scribunt,	<i>They are writing to their brother.</i>

576 —— as an historic present :

Postērō die ad sēnem scribo, *The next day I write to the old man.*

577 —— as a present of custom :

Egō cālāmō scribō,	<i>I write with a reed.</i>
Tū pinnā scribīs,	<i>You write with a pen.</i>

578 —— as a present, translated by *do* :

Egō uērō scribo,	<i>Yes I do write.</i>
Tū uērō scribīs,	<i>Yes you do write.</i>

579 —— as a present, including past time, *have been* ——ing :Iam duās hōras scribo, *I have been writing now two hours.*580 *Past-Imperfect*, scribēbā-.As a past-imperfect, *was* ——ing :Scribēbam cum puēr intrāuit, *I was writing when the boy came in.*581 —— as a past tense of custom, *used to* —— :

Egō cālāmō scribēbam,	<i>I used† to write with a reed.</i>
Tū pinnā scribēbās,	<i>You used to write with a pen.</i>

\* That is, not reflective or passive.

† Or 'I wrote,' &amp;c.

582 —— as a past tense, including time preceding, *had been* —— *ing* :

Iam trīs hōras scribēbam,      *I had been then writing three hours.*

583      *Future Tense*, scribā- or scribē-.

Translated by *shall*, *will* :

Cras mānē scribam,      *I shall write tomorrow morning.*  
Cras mānē scribēs,      *You will write tomorrow morning.*

*Present-Perfect Tense*, scripsīs-.

584      As a present-perfect, *have* —— *en* :\*

Quattuōr ēpistōlas scripsī,      *I have written four letters.*

585      —— as an aorist, translated by the English past :

Hēri ad nēgōtiātōrem scripsī,      *I wrote yesterday to the merchant.*

586      —— as an aorist, translated by *did* :

Egō uērō scripsī,      *Yes I did write.*  
Tū uērō scripsistī,      *Yes you did write.*

587      —— as a present-perfect, translated by an English present :

Egō sī scripsī, rescribīt,      *If I write, he writes again.*  
Tū sī scripsistī, rescribīt,      *If you write, he writes again.*

588      *Past-Perfect*, scripsērā-.

Translated by *had* —— *en* :

Ante id tempus scripsēram,      *I had written before that time.*

589      —— translated by an English past :

Egō sī scripsēram, rescribēbat,      *If I wrote, he wrote again.*  
Tū sī scripsēras, rescribēbat,      *If you wrote, he wrote again.*

\* That is, the perfect participle of the English verb.

590

*Future-Perfect, scripsēr-.*Translated by *shall have* —en, *will have* —en :Antē noctem scripsērō, *I shall have written before night.*Antē noctem scripsērīs,\* *You will have written before night.*

591

— translated by an English present :

Egō sī scripsērō, rescribet, *If I write, he will write again.*Tū sī scripsērīs, rescribet, *If you write, he will write again.*

592

## IMPERATIVE MOOD.

*Present Tense.*

Translated by the simple verb :

Scribe ad pātrem tuum, *Write to your father.*Scribēte ad pātrem uostrum, *Write to your father.*

593

*Future Tense.*Translated by *shall, must, let*; or by the simple verb :Scribēto, *Thou shalt write.*      Scribētōtē, *Ye shall write.*Scribēto, *He shall write.*      Scribūnto, *They shall write.*

594

## SUBJUNCTIVE MOOD.

*Present Tense, scribā-.*As a present-imperfect, *am* —ing (indirect interrogative) :Nescio quid scribām, *I know not what I am writing.*Nescio quid scribās, *I know not what you are writing.*

595

— translated by an indicative present (result) :

Indē fit ut nihil de hac rē scri- *Hence it happens that I write*  
bam, *nothing on this subject.*Indē fit ut nihil de hac rē scribās, *Hence it happens that you write*  
nothing on this subject.

596

— translated by *do* (concession) :Vt scribam, nōn est sātīs, *Even granting that I do write, it is not*  
enough.Vt scribas, nōn est sātīs, *Even granting that you do write, it is*  
not enough.\* But see, as regards the quantity of the *i* after *r*, § 476.

597 —— translated by *should*, *would* (hypothesis) :

Sī pinnă mihi sit, scribam,      *If I had a pen, I would write.*  
 Sī pinnă tībi sit, scribās,      *If you had a pen, you would write.*

598 —— translated by *were* —— *ing* :

Sědeo hīc, tanquam scribam,      *I sit here, as if I were writing.*  
 Sědēs istic, tanquam scribās,      *You sit there, as if you were writing.*  
 Sědet illic, tanquam scribat,      *He sits yonder, as if he were writing.*

599 —— translated by *may* (purpose) :

Pinnă dātur, quā\* scribam,      *The pen is given me, that I may write† with it.*  
 Pinnă dātur, quā scribās,      *The pen is given you, that you may write with it.*

599. 1 —— translated by *must* or *shall* (command) :

Lex est ut scribam,      *There is a law that I must write.*  
 Lex est ut scribās,      *There is a law that you must write.*

600 —— translated by *to* (indirect interrogative) :

Nescio quid scribam,      *I know not what to write.*  
 Nescis quid scribās,      *You know not what to write.*

601 —— translated by *shall*, *will* :

Puer tīmet nē scribam,      *The boy is afraid I shall write.*  
 Puer tīmet nē scribās,      *The boy is afraid you will write.*

602 —— translated by *from* —— *ing* :

Hoc impědit nē scribam,      *This prevents me from writing.*  
 Hoc impědit nē scribās,      *This prevents you from writing.*

602. 1 —— translated by English infinitive :

Sině scribam,      *Let me write.*      Síně scribāmūs,      *Let us write.*  
 Sině scribat,      *Let him write.*      Síně scribant,      *Let them write.*

\* Literally, 'with which.'

† Or rather, 'to write with.'

602. 2 —— translated by an English imperative :  
 Nē scribam, *Let me not write.*    Nē scribāmūs, *Let us not write.*  
 Nē scribās, *Do not write.*    Nē scribātis, *Do not write.*  
 Nē scribat, *Let him not write.*    Nē scribant, *Let them not write.*

603 *Past Tense scriběrē-*

As a past-imperfect, *was* — *ing* (indirect interrogative):

Nesciēbam quid scribērem,  
Nesciēbam quid scribērēs,  
*I knew not what I was writing.*  
*I knew not what you were writing.*

604 —— translated by an English past (result).

Inde factum est ut nihil de hac  
rē scribērem, *Hence it happened that I wrote  
nothing on this subject.*

Inde factum est ut nihil de hac rē scribērēs, *Hence it happened that you wrote nothing on this subject.*

605 —— translated by *should* or *would have been* ——*ing* (hypothesis):

Sí pinnă mihi esset, scriběrem, *If there had been a pen for me, I should have been writing.*

Si pinnă tibi esset, scribērēs, *If there had been a pen for you,  
you would have been writing.*

606 —— translated by *had been* —ing:

Sedebam hic, tanquam scribere, *I was sitting here, as if I had been writing.*

Sēdebās istic, tanquam scribērēs, *You were sitting there, as if you had been writing.*

Sedebat illuc, tanquam scriberebat, *He was sitting yonder, as if he had been writing.*

607 —— translated by *might* (purpose):

Pinnă dāta est quā\* scribērem, *The pen was given me, that I might write with it.*

Pinnă dāta est quā scribērēs, *The pen was given you, that you might write with it.*

\* Literally, 'with which.'

† Or rather, 'to write with.'

608 —— translated by *must* or *should* (command) :

Lex ērat ut scribērem, *There was a law that I must write.*  
 Lex ērat ut scribērēs, *There was a law that you must write.*

609 —— translated by *to* (indirect interrogative) :

Nesciēbam quid scribērem, *I knew not what to write.*  
 Nesciēbas quid scribērēs, *You knew not what to write.*

610 —— translated by *should* or *would* :

Puer tīmēbat nē scribērem, *The boy was afraid I should write.*  
 Puer tīmēbat nē scribērēs, *The boy was afraid you would write.*

611 —— translated by *from* ——*ing* :

Hoc impēdiēbat nē scribērem, *This prevented me from writing.*  
 Hoc impēdiēbat nē scribērēs, *This prevented you from writing.*

612 —— translated as a past order\* :

Nē scribērem, *(He bade) me not write.*  
 Nē scribērēs, *(He bade) you not write.*

613 *Present-Perfect, scriptsērī.*

As a present-perfect, *have* ——*en* (indirect interrogative) :

Nescio quid scriptsērim, *I know not what I have written.*  
 Nescis quid scriptsērīs, *You know not what you have written.*

614 —— as an aorist (indirect interrogative) :

Nescio quid hērī scriptsērim, *I know not what I wrote yesterday.*  
 Nescis quid hērī scriptsērīs, *You know not what you wrote yesterday.*

615 —— translated by *may have* ——*en* :

Forsītan nīmīum scriptsērim, *Perhaps I may have written too much.*  
 Forsītan nīmīum scriptsērīs, *Perhaps you may have written too much.*

\* In reported speech.

† But see, as regards the quantity of the *i* after *r*, § 476.

616 —— as a future-perfect after a present, translated by an English present (reported speech) :

Caesar pollicētur sē, sī scripsērim, *Caesar promises that if I write, he will write again.*

Caesar pollicētur sē, sī scripsēris, *Caesar promises that if you write, he will write again.*

617 —— translated by *were to* —, or English past tense (hypothesis) :

Si\* scripsērim ād eum, rēdeat, *If I were to write to him, he would return.*

Si scripsēris ād eum, rēdeat, *If you were to write to him, he would return.*

618 —— translated by *should, would* (consequence of hypothesis) :

Frustrā scripsērim, *I should write in vain.*

Frustrā scripsēris, *You would write in vain.*

619 —— translated by *had* —en :

Sēdeo hīc, tanquam ēpistōlam perscripsērim†, *I sit here, as if I had written the whole letter.*

Sēdēs istīc, tanquam ēpistōlam perscripsēris, *You sit there, as if you had written the whole letter.*

Sēdet illīc, tanquam ēpistōlam perscripsērit, *He sits yonder, as if he had written the whole letter.*

620 —— translated as an imperative :

Id nunquam scripsērim, *Let me never write that.*

Id nunquam scripsēris, *Never write that.*

Id nunquam scripsērit, *Let him never write that.*

\* This *si* might be omitted. Thus in the English too we might drop the *if*, and say, 'were I to write to him,' &c.

† Or, 'if I wrote,' &c.

‡ *Per-scrib-* literally signifies 'write through, write to the end.'

621

*Past-Perfect, scripsisse-.*

As a past-perfect, translated by *had —en* (indirect interrogative) :

Quaesitum est, ȳtrum scripsisse, *The question was asked, whether I had written.*

Quaesitum est, ȳtrum scripsissēs, *The question was asked, whether you had written.*

622 — as a future-perfect after a past, translated by an English past (reported speech) :

Caesar pollicēbātur sē, sī scripsisse, rescriptūrum, *Caesar promised that if I wrote, he would write again.*

Caesar pollicēbātur sē, sī scripsissēs, rescriptūrum, *Caesar promised that if you wrote, he would write again.*

623 — translated by *had —en* (hypothesis) :

Etiamsī scripsisse, frustra esset, *Even if I had written, it would have been in vain.*

Etiamsī scripsisses, frustra esset, *Even if you had written, it would have been in vain.*

624 — translated by *should have, would have* (consequence of hypothesis) :

Tum\* quōquē scripsisse, *Even in that case\* I should have written.*

Tum quōquē scripsissēs, *Even in that case you would have written.*

625

**INFINITIVE IMPERFECT, scribērē.**

Translated by an English infinitive :

Dēbeo scribērē, *I ought to write.*

Nēqueo scribērē, *I cannot write.*

626 — translated as an English indicative :

Scio eum scribērē, *I know that he is writing.*

Sciēbam eum scribērē, *I knew that he was writing.*

627 — translated by an English perfect infinitive :

Dēbēbam scribērē, *I ought to have written.*

\* Literally 'then.'

628

INFINITIVE PERFECT, *scripsisse*.

Translated by an English perfect infinitive :

Scripsisse dicitur, *He is said to have written.*

629

— translated by an English indicative :

Scio eum scripsisse, *I know that he has written.*Scio eum hērī scripsisse, *I know that he wrote yesterday.*Sciēbam eum scripsisse, *I knew that he had written.*

630

— translated by *the having* —en :Scripsisse exitio ei fuit, *The having written was fatal to him.*

631

PARTICIPLE IMPERFECT, *scribenti-* or *scribent-*.

Translated by —ing :

Sēnēx ēpistōlam scribens dēcīdit, *The old man, while writing a letter, fell down.*

632

PARTICIPLE FUTURE, *scriptūro-*.Translated by *about to* —, *intending to* — :Ad ipsum cras scriptūrus, haec *Intending to write to himself to-morrow, I pass over these things now.*

632. 1

Dico mē scriptūrum essē, *I say that I will write.*Dixī mē scriptūrum essē, *I said that I would write.*

632. 2

Dixī mē scriptūrum fuissē, *I said that I would have written.*

633

— translated as an intention not fulfilled :

Hābēbam ei grātias, scriptūrus\* *I felt grateful to him, and should have written too, if I had not been ill.*

634

GERUND, *scribendo-*.

Translated by —ing :

N. Mihi est scribendum ēpistō- *To me belongs the writing the*  
lāst†, *letters.*Ac. Dēlīgitur ad scribendum *He is selected for writing the*  
ēpistōlāst†, *letters.*\* See also the conjugation of the verb *fu-* with the participle in *turo*.

† Most of these constructions are confined to the old writers. See the use of the Gerundive, § 1287.

G. Vēni ēpistōlas scribendi caussā, *I came for the sake of writing the letters.*

D. Aptūs est scribendo ēpistōlās\*, *He is fit for writing letters.*

Ab. Scribendo† ēpistōlās occūpā- *He is engaged in writing letters.*  
tūs est,

635

## SUPINE, scriptu-.

Translated as an English infinitive :

Ac. Eo illūc scriptum, *I am going yonder to write.*

Ab. Hae littērae diffīciles sunt *These letters are difficult to write.*  
scriptū,

CONJUGATION OF A REFLECTIVE VERB, WITH  
THE ENGLISH TRANSLATION.

636

Arma- (r.), arm oneself.

Principal parts : armārī, armor, armātūs.

637

## INDICATIVE MOOD.

Present Tense, am arming myself, arm myself, &c.

Armor,	<i>I am arming myself.</i>
Armārīs or armārē‡,	<i>You are arming yourself.</i>
Armātūr,	<i>He is arming himself.</i>
Armāmūr,	<i>We are arming ourselves.</i>
Armāmīnī,	<i>You are arming yourselves.</i>
Armantūr,	<i>They are arming themselves</i>

638

Past-Imperfect, was arming myself, &c.

Armābar,	<i>I was arming myself.</i>
Armābārīs or armābārē,	<i>You were arming yourself.</i>
Armābātūr,	<i>He was arming himself.</i>
Armābāmūr,	<i>We were arming ourselves.</i>
Armābāmīnī,	<i>You were arming yourselves.</i>
Armābāntūr,	<i>They were arming themselves.</i>

\* See note † p. 112.

† This form of the Gerund, although an ablative, is often shortened in late writers, as *uigilandō* (*Juv.* 3. 232).

‡ The form in *rē* is not common for the present indicative ; it may be from fear of confusion with the infinitive.

639

*Future*, shall or will arm myself, &c.

Armābor,	<i>I shall arm myself.</i>
Armābēr̄is or armābēr̄e,	<i>You will arm yourself.</i>
Armābēt̄ūr̄,	<i>He will arm himself.</i>
Armābīmūr̄,	<i>We shall arm ourselves.</i>
Armābīmīnī,	<i>You will arm yourselves.</i>
Armābunt̄ūr̄,	<i>They will arm themselves.</i>

640 *Present-Perfect*, have armed myself, &c. (or *Aorist*, armed myself.)

Armātūs* sum,	<i>I have armed myself.</i>
Armātūs* ēs,	<i>You have armed yourself.</i>
Armātūs* est,	<i>He has armed himself.</i>
Armātī† sūmūs,	<i>We have armed ourselves.</i>
Armātī† estīs,	<i>You have armed yourselves.</i>
Armātī† sunt,	<i>They have armed themselves.</i>

641

*Past-Perfect*, had armed myself, &c.

Armātūs ēram‡,	<i>I had armed myself.</i>
Armātūs ērās,	<i>You had armed yourself.</i>
Armātūs ērat,	<i>He had armed himself.</i>
Armāti ērāmūs,	<i>We had armed ourselves.</i>
Armāti ērātīs,	<i>You had armed yourselves.</i>
Armāti ērant,	<i>They had armed themselves.</i>

642

*Future-Perfect*, shall have armed myself, &c.

Armātūs ēro, §	<i>I shall have armed myself.</i>
Armātūs ērīs,	<i>You will have armed yourself.</i>
Armātūs ērit,	<i>He will have armed himself.</i>
Armāti ērīmūs,	<i>We shall have armed ourselves.</i>
Armāti ērītīs,	<i>You will have armed yourselves.</i>
Armāti ērunt,	<i>They will have armed themselves.</i>

643

IMPERATIVE MOOD.

*Present.*Armār̄e, *Arm yourself.* | Armāmīnī, *Arm yourselves.*• *Armātā* if the nominative be feminine, *armātum* if it be neuter.† *Armātae* if the nominative be feminine, *armātā* if it be neuter.‡ Or *fuēram*, &c.§ Or *fuēro*, &c.

644

## Future.

Armātor or armāmīno, *You must arm yourself.*  
 Armātor or armāmīno, *He must arm himself.*  
 Armantor, *They must arm themselves.*

645

## SUBJUNCTIVE MOOD.

*Present.* (See the several translations of *scriba-m.*)

Consūl impērat ūt armer, *The consul commands me to arm myself.*  
 Consūl impērat ūt armērīs *The consul commands you to arm your-  
     or armērē,* *self.*

646

*Past.* (See the several translations of *scribere-m.*)

Consūl impērāuit ūt armārer, *The consul commanded me to arm  
     myself.*  
 Consūl impērāuit ūt armārērīs *The consul commanded you to arm  
     or armārērē,* *yourself.*

647 *Present-Perfect.* (See the several translations of *scripseri-m.*)

Nescio quāre armātus sim, *I know not why I have armed myself.*  
 Nescio quāre armātus sis, *I know not why you have armed yourself.*

648

*Past-Perfect.* (See the several translations of *scripsisse-m.*)

Nesciēbam quāre armātūs essem, *I knew not why I had armed  
     myself.*  
 Nesciēbam quāre armātūs essēs, *I knew not why you had armed  
     yourself.*

649

## INFINITIVE IMPERFECT.

Dēbeo armārī, *I ought to arm myself.*  
 Scio eum armārī, *I know that he is arming himself.*  
 Sciēbam eum armārī, *I knew that he was arming himself.*  
 Armārī signum belli est, *To arm oneself is a sign of war.*  
 Dēbebam armārī, *I ought to have armed myself.*

650

## INFINITIVE PERFECT.

Scio eum armātūm essē, *I know that he has armed himself.*  
 Sciēbam eum armātūm essē, *I knew that he had armed himself.*  
 Scio eum armātūm fōrē, *I know that he will have armed himself.*

651

## PARTICIPLE IMPERFECT.

Armanti- or armant-, (*While*) arming oneself.

652

## PARTICIPLE PERFECT.

Armāto-, Having armed oneself.

653

## PARTICIPLE FUTURE.

Armātūro-, About to arm oneself.

654

## GERUND.

Armando-, Arming oneself.

CONJUGATION OF A PASSIVE VERB, WITH THE  
ENGLISH TRANSLATION.

Prěm- press.

Principal parts: prěmī, prěmor, pressūs.

## INDICATIVE MOOD.

655 *Pres.* Prěmor\* *I am pressed*, prěměřis *you are pressed*, prěmítūr *he is pressed*. Prěmīmūr *we are pressed*, prěmīmīnī *you are pressed*, prěmuntūr *they are pressed*.656 *Past.* Prěměbar† *I was pressed*, prěměbāřis *or* prěměbāře *you were pressed*, prěměbātūr *he was pressed*. Prěměbāmūr *we were pressed*, prěměbāmīnī *you were pressed*, prěměbāntūr *they were pressed*.657 *Future.* Prěmar *I shall be pressed*, prěměřis *or* prěměře *you will be pressed*, prěmětūr *he will be pressed*. Prěmēmūr *we shall be pressed*, prěmēmīnī *you will be pressed*, prěmentūr *they will be pressed*.

\* With many verbs this translation would not give the meaning, and indeed the English passive is defective in the imperfect tenses. Thus *domus aedificatur* means, not 'the house is built,' for that would imply that the building is completed, but 'the house is being built' *or* 'is a-building'; but of these two phrases, the first is scarcely English, and the second is obsolete. Again, such a verb as *occidetur* must not be translated 'I am killed,' but rather 'I am on the point of being killed.'

† Similarly, *domus aedificabatur* would signify 'the house was being built' *or* 'was a-building.' So *occidebar* must not be translated 'I was killed,' but rather 'I was on the point of being killed.'

658 *Pres.-perf.* Pressus\* sum† *I have been pressed*‡, pressus es *you have been pressed*, pressus est *he has been pressed*. Pressi sumus *we have been pressed*, pressi estis *you have been pressed*, pressi sunt *they have been pressed*.

659 *Past-perf.* Pressus\* éram§ *I had been pressed*||, pressus éras *you had been pressed*, pressus érat *he had been pressed*. Pressi éramus *we had been pressed*, pressi érat is *you had been pressed*, pressi érant *they had been pressed*.

660 *Fut.-perf.* Pressus\* éro¶ *I shall have been pressed*, pressus éris *you will have been pressed*, pressus érit *he will have been pressed*. Pressi érimus *we shall have been pressed*, pressi érit is *you will have been pressed*, pressi érunt *they will have been pressed*.

#### IMPERATIVE MOOD.

661 *Present.* Prémérē *be thou pressed*, prémimíni *be ye pressed*.

662 *Future.* Prémítor *thou shalt be pressed*, prémítor *he shall be pressed*. Prémuntor *they shall be pressed*.

#### SUBJUNCTIVE MOOD.

*Present Tense.* Rēs eō rēdīt, ut mālis prēmar, *Matters are come to this, that I am pressed with troubles.*

664 Egō sī tot mālis prēmar, pēream, *If I were pressed by so many troubles, I should die.*

665 Tum nīmīum prēmar, *In that case I should be too much pressed.*

666 Tímōr est nē prēmar, *The fear is that I shall be pressed.*

667 Stat per Cāium, quōmīnus prēmar, *Caius prevents me from being pressed.*

668 Nitor nē prēmar, *I am striving not to be pressed.*

669 *Past Tense.* Tímōr érat nē prémērē, *There was a fear that I should be pressed.*

670 Rēs eō rēdiērat, ut mālis prémērē, *Matters had come to this, that I was pressed with troubles.*

\* i. e. *Pressus*, -ă, or -um.

† Or as an aorist, 'I was pressed,' &c.

‡ With some verbs the translation 'is ——ed' is admissible. Thus *domus aedificata est* means 'the house is built' or 'the building is now completed.' *Occisus sum*, 'I am killed.' § Or *fueram*, &c.

|| With some verbs this tense may be translated 'was ——ed.' Thus, *domus iam aedificata erat*, 'the house was now built,' i. e. the building was completed.

¶ Or *fuero*, &c.

671 Egđ sī tot mălis prémérer, pérírem, *If I had been pressed with so many troubles, I should have died.*

672 Tum n̄m̄um prémérer, *In that case I should have been too much pressed.*

673 St̄tit per Cāium, n̄ prémérer, *Caius prevented me from being pressed.*

674 Nit̄bar n̄ prémérer, *I was striving not to be pressed.*

675 Pres.-perf. Nescit, quam grāuiter pressus sim, *He knows not how heavily I have been pressed.*

676 As an Aorist. Nēmo scit, quantis tum mălis pressus sim, *No one knows with what great troubles I was then pressed.*

677 Si pressus sim, cēdam, *If I were pressed, I should give way.*

678 Palleo, tanquam āb ursō pressus sim, *I look pale, as if I had been pressed by a bear.*

679 Nēquīquam pressus sim, *I should be pressed to no purpose.*

680 Scit mē, si mălō pressus sim, tāmēn incōlūmem ēuāsūrum, *He knows that if I am pressed by trouble, still I shall come out unhurt.*

681 Past-perf. Nesciēbat, quam grāuiter pressūs essem, *He knew not how heavily I had been pressed.*

682 Nēquīquam pressūs essem, *I should have been pressed to no purpose.*

683 Sciebat mē, si mălō pressūs essem, tāmen nunquam cessūrum, *He knew that if I were pressed by trouble, still I should never yield.*

684 INFINITIVE IMPERFECT. Prémī to be pressed.  
INFINITIVE PERFECT. Pressūs\* essē to have been pressed.  
PARTICIPLE IMPERFECT. Prémendo- being pressed or to be pressed.  
PARTICIPLE PERFECT. Presso- pressed.

## 685 CONJUGATION OF A DEPONENT VERB.

c. f. Sēqu- follow.

Principal parts: sēquī, sēquor, sēcūtūs.

## INDICATIVE Mood.

686 Present. Sēquor *I follow*, sēquērīs *you follow*, sēquītūr *he follows*. Sēquīmūr *we follow*, sēquīmīnī *you follow*, sēquuntur† *they follow*

\* The case and gender will vary with the sentence.

† The forms *sequontur* and *secuntur* also occur.

687 *Past.* Sěquēbar *I was following*, sěquēbārīs or sěquēbārē *you were following*, sěquēbātūr *he was following*. Sěquēbāmūr *we were following*, sěquēbāmīnī *you were following*, sěquēbāntūr *they were following*.

688 *Future.* Sěquar *I shall follow*, sěquērīs or sěquērē *you will follow*, sěquētūr *he will follow*. Sěquēmūr *we shall follow*, sěquēmīnī *you will follow*, sěquentūr *they will follow*.

689 *Pres.-perf.* Sěcūtūs\* sum *I have followed*†, sěcūtūs ēs *you have followed*, sěcūtūs est *he has followed*. Sěcūtī‡ sūmūs *we have followed*, sěcūtī estīs *you have followed*, sěcūtī sunt *they have followed*.

690 *Past-perf.* Sěcūtūs\* ēram§ *I had followed*, sěcūtūs ērās *you had followed*, sěcūtūs ērat *he had followed*. Sěcūtī‡ ērāmūs *we had followed*, sěcūtī ērātīs *you had followed*, sěcūtī ērant *they had followed*.

691 *Fut.-perf.* Sěcūtūs\* ēro|| *I shall have followed*, sěcūtūs ērīs *you will have followed*, sěcūtūs ērīt *he will have followed*. Sěcūtī‡ ērīmūs *we shall have followed*, sěcūtī ērītīs *you will have followed*, sěcūtī ērunt *they will have followed*.

## IMPERATIVE MOOD.

692 *Present.* Sěquērē *follow thou*, sěquīmīnī *follow ye*.

693 *Future.* Sěquītor or sěquīmīno *thou shalt follow*, sěquītor or sěquīmīno *he shall follow*. Sěcuntor *they shall follow*.

## 694 SUBJUNCTIVE MOOD.¶

*Present.* Sěquar, sěquārīs or sěquārē, sěquātūr; sěquāmūr, sěquāmīnī, sěquantūr.

695 *Past.* Sěquērer, sěquērērīs or sěquērērē, sěquērētūr; sěquērēmūr, sěquērēmīnī, sěquērentūr.

696 *Pres.-perf.* Sěcūtūs sim\*\*, sěcūtūs sīs, sěcūtūs sit; sěcūtī sīmūs, sěcūtī sītīs, sěcūtī sint.

697 *Past-perf.* Sěcūtūs essem††, sěcūtūs essēs, sěcūtūs esset; sěcūtī essēmūs, sěcūtī essētīs, sěcūtī essent.

\* *Secutūs*, -ă, -um, according to the gender of the nominative.

† Or as an aorist, 'I followed,' &c.

‡ *Secutī*, -ae, -ă, according to the gender of the nominative.

§ Or *fueram*, &c. || Or *fuerō*, &c.

¶ For the English translation, see the mode of translating *scriba-m.* &c. §§ 594-624; and observe that Deponent verbs are translated by English active verbs.

\*\* Or *fuerim*, &c.

†† Or *fuissem*, &c.

698    **INFINITIVE.** *Sēquī to follow.***INFINITIVE PERFECT.** *Sēcūtūs essē to have followed.***PARTICIPLE IMPERFECT.** *Sēquenti- or sēquent- following.***PARTICIPLE and GERUND.** *Sēquendo- following.***PARTICIPLE PERFECT.** *Sēcūto- having followed.*699    **CONJUGATION OF AN IMPERSONAL VERB.**c.f. *Plu- rain.***INDICATIVE Mood.***Present.*    *Pluīt it rains.**Past.*    *Pluēbat it was raining.**Future.*    *Pluet it will rain.**Pres.-perf.*    *Plūuit it has rained, or**As an Aorist.*    *Plūuit it rained.**Past-perf.*    *Plūuērat it had rained.**Fut.-perf.*    *Plūuērit it will have rained, &c.*700 **CONJUGATION, IN PART, OF AN IMPERSONAL VERB  
OF THE FEELINGS.** (See § 393.)c.f. *Pūde- shame.***INDICATIVE Mood.***Present.**Pūdet me ignāuiae, I am ashamed of my cowardice.**Pūdet te ignāuiae, You are ashamed of your cowardice.**Pūdet eum ignāuiae, He is ashamed of his cowardice.**Pūdet nōs ignāuiae, We are ashamed of our cowardice.**Pūdet uōs ignāuiae, You are ashamed of your cowardice.**Pūdet eōs ignāuiae, They are ashamed of their cowardice.**Past.**Pūdēbat me ignāuiae, I was ashamed of my cowardice.**Pūdēbat te ignāuiae, You were ashamed of your cowardice, &c.**Future.**Pūdēbit me ignāuiae, I shall be ashamed of my cowardice.**Pūdēbit te ignāuiae, You will be ashamed of your cowardice, &c.*

701 Conjugation, in part, of a Passive Impersonal Verb:

c.f. Rěsist- *stand against, make opposition, oppose.*

INDICATIVE MOOD.

Present.

Rěsistětur mihi, *Opposition is made to me, or I am opposed.*

Rěsistětur těbi, *Opposition is made to you, or you are opposed.*

Rěsistětūr eī, *Opposition is made to him, or he is opposed.*

Rěsistětur nōbīs, *Opposition is made to us, or we are opposed.*

Rěsistětur uōbīs, *Opposition is made to you, or you are opposed.*

Rěsistětūr eīs, *Opposition is made to them, or they are opposed.*

*Past.* Rěsistěbātur mihi, *Opposition was made to me, or I was opposed.\**

Rěsistěbātur těbi, *Opposition was made to you, or you were opposed, &c.*

*Future.* Rěsistětūr mihi, *Opposition will be made to me, or I shall be opposed.*

Rěsistětūr těbi, *Opposition will be made to you, or you will be opposed, &c.*

*Pres.-perf.* Restitūm mihi est, *Opposition has been made to me, or I have been opposed.†*

Restitūm těbi est, *Opposition has been made to you, or you have been opposed, &c.*

*Past-perf.* Restitūm mihi ěrat, *Opposition had been made to me, or I had been opposed.*

Restitūm těbi ěrat, *Opposition had been made to you, or you had been opposed, &c.*

702 Conjugation, in part, of the participle in *tūro* with the verbs  
ěs- and fu- *be* in the sense of intention or destiny.

INDICATIVE MOOD.

With the present of ěs-, *intend to* —.

Nihil actūrus sum, *I intend to do nothing.*

\* i.e. 'All this time' or 'for a time.' This tense must not be confounded with the aorist.

† Or as an aorist, 'Opposition was made to me,' &c.

— am destined to —.

Quid t̄imeam, s̄i beātus fūtūrus sum? *What am I to fear, if I am destined to be happy?*

703 With the Past of ēs-, intended to —.

Nihil actūrūs ēram, *I intended to do nothing.*

— was destined to —.

Quid t̄imērem, s̄i beātus fūtūrus ēram? *What was I to fear, if I was destined to be happy?*

705 With the Perf. of fu-, intended to —, and should have done so, if —.

Dēdītōs, occīsūrus fui, *If they had been given up, I should have killed them.*

— was destined to —, and should have done so, if —.

Nisi rēuertissem, intēritūrus fui, *If I had not turned back. I should have perished.*

706 With the Past-perf. of fu-, had intended to —, and would have done so, if —.

Quam uim lātrō mihi fuērat illatūrus, in ipsum conuerti, *The violence which the robber had intended to direct against me, I turned against himself.*

707 SUBJUNCTIVE Mood.

With the Pres. of ēs-, intend to —.

Scribam quid actūrus sim, *I will write word what I intend to do.*

— am destined to —.

Nescio quandō sim mōritūrus, *I know not when I am to die.*

708 With the Past of ēs-, intended to —.

Scripsī quid actūrus essem, *I wrote word what I intended to do.*

— was destined to —.

Nesciēbam quando essem mōritūrus, *I knew not when I was to die.*

709 With the Perf. of *fu-*, *intended to, and should have done so, if* —.

*Quis dūbitat quin dēditōs occisūrus fuērim? Who doubts but that, if they had been given up, I should have killed them?*

— was destined to, and should have done so, if —.

*Sēquītūr ut nīsī rēuertissem, intēritūrus fuērim, It follows that if I had not turned back, I should have perished.*

710 With the Infinitive of *ēs-*, *intend to* —.

*Scio\* eum nīhīl actūrum essē, I know\* that he intends\* to do nothing.*

— is destined to —.

*Scio omnēs hōmīnes mōritūrōs essē, I know that all men are destined to die.*

711 With the Perf.-inf. of *fu-*, *intended to* —, *and should have done so, if* —.

*Fāma est mē dēditōs occisūrum fuissē, There is a report that if they had been given up, I should have killed them.*

— was destined to —, and should have done so, if —.

*Certum est mē nīsī rēuertissem, intēritūrum fuissē, It is certain that if I had not turned back, I should have perished.*

712 Conjugation of the participle in *endo* when used with the verb *ēs-* and *fu-* *be* in the sense of duty or necessity.

#### INDICATIVE MOOD.

With the Pres. of *ēs-*.

*Mihi omnia ūnō tempōre sunt āgendā, I have every thing to do at once.*

713 With the Past of *ēs-*.

*Mihi omnia ūnō tempōre ērant āgendā, I had every thing to do at once.*

714 With the Fut. of *ēs-*.

*Mihi omnia ūnō tempōre ērunt āgendā, I shall have every thing to do at once.*

\* After a past tense, as *sciebam* 'I knew,' the infinitive would be translated by 'intended' or 'were destined.'

715

With the Pres.-perf. of fu-.

Nīš firmāta extrēma agmīnis fuissent, ingens clādēs accīpiendā fuit, *If the rear of the line of march had not been strengthened, a tremendous blow must have been received.*

Ab Alexamēnō fuit hābenda ōrātiō, *The speech was to have been made by Alexamenus, (but as he is now dead) &c.*

716

With the Past-perf. of fu-.

Ab Alexamēnō fuērat hābenda ōrātiō, *The speech was to have been made by Alexamenus, (but as he was then dead) &c.*

717

SUBJUNCTIVE MOOD.

With the Pres. of ēs-.

Nescio quid sit nōbīs āgendūm, *I know not what we ought to do.*

718

With the Past of ēs-.

Nesciēbam quīd esset nōbīs āgendūm, *I knew not what we ought to do.*

719

With the Pres.-perf. of fu-.

Hoc haud dūbium fēcit quin nīš firmāta extrēma agmīnis fuissent, ingens clādēs accīpiendā fuērit, *This made it certain that if the rear of the line of march had not been strengthened, a tremendous blow must have been received.*

720

INFINITIVE MOOD.

With Imperf. of ēs-.

Sentit diffērendū esse ī aestātem bellū, *He feels that the war must be put off to the summer.*

721

With the Perf. of fu-.

Hoc scio, nīš rēuertisset, ī illo eī conclāuī cūbandūm fuissē, *This I know, that if he had not turned back, he would have had to sleep in that chamber.*

722

SOME IRREGULAR AND DEFECTIVE VERBS  
CONJUGATED.

The verb ēs- means, first, *eat*; secondly, *live*; thirdly, *exist* for the senses, *be*; fourthly, *exist* for the mind, *be*. In the first sense the forms in use are as follows :

čs- eat.

INDICATIVE Mood. Present. *S. čs you eat, est he eats; P. estčs you eat.*

IMPERATIVE. Present. *S. čs\* eat thou; P. estč eat ye.*

Future. *S. estč thou shalt eat, estč he shall eat; P. estčtč ye shall eat.*

SUBJUNCTIVE. Past. *S. essem essčs esset; P. essčmčs essčtčs essent.*

INFINITIVE. essč to eat.†

PASSIVE. *Indic. Pres. S. 3. estčr. Subj. Past. S. 3. essčtčr.*

722.1 The same forms exist for several of the compounds, as cōmčs- eat up, whence cōmčs, cōmest, cōmestčs, cōmessč.

722.2 The verb čd- eat is but a variety of čs- eat. It is declined regularly, except that for the subj. pres., besides the regular čdam &c. it has also an old form čdim, čdis &c.

723

čs- or fu- be.

## (a) Imperfect Tenses.

## INDICATIVE MOOD.

<i>Present.</i>	<i>Past.</i>	<i>Future.</i>
<i>S. sum I am</i>	<i>S. čram I was</i>	<i>S. črč I shall be</i>
čs‡ you are	črās you were	črīs you will be
est‡ he is	črat he was	črit he will be
<i>P. sūmčs we are</i>	<i>P. črāmčs we were</i>	<i>P. črīmčs we shall be</i>
estčs you are	črātčs you were	črītčs you will be
sunt they are	črant they were	črunčt they will be.

## IMPERATIVE.

Present. *S. čs be; P. estč be.*

Future. *S. estč thou shalt be, estč he shall be; P. estčtč ye shall be, suntč they shall be.*

\* The quantity is not proved by the authority of any poet, but inferred from the statements of the grammarians Priscian (ix. 1, 11) and Servius (ad Aen. v. 785).

† Thus it appears that forms which begin with *es*, and these alone, are used with the double sense of 'eat' and 'be.'

‡ *Es* and *est* often lose the *e*, as *sanū's*, *iussū's*, for *sanūs čs*, *iussūs čs*; *bonust*, *bonast*, *bonumst*, for *bonūs est*, *bonā est*, *bonum est*; *quantist* for *quanti est*; *umbrā's āmantum*, *Plaut. Mil. III. 1. 31.*

## SUBJUNCTIVE.\*

Present.		Past.		Or
S. sim	<i>I am</i>	S. essem	<i>I was</i>	S. förem
sīs	<i>you are</i>	essēs	<i>you were</i>	förēs
sit	<i>he is</i>	esset	<i>he was</i>	föret
P. simūs	<i>we are</i>	P. essēmūs	<i>we were</i>	P. —
sitīs	<i>you are</i>	essētīs	<i>you were</i>	—
sint	<i>they are</i>	essent	<i>they were</i>	förent.

## INFINITIVE.

essē *to be*; förē *will be*.

## PARTICIPLE FUTURE.

fütüro- *about to be*.

723. 1

(b) *Perfect Tenses.*

## INDICATIVE.

## Present-perfect.

S. fuī	<i>I have been</i>	P. fuīmūs	<i>we have been</i>
fuistī	<i>you have been</i>	fuistīs	<i>you have been</i>
fuit	<i>he has been</i>	fuērunt or fuērē	<i>they have been</i> .

## Or as Aorist.

S. fuī	<i>I was</i>	P. fuīmūs	<i>we were</i>
fuistī	<i>you were</i>	fuistīs	<i>you were</i>
fuit	<i>he was</i>	fuērunt or fuērē	<i>they were</i> .

## Past-perfect.

S. fuēram	<i>I had been</i>	P. fuērāmūs	<i>we had been</i>
fuērās	<i>you had been</i>	fuērātīs	<i>you had been</i>
fuērat	<i>he had been</i>	fuērant	<i>they had been</i> .

## Future-perfect.

S. fuērō	<i>I shall have been</i>	P. fuērīmūs	<i>we shall have been</i>
fuērīs	<i>you will have been</i>	fuērītīs	<i>you will have been</i>
fuērīt	<i>he will have been</i>	fuērint	<i>they will have been</i> .

\* For the other meanings of the subjunctive tenses see the conjugation of *scribam*, &c.

## SUBJUNCTIVE.

## Present-perfect.

<i>S.</i> fuērim <i>I have been</i>	<i>P.</i> fuērīmūs <i>we have been</i>
fuēris <i>you have been</i>	fuērītīs <i>you have been</i>
fuērit <i>he has been</i>	fuērint <i>they have been</i> .

## Or as Aorist.

<i>S.</i> fuērim <i>I was</i>	<i>P.</i> fuērīmūs <i>we were</i>
fuēris <i>you were</i>	fuērītīs <i>you were</i>
fuērit <i>he was</i>	fuērint <i>they were</i> .

## Past-perfect.

<i>S.</i> fuissēm <i>I had been</i>	<i>P.</i> fuissēmūs <i>we had been</i>
fuissēs <i>you had been</i>	fuissētīs <i>you had been</i>
fuisset <i>he had been</i>	fuissent <i>they had been</i> .

## INFINITIVE.

fuissē *to have been, was or had been.*

724 As regards quantity, *a.* Es is often long in old writers (as Plautus, Mil. Gl. III. 1. 30), which agrees with the formation from *esis* (*eis*), with *ēs* *eat*, and with the Greek *εις*. *b.* For the quantity of the *i* after *r* in *fuēris*, *fuērimūs*, *fuēritīs*, of the indicative and subjunctive, see § 476.

725 Old forms are, *a.* *ēsum* *I am*, *ēsūmūs*, *ēsunt*, *ēsim* &c. (see *Varr.* L. L. IX. 57), which are in nearer agreement with the root *ēs-*. *b.* *sīmus* for *sūmus* (comp. *scribīmus*) was used by Augustus (*Suet. Aug.* 87). *c.* *escit*, an inceptive present (§ 752), occurs in old writings (as XII. *Tab. ap. Gell.* xx. 1. 25, *Lucre.* I. 612) as a future. So indeed the whole future tense *ēro*, *ērīs* &c. is in form a mere present. Compare also *fōrē* (= *fuērē*), a present in form, a future in meaning. *d.* A fuller form of the subjunctive present, *siem*, *siēs* &c., is common in the older writers. *e.* Another form of the present subjunctive, used in old writers, is *S.* *fuam*, *fuās*, *fuat*; *P.* *fuant*. *f.* The past subjunctive—*S.* *fōrem*, *fōrēs*, *fōret*; *P.* *fōrent*—sometimes takes the place of *essem* in classical writers, especially in hypothetical sentences (§ 1209), and those which denote a purpose (§ 1179). It also occurs in compound tenses for *essem*, but not in Cicero.\* *g.* In the perfect tenses a fuller form,

\* This from Madvig.

fū-uīs- existed for the older writers, as fūuīmūs (*Enn. ap. Cic. de Or. III. 42*), fūuisset (*Enn. ap. Gell. XII. 4.4*). *h.* An imperfect participle enti- (*N. ens*) is attributed to Caesar by Priscian. The compounds *praesenti- present*, *absenti- absent*, for *prae-ēs-enti-*, *āb-ēs-enti*, are in form participles, in meaning adjectives. So also *consentēs* for *cōn-ēs-entēs*, in the phrase, *Dī consentēs*, literally *the united gods*. In late philosophical writings *ens* is used as a substantive for *a thing*.

727 Es- or fu- compounded with prō or prōd, *be profitable*.

INDICATIVE. *Pres. S.* Prōsum prōdēs prōdest, *P.* prōsūmūs prōdestīs prōsunt. *Past. S.* Prōdēram prōdērās &c. *Fut. S.* Prōdērō prōdērīs &c. *Pres.-perf.* Prōfuī &c. *Past-perf.* Prōfuēram &c. *Fut.-perf.* Prōfuērō &c.

IMPERATIVE probably not in use.

SUBJUNCTIVE. *Pres.* Prōsim &c. *Past.* Prōdessem &c. *Pres.-perf.* Prōfuērim &c. *Past-perf.* Prōfuissēm &c.

INFINITIVE. *Imperf.* Prōdēssē. *Perf.* Prōfuissē.

PARTICIPLE. *Fut.* Prōfūtūro-.

728 Es- or fu-, compounded with the adjective pōti- or pōt-, *be able, can*.

INDICATIVE. *Pres. S.* Possum pōtēs pōtest, *P.* possūmūs pōtestīs possunt. *Past. S.* Pōtēram pōtērās pōtērat, *P.* pōtērāmūs pōtērātīs pōtērant. *Fut. S.* Pōtērō pōtērīs pōtērit, *P.* pōtērīmūs pōtērītīs pōtērunt. *Pres.-perf.* Pōtuī pōtuistī &c. *Past-perf.* Pōtuēram &c. *Fut.-perf.* *S.* Pōtuērō pōtuērīs pōtuērit, *P.* pōtuērīmūs pōtuērītīs pōtuērint.

IMPERATIVE not in use.

SUBJUNCTIVE. *Pres.* Possim possīs &c. *Past.* Possem possēs &c. *Pres.-perf.* *S.* Pōtuērim pōtuērīs pōtuērit, *P.* pōtuērīmūs pōtuērītīs pōtuērint. *Past-perf.* Pōtuissēm pōtuissēs &c.

INFINITIVE. *Imperf.* Possē (used sometimes as a future, *will be able*). *Perf.* Pōtuissē.

PARTICIPLE. Pōtentī-\* or pōtent-.

729 Fēr- *bring*. (For the perfect tenses see § 546.)

INDICATIVE. *Pres. S.* Fērō fers fert, *P.* fērīmūs fertīs fērunt. *Past-imp.* Fērēbam &c. *Fut.* Fēram &c.

\* This is used rather as an adjective than as a participle.

**IMPERATIVE.** *Pres. S.* Fěr, *P.* fertě. *Fut. S.* Fertō fertō, *P.* fertōtě féruntō.

**SUBJUNCTIVE.** *Pres.* Fěram &c. *Past.* Ferrem &c.

**INFINITIVE.** Ferrě. **Part.** Fěrenti- or fěrent-. **Gerund.** Fěrendo-.

The passive is regular except in the *indic. pres.* ferrīs, fertūr; *imperative* fertor; *subj. past* ferrér &c.; *infin.* ferrī; and *part. perf.* lāto-.

730 Inqu- or inqui- *say* has only IND. *Pres. S.* inquam inquiſ inquit, *P.* inquiſmūs inquitlīs inquiunt. *Past-imperf.* — — inquiēbat. *Fut.* — inquiēs inquiet. *Perf.* — inquistī inquit.

**IMPERAT.** *Pres. S.* inquě. *Fut.* inquitō. The present inquam is only used in repeating a phrase, *I say, I tell you once more*; and inquit *says he* or *said he* introduces a direct speech, and always follows one or two words of this speech.

731 Cěd- *give, tell*, only used in the imperative present.

*S.* Cědō *give (me), tell (me)*; *P.* cettě *give (me), tell (me)*.

732 Da- *put or give.*

**INDICATIVE.** *Pres. S.* Dō dās dat, *P.* dāmūs dātīs dant. *Past-imp.* Dābam &c. *Fut.* Dābō &c. **Pres.-perf.** Dědī &c. *Past-perf.* Děděram &c. *Fut.-perf.* děděrō &c.

**IMPERATIVE.** *Pres. S.* Dā, *P.* dātě. *Fut. S.* Dātō dātō, *P.* dātōtě dantō.

**SUBJUNCTIVE.** *Pres. S.* Dem dēs det, *P.* dēmūs dētīs dent. *Past-imperf.* Dārem &c. **Pres.-perf.** Děděrim &c. *Past-perf.* Dědissēm &c.

**INFINITIVE.** *Imperf.* Dārō. **Perf.** Dědissē.

**PARTICIPLE.** *Imperf.* Danti- or dant-. *Fut.* Dātūro-. **GERUND.** Dando-.

The Subj. *Pres.* has also an old form, duim, duīs &c., from a crude form du-.

733 Völ- or uěl- *wish.*

**INDICATIVE.** *Pres. S.* Völō uis uolt or uult, *P.* uělūmūs uoltlīs or uultlīs uělunt. *Past-imp.* Völēbam &c. *Fut.* Völam uělēs &c. *Pres.-perf.* Völui &c. *Past-perf.* Völūčram &c. *Fut.-perf.* Völūčrō &c.

IMPERATIVE not in use.

SUBJUNCTIVE. *Pres.* *S.* Vělim uělis uělit, *P.* uělimūs uělitis uělint. *Past.* Vellem uellēs &c. *Pres.-perf.* Věluěrim &c. *Past-perf.* Věluissem &c.

INFINITIVE. *Imperf.* Vellē. *Perf.* Věluissē.

PARTICIPLE. *Imperf.* Vělenti- or uělent-. GERUND. Vělendo.

734 Něuöl- or nöl- *be unwilling*, a compound of *ne or nōn* and *uöl-*.

INDICATIVE. *Pres.* *S.* Nölō něuīs\* or nonuīs něuolt\* or nonuolt†, *P.* nölümūs něuoltis\* or nonuoltist† nölunt. *Past-imp.* Nölēbam &c. *Fut.* — nölēs nölet &c. *Pres.-perf.* Nöluī &c. *Past-perf.* Nöluěram &c. *Fut.-perf.* Nöluěrō &c.

IMPERATIVE. *Pres.* *S.* Nöli, *P.* nölitě. *Fut.* *S.* Nölitō, *P.* nölitotě.

SUBJUNCTIVE. *Pres.* Nölim nölis &c. *Past.* Nollem &c. *Pres.-perf.* Nöluěrim &c. *Past-perf.* Nöluissem &c.

INFINITIVE. *Imperf.* Nollē. *Perf.* Nöluissē.

PARTICIPLE. *Imperf.* Nölenți- or nölent-. GERUND. Nölenđo.

735 Mäuöl- or mäl- *prefer*, a compound of mägě and uöl-.

INDICATIVE. *Pres.* *S.* Mäuölöt† or mälō mäuis mäuolt§, *P.* mälümūs mäuoltis§ mäuölunt† or mälunt. *Past-imp.* Mälēbam &c. *Fut.* — mälēs mälet &c. *Pres.-perf.* Mälui &c. *Past-perf.* Mäluěram &c. *Fut.-perf.* Mäluěrō &c.

IMPERATIVE not in use.

SUBJUNCTIVE. *Pres.* Mäuělim† or mälim mälis &c. *Past.* Mäuellem† or mallem &c. *Pres.-perf.* Mäluěrim &c. *Past-perf.* Mäluissem &c.

INFINITIVE. *Imperf.* Mäuellē† or mallē. *Perf.* Mäluissē.

736 Fi- *become*, used in the imperfect tenses as a passive of fäci- or fäc- *make* (see § 534).

INDICATIVE. *Pres.* *S.* Fiō fis fit, *P.* — — — fiunt. *Past-imp.* Fiēbam &c. *Fut.* Fiam fiēs &c.

IMPERATIVE. *Pres.* *S.* Fi, *P.* fitě.

\* The forms with *ne* are found in the older writers.

† Or *nonuult* and *nonuultis*.

‡ The longer forms *mauolo* &c. are found in the older writers.

§ Or *mauult* and *mauultis*.

SUBJUNCTIVE. *Pres.* Fiam &c. *Past.* Fiěrem\* &c.

INFINITIVE. *Imperf.* Fiěri.\*

737

I- go.

INDICATIVE. *Pres.* S. Eő is it, *P.* īmūs itšs eunt. *Past-imp.* Ibam &c. *Fut.* Ibő ibšs &c. *Pres.-perf.* Iuī or ii iistī iit &c. *Past-perf.* Iuěram or iěram &c. *Fut.-perf.* Iuěrő or iěrő &c.

IMPERATIVE. *Pres.* S. I, *P.* itě. *Fut.* S. Itō itō, *P.* itōtě euntō.

SUBJUNCTIVE. *Pres.* Eam eās &c. *Past.* Irem &c. *Pres.-perf.* Iuěrim or iěrim &c. *Past-perf.* Iuissem or iissem or issem &c.

INFINITIVE. *Imperf.* Irě. *Perf.* Iuissě iissě or issě.

PARTICIPLE. *Imperf.* Ienti- or ient-, *N.* iens, *Ac.* euntēm, *G.* euntšs &c. *Fut.* Itūro-. GERUND. Eundo-.

737. 1 The passive is used impersonally. INDIC. Itšr, ibătšr, ibătšr, ītum est &c. SUBJ. Eătšr, īrētšr, ītum sit &c. INFIN. Irī, ītum essě.

737. 2 Some of the compounds being transitive form a passive, as ādi-approach. Hence IND. *Pres.* S. ādeōr ādiriš āditšr, *P.* ādīmūr ādīmīnī ādeuntšr &c.

737. 3 Věni- for uěnum i- be offered for sale, is a compound of i- go, and consequently conjugated like it.

738 Qui- be able, and něqui- be unable, are conjugated as i- go; but have no imperative, no participle imperfect or future, and no gerund.

739 Ai- affirm, say, is seldom used except in the following forms:

INDICATIVE. *Pres.* S. Aio ašs or āis ait or āit, *P.* — — aiunt. *Past.* Aiēbam or aibam aiēbās &c.

740

DERIVATION &amp;c. OF VERBS.

It has been stated that many substantives and adjectives in *a* and *o* are used as verbs in *a* (§ 522); that some substantives in *u* are used as verbs in *u* (§ 526); that some substantives and adjectives in *i* are used as verbs in *i* (§ 528).

\* The *i* is sometimes long in old writers, as Terence (Ad. i. 2. 26) and Plautus (Trin. ii. 4. 131, and Men. v. 5. 24).

741 It has been stated (§ 224) that some adjectives have a crude form in *i* as well as that in *o* or *a*. Similarly some adjectives in *o* or *a* coexist with verbs in *i*; and some adjectives in *i* coexist with verbs in *a*. Thus there is

An adj. *insāno- mad*, and a verb *insāni- be mad*.

„	<i>largo- bountiful</i> ,	„	<i>largi- (r.) lavish</i> .
„	<i>cēlēri- quick</i> ,	„	<i>cēlēra- quicken</i> .
„	<i>lēui- light</i> ,	„	<i>lēua- lift</i> .
„	<i>lēui- smooth</i> ,	„	<i>lēua- polish</i> .

742 As so large a number of substantives and adjectives ended in *o* or *a*, and these led to verbs in *a*, the consequence was, that there was a tendency to introduce an *a* in all such secondary verbs, even when the substantive or adjective ended in a consonant. Thus there is

A subst. *nōmēn- name*, and a verb *nōmīna- name*.

„	<i>laud- praise</i> ,	„	<i>lauda- praise</i> .
„	<i>ōnēs-* load</i> ,	„	<i>ōnēra- load</i> .
„	<i>rōbōr- hardness</i> ,	„	<i>rōbōra- harden</i> .
„	<i>exūl- an exile</i> ,	„	<i>exūla- be an exile</i> .

An adj. *mēmōr- mindful*, „, *mēmōra- mention*.

„	<i>exōss- boneless</i> ,	„	<i>exōssa- bone</i> .
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„, *praecīp- or praecīpīt- head foremost*, and a verb *praecīpta- send head foremost*.

742.1 A few compound verbs take a final *a* although the simple verb ends in a consonant: as,

From *spēc- or spēci-* (obsolete) *look*, *conspīca- (r.) behold*.

„, *dūc-† lead*, *ēdūca- bring up, nurse*.

„, *spern- despise, asperna- (r.) spurn.‡*

\* Verbs formed in this way from nouns in *ēs*, *ōs* &c. are very numerous: as, *pignera-*, *uenera- (r.)*, *frigera-*, *tempera-*, *uolnera-*, *genera-*, *glomera-*, *modera- &c.* The neuter noun *mōdes-* is obsolete, it is true, but its existence is proved by the adj. *modesto-*. Ramshorn erroneously considers *ēra* as a verbal suffix, and even quotes as an example *uocifera- (r.)*.

† See § 451.1.

‡ This class is probably formed directly from compounded nouns, as is certainly the case with *remīga- 'row'*, from *remīg- 'rower'*; and that from *remō- (m.) 'oar'*, and *ag- 'put in motion'*. *Velifica- (r.) 'make sail'*, from *uelifico- 'making sail'*; and that from *uelo- (n.) 'sail'* and

742. 2 Some verbs in *a* from substantives signify to supply with the thing which the substantive denotes :\* thus there is

- A subst. *tābūla*- *plank*, and a verb *contābūla*- *cover with planks*.
- „ *tigno*- (n.) *beam*, and a verb *contigna*- *furnish with beams*.
- „ *calceo*- *shoe*, and a verb *calcea*- *shoe*.

743 Such verbs are often found only as perfect participles in *to* : thus,

- From *barba*- *beard*, *barbāto*- *bearded*.
- „ *ōcūlo*- *eye*, *ōcūlāto*- *provided with eyes*.
- „ *auri*- *ear*, *aurīto*- *provided with ears*.
- „ *cornu*- *horn*, *cornūto*- *horned*.
- „ *aes*- *bronze*, *aerāto*- *armed with bronze*.
- „ *denti*- or *dent*- *tooth*, *dentāto*- *armed with teeth*.
- „ *cord*- *heart*, *běně* *cordāto*- *good-hearted*, i. e., in the Roman sense of the phrase, *clever*.

744 Certain reflective verbs from substantives also signify to provide oneself with what the substantive denotes. The verbs in question belong chiefly to military phraseology :

- From *āqua*- *water*, *āqua*- (r.) *fetch water*.
- „ *frūmento*- (n.) *corn*, *frūmenta*- (r.) *fetch corn, forage*.
- „ *pābūlo*- (n.) *fodder*, *pābūla*- (r.) *fetch fodder, forage*.
- „ *mātēria*- *timber*, *mātēria*- (r.) *fetch timber*.
- „ *ligno*- *firewood*, *ligna*- (r.) *fetch firewood*.
- „ *praeda*- *booty*, *praeda*- (r.) *go plundering*.
- „ *pisci*- *fish*, *pisca*- (r.) *fish*.

744. 1 Again, certain reflective verbs from adjectives signify to regard as what the adjective denotes : as,

- From *grāui*- *heavy*, *grāua*- (r.) *regard as heavy, be unwilling to bear*.
- „ *digno*- *worthy*, *digna*- (r.) *deem worthy of one, deign*.

*fac*- 'make.' *Vocifera*- (r.) 'raise one's voice,' from an obsolete adj. *uocifero*- 'raising the voice,' and that from *uoc*- 'voice' and *fer*- 'raise.' *Opitula*- (r.) 'bring help,' from an obsolete adj. *opitulo*- 'bringing help,' and that from *op*- 'help' and *tol*- 'bring.'

\* The English language agrees in this use of substantives as verbs. Thus we use the phrases, *to shoe a horse*, *to water a horse*, *to horse a coach*.

From *indigno-* *unworthy*, *indigna-* (r.) *deem unworthy of one*.  
 ,, *mīšero-* *wretched*, *mīšera-* (r.) *regard as wretched, pity*.

745 Verbs called frequentative, and they are very numerous, are formed by adding the suffix *īta* to the simple verb : as,

*Ag-* *put in motion*, *āgīta-* *put in constant motion*.

*Quaer-* *seek*, *quaerīta-* *seek perseveringly*.

*Clāma-* *cry out*, *clāmīta-* *keep crying out*.

*Mīna-* (r.) *threaten*, *mīnīta-* (r.) *keep threatening*.

*Flu-* *flow*, *fluīta-* *keep flowing*.

*Sequ-* (r.) *follow*, *secta-* (r.) *be in the habit of following*.\*

746 As this suffix *īta* is very similar to *īto*, the suffix of perfect participles, similar contractions and alterations commonly take place : thus,

*Merg-* *sink*, participle *merso-*, frequentative *mersa-*.†

*Trah-* *draw*, participle *tracto-*, frequentative *tracta-*.

*Pēl-* *drive*, participle *pulso-*, frequentative *pulsa-*.†

747 Some frequentatives are formed by the suffix *ītīta* : as, from *scrib-* *write*, *scriptīta-* ; from *lēg-* *read*, *lectīta-* ; from *uīu-* *live*, *uictīta-*.

748 Many frequentatives have superseded the simple verb : thus, *gus-ta-* *taste* was formed from an obsolete verb *gūs-* *taste*, which is also the root of the substantive *gus-tu-* *taste*; *īmīta-* (r.) *copy* was formed from an obsolete verb *īma-* (r.), which is also the root of the substantive *īmā-gōn-* *likeness*; *pōta-* *drink to excess*, was formed from an obsolete verb *po-* *drink*, which is also the root of the participle *pōto-* *drunk*, and of the substantive *pō-cūlo-* (n.) *drinking-cup*.

749 A few verbs form, what are at once diminutives and frequentatives, with the suffix *īca* : as, *fōd-* *dig*, *fōdīca-* *keep digging or nudging*; *uēl-* *pull*, *uellīca-* *keep plucking*.

750 A few diminutive verbs are formed with a suffix *illa* or *tilla* : as, *fōue-* *warm*, *fōcilla-* *cherish*; *scrib-* *write*, *conscrībilla-* *scribble over*; *sorbe-* *suck*, *sorbillā-* *suck a drop or two*; *cān-* *sing*, *cānīta-* *sing a little*.

\* The so-called frequentatives in *cīna-* (r.), as *sermo-cīna-* (r.) ‘converse,’ *patro-cīna-* (r.) ‘act the patron,’ *uati-cīna-* (r.) ‘act the prophet,’ are probably formed upon the same principle from the verb *can-* ‘sing,’ just as *medīta-* (r.) is at one time applied to music, at another to any repeated act.

† But the frequentatives *mēta-*, *pulta-* are used by the old writers.

tilla- *warble*. Ventila- *fan*, from the subst. uento- *wind*, and ustūla- *singe*, from the verb ūs- or ūr- *burn*, are also diminutives.\*

751 A few imitative verbs are formed from nouns, with a suffix in issa: as, from pătĕr- *father*, pătrissa- *take after one's father*; from Graeco- *a Greek*, Graecissa- *be in the Greek fashion*.†

752 Inceptive verbs are formed from verbs, substantives and adjectives, with the suffix esc‡ or isc: as,

From feru- *boil*, feru-esc- or feru-isc- *begin to boil*.

„ [sĕn- *an old man*], sĕn-esc- *grow old*.

„, lūc- *light*, lūcisc- or lūcesc- *get light*.

752.1 If the substantive or adjective end in o or a, the e of esc is sometimes omitted, and the vowel a prevails: as, from

Puĕro- a *boy*, rĕ-puĕra-sc- *become a boy again*.

Intĕgĕro- or -a- *whole*, rĕd-intĕgra-sc- *become whole again*.

753 But there are exceptions both ways, those verbs taking an a which are not entitled to it, and those which should have it dropping it: as,

From mătūro- or -a- *ripe*, mătūresc- *ripen*.

„, uĕtĕs- *old*, uĕtĕrasc- *become old*.

754 The suffix ess is added to a few verbs in i without any marked change of meaning: thus,

From căpi- *take* is formed căpess- *take*.

„, [lăci- *obs. draw*] „, lăcess- *provoke*.

„, [arci- *obs. call to one*] „, arcess- *send for*.§

755 A few verbs, called desiderative, are formed from verbs with a suffix tîri, which is liable to the same changes as the participial suffix to: thus,

\* Ramshorn erroneously treats as diminutival verbs *erula*-, *iacula*-(r.), *opitula*-(r.), *uigila*-, *strangula*-, the last of which is probably formed from an obsolete subst. *strangula* ‘a halter,’ corresponding to the Greek στραγγαλα-.

† These verbs are formed after the Greek verbs in ιζ: as, Μηδιζ-ειν. Indeed the later Latin writers use the z instead of ss, and write *patriz-are*.

‡ In Greek εσκ or ισκ.

§ *Petess-* ‘seek’ is formed in this way from the obsolete form *peti-* ‘seek,’ which is also the root of *petui*, *petitus*, *petitor*.

From ēm- *buy*, emptūri- *desire to buy*.

„ ēd- *eat*, ēsūri- *be hungry*.

„ pār- or pāri- *bring forth*, partūri- *be in labour*.

So Sullātūri- *desire to play Sulla*, implies such a verb as Sulla-  
(r.) *play Sulla*. (See § 522.)

756 Compounds of fāc- or fāci- and fī- are made with prefixes commonly supposed to be verbs : as,

From tēpe- *be warm*, tēpēfāc-\* or tēpēfāci- *make warm*, tēpēfī- *become warm*.

„ līque- *melt*, līquēfāc- or līquēfāci- *melt, cause to melt*, līquēfī- *melt, become melted*.

757 The compound verbs formed by prefixed prepositions are very numerous. (See prepositions in the Syntax.)

758 The verbs so compounded often undergo certain changes of the vowel : thus, ā frequently becomes ī before one consonant, e before two consonants : thus,

From stātu- *set up*, is formed constītu- *establish*.

„ cād- *fall*, „ occīd- *set or die*.

„ sāli- *leap*, „ insili- *leap upon*.

„ cāp- or cāpi- *take*, „ accīp- or accīpi- *receive, and accepto- received*.

„ iāc- or iāci- *throw*, „ cōnīc- or cōnīci-† *hurl, and connecto- hurled*.

But the compounds of cāue- *beware*, māne- *wait*, trāh- *draw*, āma- *love, remain* unaltered.

759 Again, ē generally becomes ī before a single consonant : as,

From sēde- *sit*, assīde- *sit near*.

„ rēg- *make straight*, dīrīg- *guide*.

„ tēne- *keep*, abstīne- *keep away*.

But the compounds of pēt- *go or seek*, tēg- *cover*, tēr- *rub*, gēr- *wear or carry*, remain unaltered.

760 The diphthong ae becomes ī, and au becomes o or u : thus,

From caed- *cut*, occīd- *kill*.

„ laed- *strike*, illid- *dash against*.

\* In these words the vowel e before f is seldom long except in the older poets.

† Commonly written *conjic-* or *conjici-*.

From *quaer-* *seek*, *exquir-* *seek out*.

„ *claud-* or *clūd-*\* *shut*, *reclūd-* *open*.

„ *plaud-* *clap* (the hands), *explōd-* *drive off* (the stage by clapping the hands).†

But the compounds of *haere-* *stick* retain the diphthong. Generally for the changes in compound verbs see § 555. 2, &c.

761 A few compound verbs are formed with a prefixed particle: thus,

From *nē not* and *sci-* *know*, *nesci-* *know not*.

„ *nē not* and *qui-* *be able*, *nēqui-* *be unable*.

„ *nē not* and *uōl-* *wish*, *nēuōl-* or *nōl-* *be unwilling*.

„ *mālē ill* and *dīc-* *speak*, *mālēdīc-* *abuse*.

„ *bēnē well* and *fāc-* *do*, *bēnēfāc-* *do a kindness*.

„ *māgē more* and *uōl-* *wish*, *māuōl-* or *māl-* *prefer*.

„ *sāt enough* and *āg-* *do*, *sātāg-* *have enough to do*.

762 The negative *īn* appears never to be prefixed to verbs†, except to the participles, especially those in *to*, and even then the compound participle commonly becomes an adjective; except also the verbals in *tu*, which occur only as ablatives, as *iniussu-* *without orders*, *incultu-* *without cultivation*.

*Docto-* *taught*, *indocto-* *unlearned*.

*Lōto-* *washed*, *illōto-* *unwashed*.

*Scienti-* *knowing*, *inscienti-* *not knowing*.

*Dicenti-* *speaking*, *indicenti-* *not speaking*.

763 Many of these participles in *to* with *īn* prefixed are to be translated by *not to be —ed*: as,

*uicto-* *conquered*, *iniucto-* *invincible*.

*menso-* *measured*, *immenso-* *immeasurable*.

*penso-* *weighed*, *impenso-* *too enormous to be weighed*.

\* Probably contracted from such a form as *clāuid-*. Compare the Greek substantive *κληνίδ-*, Latin *clāui-*, and *gaudeo* *gauisus*.

† Corresponding in effect to the English 'hooting off, hissing off.'

‡ Hence it is probably an error to derive *ignosc-* 'pardon' from *īn* 'not' and *gnosc-* 'take cognizance.' See § 1308. 2.

## PARTICLES.

764 This term includes those secondary parts of speech which have little or no variety of form, and are called adverbs, prepositions, conjunctions and interjections.

765 It is not always possible to draw the line between these, as the same word may be at one time an adverb, at another a preposition; or again at one time an adverb, at another a conjunction. Thus, *antē before* or *formerly* may be either adverb or preposition; and *simil at the same time* or *as soon as* may be either an adverb or a conjunction.

766 A large number of the particles must be treated individually to show their origin. In a grammar, however, it is out of place to do more than exhibit those suffixes which apply to whole classes.

## ADVERBS.

767 Adverbs are formed in Latin from adjectives and substantives, including pronouns, and also from verbs.

768 From adjectives in *o* or *a* are commonly formed adverbs in *ē*: as, from the adjective *lāto-* or *-a-* *wide*, the adverb *lātē* *widely*; from the adjective *pērīcūlōso-* or *-a-* *dangerous*, the adverb *pērīcūlōsē* *dangerously*.

769 From participles in *o* or *a*, used as adjectives, are formed in like manner adverbs in *ē*: as, from *doctō-* *learned*, the adverb *doctē* *learnedly*; from *ornātō-* *dressed*, the adverb *ornātē* *with ornament*; from *doctissūmo-* *most learned*, the adverb *doctissūmē* *most learnedly*.

770 But *mālo-* *bad*, and *bōno-* (old form *bēno-*) *good*, form their adverbs, *mālē* *ill*, and *bēnē* *well*, with a short *ē*. *Infernē* *below*, and *sūpernē* *above* also occur with a short *ē*. So also *rītē* *duly* has a short *ē*, though only a shortened form of *rectē*.

771 Some adjectives and participles in *o* or *a* form adverbs in *ō*:\*

\* In some cases this termination is the ablative of the noun; in others it probably corresponds to the Greek adverbs in *ωs*, from adjectives of the same form. Thus, even in Greek, *oúτωs* and *oúτω* 'thus,' *αφνωs* and *αφνω* 'suddenly,' coexist.

as, from *rāro*- or -a- *scattered*, an adverb *rārō* *seldom*; from *tūto*- or -a- *safe*, an adverb *tūtō* *safely*, and *tūtissūmō* *most safely*.

772 But *cīto*- or -a- *quick* forms its adverb *cītō* *quickly* with *ō*.\*

773 From adjectives and participles in *i* or a consonant are formed adverbs in *ītēr* or *tēr*: as,

From *molli*- *soft*, the adverb *mollitēr* *softly*.

„ *cēlēri*- *swift*, *cēlēritēr* *swiftly*.

„ *fēlici*- or *fēlic*- *fortunate*, *fēlicitēr* *fortunately*.

„ *mēmōr*- *mindful*, *mēmōritēr* *from memory*.

774 If the adjective or participle end in *ti* or *t*, one *t* is omitted: thus, from *āmanti*- or *āmant*- *loving* is formed the adverb *āmantēr* *lovingly*.

775 As adjectives in *o* or *a* sometimes coexist with adjectives in *i*, so adverbs in *ītēr* or *tēr* are sometimes found in connexion with adjectives in *o* or *a*: as,

From *dūro*- or -a- *hard*, the adverbs *dūrē* and *dūritēr* *severely*.

„ *largo*- or -a- *bountiful*, the adverb *largitēr* *bountifully*.†

776 Many adjectives, particularly comparatives, use their neuter singular as an adverb: thus,

From *fācīli*- *easy*, the adverb *fācīlē* *easily*.

„ *multo*- or -a- *much*, the adverb *multum* *much*.

„ *doctiōr*- *more learned*, the adverb *doctiūs* *more learnedly*.‡

776.1 The neuter comparative should end in *iūs* (= *ios*), as just seen; but in a few words a shorter form is produced by the omission of one of the vowels: thus without the *i* we have *mīnūs* (for *mīniūs*) *less*, *plūs* (for *ple-iūs*§) *more*; and without the *u*, *māgīs* (for

\* *Vero* ‘in truth,’ *sero* ‘late,’ *postremo* ‘at last,’ have always a long *o* in the best writers. It is only in the late writers, such as Martial and Statius, that these words are used with a short *o*. Even *cīto* has a long *o* in the old writers, as *Ter. And. III. 1. 16*, and elsewhere.

† Observe the same irregularity in the formation of the verb *largi*- (r.) ‘lavish.’ *Aliter* ‘otherwise,’ like *alibi* ‘elsewhere,’ is formed from the oblique pronoun *ali*-, whence the nominatives *alis* and *alid*.

‡ The poets use adverbs of this form more freely than the prose writers, and even in the plural; as Virgil, *acerba tuens, crebra ferit*.

§ Comp. *πλειον* and *πλεον* (for *πλειον*).

mägiūs) *more*, nīmīs *too much*, sātīs *enough*.\* So priſt for priūs before enters into the formation of the adjective pris-tīno- *former*.

777 From adjectives and substantives are formed adverbs in *tūs* or *tūs*†: thus we deduce from

antīquo- *old*, antīquītūs *from of old*.

caelo- *heaven*, caelītūs *from heaven*.

dīuīno- *divine*, dīuīnītūs *from a divine source*.

fundo- *bottom*, fundītūs *from the foundation*.

rādīc- *root*, rādīcītūs *from the roots*.

publīco- sb. n. *public money*, publīcītūs *at the public cost*.

778 A few adjectives form adverbs with a suffix *pēr*, denoting *time*: as, from nōuo- or -a- *new*, nūpēr *lately*. So also pārumpēr and paulispēr *for a little while*, tantispēr *so long*, quantispēr *as long as*, sempēr§ *always*.

778.1 The adverbs of numerals have already been given in § 252, last column.

779 Adjectives and substantives form adverbs in *tim* with the sense of *one at a time* or *one by one*: thus, from the adj. singūlo- or -a- *one at a time*, the adverb singūlātim or singillātim or singultim *one at a time*; from paulo- (n.) *little*, paulātim *little by little*; from uīro- *man*, uīritim *man by man*; from trību- *tribe*, trībūtim *tribe by tribe*; from grēg- *flock*, grēgātim *flock by flock*; from grādu- *step*, grādātim *step by step*.||

780 From verbs also are formed adverbs in *tim*: as,

From sta- *stand*, stātim *constantly*, stātim *immediately*.

\* For the meaning of *nīmis* compare the use of the comparative, § 1155.4, &c. *Satis* literally signifies 'rather full' (see § 1155.7).

† To this corresponds the Greek *πριν* (for *πριον*) 'before.' So also *πλειν* for *πλειων*. *Πριν* has more than once a long vowel in Homer.

‡ This termination corresponds in meaning to the suffix of the old Greek genitive *θεν*: as, *οὐρανοθεν* 'from heaven.' Indeed the forms also are identical; for the *θ* must necessarily lose its aspirate in Latin, and the final syllable *ev* of the Greek would be *us* in Latin: compare *τυπτομεν*, *scribimus*. The corresponding Sanscrit suffix is *tās*.

§ The first syllable of *semper* is probably the same root which is spoken of in the note to § 264; so that it would signify 'one unbroken time.'

|| Compare the irregularities of *paulatim*, *uīritim*, *gregatim* &c. with the irregularities in the formation of adjectives, §§ 227-229. This suffix *tim* is identical with the Greek *δον*: as, from *αγελα-* 'herd,' *αγεληδον* 'by herds.'

From *prae before* and *sér- put*, *praesertim especially*.

,, *caed- cut, caesim\* by cutting.*

,, *pung- pierce, punctim by piercing.†*

781 From substantives and verbs are formed a few adverbs in *ūs*: thus from

*Cōn together* and *mānu- hand*, *cō-mīn-ūs hand to hand.*

*Ec from* and *mānu- hand*, *ē-mīn-ūs from a distance.*

So from the verb *ten- stretch*, the adverb *tēnūs‡ stretching*; whence *prōtēnūs forthwith.§* And from the verb *uort- turn* the adverb *uorsūs‡*, which has also the form *uorsum*, corresponding in meaning to the English termination *-wards*.

782 From substantives and verbs are formed a few adverbs by adding the suffix *am.§*

Thus *cōn together* and *ōs- or ōr- (n.) mouth or face* form an adverb, *cōram face to face.*

The verb *pand-|| open* forms an adverb, *pālam openly.*

The verb *cēla- hide* forms an adverb, *clam secretly.*

783 In analogy with *bīs twice* (for *duīs*), we might have expected *trīs¶* and *quātrīs*, but instead of these we have *tēr* and *quātēr*, an *s* being commonly rejected after an *r*.

784 The cases of adjectives and substantives, particularly pronouns, are often used as adverbs: thus the following, sometimes called adverbs, are in origin datives denoting the time *when* or the place *where &c.*, *hērī yesterday*, *mānī in the morning*, *lūcī in the daylight*, *dōmī at home*, *rūrī in the country*, *fōrīs out of doors*, *multimōdīs in many a way*, *quōtannīs every year.*

785 The pronominal adverbs in *bi* or *ī*, which answer to the ques-

\* The *s* in this word represents the *t*, as it does so often in the perfect participle with verbs in *d*.

† This corresponds to the Greek suffix *δην* added to verbs: as, from *γραφ- 'write'*, *γραβδην 'in writing.'*

‡ These are also prepositions.

§ There is also a form *tenam* of the same meaning as *tenuis*, whence *protenam* 'forthwith.'

|| Compare *scand-* 'climb' and *scala-* 'ladder'; *mand-* 'chew' and *mala-* 'jaw'; *sede-* 'sit' and *sella-* 'chair.'

¶ Compare the Greek *τρίς*, and perhaps *τετρακις*. For the loss of the *s* compare *linter* 'a boat' for *lintris*, *puer* for *puerus*, *uidebare* for *uidebaris*.

tion *where* or *when*, and may be seen in the second column of the table in § 366, are probably old datives.

786 Again, the following, sometimes called adverbs, are in origin accusatives :

Dōmum *home* i. e. *to one's home*, rūs *into the country*, fōrās *out of doors* i. e. *going out of doors*.

787 The pronominal adverbs in *ō*, which answer to the question *whither*, and may be seen in the third column of the table § 366, are probably old accusatives which have lost the final *m*.

788 Closely related to the pronominal adverbs in *ō* are the adverbs in *trō* from prepositions &c. : as,

Rē-trō *backward*.

Por-rō\* *forward*.

Cī-trō† *towards the speaker*.

Vl-trō† *to a distance, forward, voluntarily*.

In-trō *inwards*.

Con-trō *towards.‡*

789 Adverbs in *ō*§, chiefly from pronouns, are used with comparative adjectives or comparative adverbs : as,

Eō māgīs *so much the more or the more*.

Quō mīnūs *by how much the less or the less*.

Hōc ūtilīūs *to this extent the more usefully*.

Nihīlō mīnūs *never the less*.

790 The terminations *indē*, *īn*, and *im*, seen in the fourth column of the table § 366, must be considered as varieties of one suffix, since the compounds *deindē*, *exindē* &c. have also the shortened

\* *Pōr* is the old preposition, corresponding to our 'for,' whence comes *por-tro*, *por-ro*, and by contraction *pro*.

† Whence *ultra citroque* 'backwards and forwards,' in which the word 'backwards' is a translation of *citro*. The common derivation of *ultra* 'willingly,' from *uol-* 'wish,' is altogether indefensible.

‡ This word is seen in the compound verb *contro-uort-* 'turn against.' These adverbs in *tro*, though ultimately derived from prepositions, are immediately formed from adjectives, more or less obsolete, in *tero*.

§ These are commonly held to be ablatives, and supposed to be translated literally when we say *multo maior* 'greater by much.' The Greek too uses *πολλω μείζων*. Still it is possible that they are in reality only the old accusatives in *ō*, which have lost their final *m*: *eo maior* 'the greater to this degree.'

forms *dein*, *exin*, *exim*\* &c. The suffix is strictly *dē†*, the *n* belonging to the pronominal base.

791 The adverbs in *am*, from pronouns, denote *how much* : as, *tam so*, *quam how*, *quanquam however*, *no matter how*, *although*, *quamuis* or *quamlübet as much as you please*, *although*.

792 The adverbs in *um*, chiefly from pronouns, denote the time *when* : as, *tum* or *tunc‡ then*, (*num*) or *nunc‡ now*, *quom* or *quum* or *cum when*, *umquam* or *unquam* (*formerly cumquam*) *ever*, *numquam* or *nunquam* (*for ne-umquam*) *never*, *quondam* (*for quom-dam*) *at a certain time (past or future)*, *plērumquē generally*.

793 The adverbs in *ā§* generally denote the *road along which* any thing is done. A large majority of these are from pronouns, as may be seen in § 366. Other examples are, *rectā in a straight line*, *dextrā along the road on the right*, *sīnistrā along the road on the left*.

794 Some ablatives of nouns are used as adverbs : thus, *ergō|| indeed, really, in the matter of*, is the ablative of an old Latin noun, *ergo-* (n.) *work* ; and similarly *mōdō¶ only* is literally *by measure*, being the ablative of *mōdo-* (m.) *measure*. Likewise *mānē in the morning*, *diū in the daytime*, *noctū or noctē by night*, *lūcē in the daylight*, may be considered as ablatives.

795 The adverb *quandō*, from the relative, and those connected with it, denote *time* : as, *quandō\*\* when*, *āliquandō\*\* sometime*, *quandōcunquē whenever*, *quandōquē whenever, some time or other*.

\* This is the orthography used in Virgil.

† This suffix corresponds to *θev* of *εv-θev*, *πo-θev* : and indeed the final *v* of the suffix *θev* disappears at times in Greek, as in *οπισ-θe* or *οπισ-θa* for *οπισ-θev*.

‡ This *c* is the demonstrative enclitic : see § 289. And if the interrogative enclitic *ne* be added, *ci* is preferred to *c*, as in *nuncine* : see § 293.

§ It is generally held that these are feminine ablatives agreeing with *viā* 'road' understood.

|| Corresponding to the Greek dative *εργη* 'in reality.'

¶ Whether we are speaking of a very great or a very small quantity, it adds weight to our assertion if we can speak of the quantity as known by measurement. Hence, with small quantities, *modo* 'by measure' may be translated by 'only' On the other hand, with great quantities, *admodum* 'up to the measure' is equivalent to 'full, quite.' Observe that *modo* in old writers has a long final *o*, as in *Ter. And. iv. 1. 6, Plaut. Asin. prol. 5, Aul. ii. 2. 62, Pseud. ii. 3. 23, Poen. i. 2. 7, Lucr. ii. 941 and 1135, Cic. Arat. N. D. ii. 42. 107.*

\*\* The later writers shorten the *o* in these two words.

796 The adverb *úti* or *út* *how*, *that*, *when* (itself connected with the relative), has many adverbs compounded with or derived from it: as, *útiqüe* *anyhow*, *at least*, *útút* *no matter how*, *utcunquë* *howsoever*, *whensoever*, *neutíquam* or *nútiquam* (for *ne-útiquam*) *in no way*, *útinam* *O that!*

796.1 The adverbs in *us*, from pronouns of relative origin, commonly denote the place *where* or *whither*: as, *usquam* *any where* or *to any place*, *uspiam* *any where* or *in any place*, *nusquam* *no where* or *to no place*.

797 Many adverbs are nouns and prepositions written as one word: thus,

*Prōfectō\** *indeed*† is from *prō factō* *for a thing done*.

*Imprimis* *specially*, from *in primis* *among the first*.

*Ilicō* *immediately*, from *in lōcō* *on the spot*.

*Indiēs* *every day* (more and more), from *in diēs*.

*Dēnuō* *a-fresh*, from *dē nōuō*.

*Obtēr* *in passing* (or in French, *en passant*), from *ob* *ítēr* *on the road*.

*Intērim* *meanwhile*, from *intēr im‡* *during this*.

*Admōdum* *quite*, from *ad mōdum* *up to the measure*.

798 Thus the preposition or adverb *uorsum* or *uorsūs* *-wards* is added to a number of adverbs in *o*, prepositions &c.: as,

*Horsum* *hitherward*, *istorsum* *towards your neighbourhood*, *illorsum* *towards yonder place*, *quorsum* *in what direction*, *ăliorsum* *in another direction*, *ăliquōuorsum* *in some direction*, *quōquōuorsum* *in every direction*, *útrōquēuorsum* *in both directions*, *aduorsum* *towards*, *prorsum*§ or *prōsum*§ *forwards*, *downright*, *rursum* or *rūsum*§ (for *reuorsum*) *backward*, *again*, *deorsum* *downwards*, *sursum* or *sūsum* *upwards*, *intrōuorsum* or *introrsum* *inwards*, *rētrorsum* *backwards*, *dextrōuorsum* or *dextrorsum* *towards the right*, *sīnistrorsum* *towards the left*.||

\* Plautus uses this word with the first syllable long.

† *Indeed*=*in-deed* is itself a parallel example from our own language; so also *forsooth*.

‡ An old accusative, or perhaps rather dative, of the pronoun *i*- 'this,' for an older form is *interībi*.

§ *Prosus* is preferred by Plautus, and *rusum* by Virgil. *Prosus* and *rusus* occur even in Cicero, if we follow the Medicean Ms. ad Fam. XIII. 13. and IX. 9. 3.

|| Most of these adverbs have also another form ending in *uorsus* instead of *uorsum*, and also in *uersum*, *uersus*.

799 Thus too prepositions that govern an accusative are attached to the pronominal adverbs in *ō* : as,

*Adeō to this or that degree, so ; in addition to this, moreover.*

*Quoād to what degree, how far ; to what time, how long.*

*Adhūc to this time, so far, as yet.*

800 The prepositions that govern an ablative are prefixed to the pronominal adverbs in *dē*, or their shortened forms in *in* (see § 366) : as,

*Proindē\* or proin henceforward, therefore, accordingly, at once then.*  
*Deindē or dein after this, afterwards.*

*Sūbindē soon after, ever and anon*

*Exindē, exin or exim after this.*

*Abhinc from this time (reckoning towards the past).*

*Dehinc from this time forward, after this.*

801 Thus too the suffix *sēcūs* is added to pronominal and other adverbs in *dē*, or rather to the shortened forms in *in* : as,

*Altrinsēcūs from the other side.*      *Extrinsēcūs from without.*

*Vtrinquēsēcūs from both sides.*      *Intrinsēcūs from within.*

802 Thus too the prepositions that govern an accusative are prefixed to pronouns in *am* or *ā*, which last also appear to have been corrupted from accusative pronouns in *am* : as,

*Antēā before this or that.*      *Praeterquam besides that. . . .*

*Postēā after this or that.*      *Sūperquam over and above that. . . .*

*Intērēā in the meanwhile.*      *Antehāc before this.*

*Proptērēā for this or that reason.*      *Posthāc after this.*

*Praetērēā besides this or that.*      *Praetērhāc besides this.*

*Antēquam before that. . . .*      *Postillā since that time, from that*

*Postquam after that. . . .*      *time.*

803 Thus too the preposition *tēnūs stretching*, is suffixed to pronominal forms in *ā* : as,

*Eātēnūs to this or that extent,*      *Istactēnūs so far as to reach your*  
*so far.*      *neighbourhood.*

*Hactēnūs to this extent.*      *Quatēnūs to what extent, so far as.*

\* *Perinde* is only a corruption of *proinde* or rather *por-inde*, and in no way related to the preposition *per*. Indeed the MSS. generally have *proinde* where editions give *perinde*.

Aliquātēnūs *to some extent.*      Quādāmtēnūs *to a certain extent.*

804 Some so-called adverbs consist of an adjective and substantive written as one word : thus,

Quōmōdō *how* is from quō mōdō *in what manner.*

Magnōpērē *greatly* is from magnō ōpērē *with great labour.*

Hōdiē, *or rather hōdiē, today,* is from hō\* diē.

Quōtidiē *every day,* from quōtīt diē.

805 Nūdiustertiūs, *or rather nūdiustertiūs, the day before yesterday,* is for num‡ dius tertius *now the third day.*

806 Some adverbs are formed by the addition of two or more particles : as, ētiam *even now, still, also,* from ēt *even,* and iam *now;* and ētiamnum *even now-a-days,* from ēt, iam, and num.

807 Scilīcet, uīdelīcet, ilīcet, though called adverbs, are in origin verbs. When literally translated, they signify respectively :

Scilīcet§ *one may know, of course.*

Videlīcet *one may see, no doubt.*

Ilīcet *one may go, it is all over.*

## PREPOSITIONS.

808 Prepositions are particles that are prefixed|| to substantives and verbs, and sometimes to other parts of speech. In their

\* The old ablative before the enclitic *c* was added. We should probably pronounce *hodie* as a disyllable, *hōjee*; or like the Italian *oggi.*

† An old dative case.

‡ The old form which with the enclitic *ce* produced *nunc* 'now.' *Dius* is that nominative of the *u* declension which has an ablative *diu* 'in the daytime.' Further, *dius* is but a monosyllable, just as *dies* often is (see *hodie* above). Hence *nudiustertius* should be pronounced something like *nūjūstertius* (*Plaut. Most.* iv. 2, 40).

§ These words are actually employed as verbs. Thus *scilicet*, *Plaut. Curc.* ii. 2, 10, *Lucr.* ii. 468, *Sal. Jug.* 4; *uīdelicet*, *Plaut. St.* iv. 1, 49 and 51, *Lucr.* i. 210; *ilicet*, *Ter. Ph.* i. 4, 31. Similarly *licet* 'it is permitted,' became used as a conjunction in the sense of 'though.'

|| The name preposition itself implies this. But in fact they occasionally follow (more particularly in the older authors); as in *me-cum* 'with me,' *quo-ad* 'to what degree,' *de quo* or *quo de* 'concerning which.' So in English we have *here-in*, *here-upon*, &c.

original sense they denote the relations of place : as, *süb up*, *dē down*, *ðb towards*.

809 The letter *s* is often added as a prepositional suffix. Thus *ðb by* sometimes becomes *abs*, *aps or as*; *süb up* becomes *sus*; *ðb towards*, *obs or os*; *ēc out*, *ex*; *dī different ways*, *dīs*; [*ci, obs., this*], *cīs*; [*ol, obs., yon*], *uls*.

810 The first three of these prepositions, viz. *ðb by* or *from*, *süb up*, *ðb towards*, take this *s* more particularly in composition with verbs which begin with one of the letters *p, c* or *q, t* : as,

<i>As-porta-</i> <i>carry away</i>	<i>Sus-pend-</i> <i>hang up</i>	<i>Os-tend-</i> <i>stretch to-</i>
<i>Abs-cond-</i> <i>put away</i>	<i>Sus-cīp-</i> <i>take up</i>	<i>wards.</i>
<i>Abs-tīne-</i> * <i>keep away</i>	<i>Sus-tīne-</i> <i>hold up</i>	

811 *Ect out* takes an *s* before the same consonants, and also before vowels : as,

<i>Ex-pōs-‡ put out</i>	<i>Ex-cūr-‡ run out</i>
<i>Ex-tend-</i> <i>stretch out</i>	<i>Ex-īm-</i> <i>take out.</i>

812 *Di different ways* takes an *s* before the same consonants, and takes *s*, or its substitute *r*, before vowels : as,

<i>Dis-pōs-‡ put in different places</i>	<i>Dis-īc-§ throw different ways</i>
<i>Dis-cēd-‡ depart</i>	<i>Dir-īm- disperse</i>
<i>Dis-tīne-</i> <i>keep apart.</i>	

813 *Ec* before a verb beginning with an *s* has two forms, as from *sāli-* *leap*, *exsili-* or *exili-* *leap up*, which do not differ in sound.||

814 *Dīs* is preferred to *dī* before a verb beginning with *s*, if that *s* be followed by a vowel : as, *dis-sōna-* *sound a different note*; but

\* *Abs* is found even before nouns in old authors, if a *tenuis* follow : as, *abs te* 'by you,' *abs quiuis homine* 'by any man you please.'

† This form became obsolete, but was still preserved in the composition of verbs which begin with *f*: as, *ec-fer-* 'carry out,' *ec-fod-* 'dig out,' &c. Such at least was the orthography of Plautus, Terence, Cicero and Virgil. The Greek too has *εκ*.

‡ See § 451.1.

§ Commonly written *disjic-* or *disjīci-*. For the quantity of the preposition in the compounds of *iaci*-, as *cōnici-*, *sübici-*, see A. Gellius, iv. 17.

|| *XS*, i. e. *XΣ* to use the Greek characters, was the symbol originally of the sound *chs*; but as the Romans never used the aspirate *X* in any other combination of letters, they eventually came to look upon *X* as representing the sound *ex*, and therefore discarded the superfluous *s*. Hence *exsili-* may be looked upon as the older form, but representing *ech-sili-*.

not so if that *s* be followed by a consonant, as *di-scrib-* *distributē in writing.*

815 The letter *d* is often added as a prepositional suffix. Thus *prō for*, *in in*, *rē back*, become severally *prōd*, *ind*, *rēd\**, as in *prōd-i-go forward*, *ind-īge-be in want*, *rēd-i-go back*, *red-d-put back*, *red-dūc-bring back*, and by assimilation of *d* to the following *l* *rellīgiōn-religion*, *rellīquia N. pl. remains.*

816 The prepositions often lose one of their final letters. Thus *āb* becomes *ā* in the composition of verbs which begin with the letter *m* : as, *ā-mōue-move away*. Before the verb *fu-be*, *āb* and *ā* are both found : as, *ab-fuit or ā-fuit he was absent*; while before the verbs *fēr-carry*, and *fūg-fly*, the form *au* is used : as, *au-fēr-carry away*, *au-fūg-fly away*. Similarly *ā* instead of *āb* is used before many nouns beginning with a consonant.

817 In like manner *ēc out* becomes *ē* before other consonants than *p, c or q. t* : as, *ē-bib-drink up*, *ē-dūc-lead out*, &c.

818 *Pōr for* (see § 834), *sūpēr upon*, and *intēr up* (see § 834), before words beginning with *l*, assimilate the *r* to this *l*, as *pollice-(r.) bid beforehand, promise*; *polling-† lay out (a corpse)*; *sūpellēg-† (nom. sūpellex) and sūpellectili-, strictly adjectives, laid upon*, and hence as *sb. f. tapestry, furniture*; *intellēg-pick up or gather (information), perceive.*

819 Trans *across* before verbs sometimes takes the form *trā* : as, *trā-dūc-lead across*, *trā-d-hand over.*

820 Cum *with* before verbs becomes *com* or *cōn* or *co* : as, *cōm-ēd-eat up*, *con-cīd-cut to pieces*, *co-i-go together, meet.*

821 The other changes which prepositions sometimes undergo before verbs may be seen in the tables of perfects and supines, §§ 533-554.

822 From prepositions and two of the pronouns demonstrative are

\* The preposition *sē* 'aside' might have been added to these, as the conjunction *sēd* 'but' is another form of that word. *Sēdition-* 'a division of the people,' or 'emeute,' implies the previous existence of a verb *sē-d-* 'put apart, separate,' from *da-* 'put' (§ 542), rather than *sed-i-*, a compound of *i-* 'go,' as Madvig would have it (Lat. Gr. § 203), for then the *e* would be short. In old authors other prepositions take this *d* : thus *post*, *ante*, *supra*, *extra*, &c. become *postid*, *antid*, *suprad*, *extrad*, &c. Perhaps *apud* 'near' may be only another form of *ab*, or, as the Greeks wrote it, *apo* 'by.' This is consistent with the original meaning of *ab*, as may be seen in the Syntax.

† These compounds imply a simple verb *lēg-* or *ling-*, corresponding to the Greek root *λεγ*, German *legen*, and our *lay*.

formed adjectives in *tēro\** and *ēro*; and from these again, prepositions in *tēr* or *ēr*, and in *trā* or *rā*. Thus from *sūb up* is formed the adjective *sūpēro- upper*; whence the prepositions *sūpēr* and *suprā above*. So from the obsolete root *inf-*, or rather *ēnēf-*, *below*, is formed first the adjective *infēro- lower*, and secondly the preposition *infrā below*. Again, from *in in* is formed first the obsolete adjective *intēro- inner*, and thence the prepositions *intēr between*, and *intrā within*, &c. From the obsolete preposition *ād again* is deduced a comparatival form *ītērum again*.†

823 From prepositions and two of the pronouns demonstrative are formed comparatives and superlatives. Thus from *prae* or *prō before*, a comparative *priōr- former*, a superlative *prīmo- first*; from *in in*, a superlative *īmo- inmost* or *lowest*; from *sūb up*, a superlative *summo-‡ uppermost*; from *post after*, *postūmo-§ last*; from *ēc or ex out*, *extēmo- outmost* or *uttermost*; from the obsolete pronominal root *ci this* or *near*, *cītūmo-|| hithermost, nearest*; from an obsolete *ol yon*, *ultūmo-|| farthest*.

824 Comparatives and superlatives are also formed from the intermediate adjective in *tēro* or *ēro*. Thus from *post after* is formed first the adjective *postēro- after*, and thence a comp. *postēriōr-* and a superl. *postēmo-*; from *ex out*, an adj. *extēro- outer*, and thence a comp. *extēriōr-*, and superl. *extēmo-*; from *dē down*, an obsolete adj. *dētēro-*, and thence a comp. *dētēriōr-¶ worse*, and superl. *dēterrūmo-¶ worst*; from *sūb up*, an adj. *sūpēro- upper*, and thence a comp. *sūpēriōr- higher*, and a superl. *sūprēmo- highest*, &c.

825 From the simple prepositions and from the adjectives in *tēro* and *ēro* are formed other adjectives in *no*: as,

*Sūpīno- looking upward, prōno- looking downward.*

\* These are in fact comparatives, as may be seen in the Greek *προ-τέρο-* &c.

† Compare the Welsh *ad*, old German *it* or *ita*, Danish *atter*, Swedish *åter*, all signifying 'again.' See § 1308. 3. c.

‡ For *subimo-* or *supimo-*. In the same way from *sub* 'up,' and *em-* 'take,' is formed the compound *sum-* 'take up.' Indeed the best MSS. more commonly have *summ-*.

§ The vulgar orthography is *posthomo-*, which is grounded upon a ludicrously erroneous derivation from *post humum*.

¶ Related respectively to *ho* 'this,' and *illo* 'yonder.'

|| Literally 'lower, lowest,' but they occur only in the sense of value.

Súperno- *above*, inferno- *below*.

Externo- *without*, interno- *within*.

826 From some of the prepositions are formed adjectives in *īco*.

Thus,

Postico- *behind*, as postică iānuă *the back gate*.

Antico- or antiquo- *preceding* (either in time or value).

827 From some of the prepositional superlatives are formed adjectives in *ti* : as,

From summo- *highest*, summāti- or summāt- *of the highest rank*.

,, infūmo- *lowest*, infūmāti- or infūmāt- *of the lowest rank*.

828 Adverbs in *tūs* (§ 777) are formed from prepositions : as,

Intūs *from within* or *within*, subtūs *under*.

829 For the adverbs in *tro* and *trin* from prepositions, see § 838.

830 The prepositions\* in use before substantives are the following.

First, before accusatives alone :

ăd to	contrā <i>facing</i>	praetēr <i>beside</i>
aduorsum or aduorsūs	ergū <i>towards</i>	prōpē <i>near</i>
<i>towards</i>	infrā <i>below</i>	prōpiūs <i>nearer</i>
antē <i>before</i>	intēr <i>between</i>	proptēr <i>near</i>
ăpūd <i>near</i>	intrā <i>within</i>	proxūmē <i>nearest</i>
circā <i>round</i>	iuxtā <i>near</i>	sēcundum <i>following</i>
circitēr <i>about</i>	ōb <i>towards</i>	sūprā <i>above</i>
circum <i>round</i>	pēnēs <i>in the hands of</i>	trans <i>across</i>
cis <i>on this side of</i>	pēr <i>through</i>	[uls, obs., beyond]
citrā <i>on this side of</i>	post <i>after</i>	ultrā <i>beyond</i> .

831 Secondly, before ablatives alone :

ăb, abs, or ā <i>by</i> or <i>from</i>	[ěc], ex, or ē <i>out of</i>
absquē <i>without</i>	prae <i>before</i>
cum <i>with</i>	prō <i>before</i>
dē <i>down from</i>	sīnē <i>without</i> .

832 Thirdly, before an accusative or ablative :

in <i>in</i>	subtēr <i>under</i>
sūb <i>up or under</i>	sūpēr <i>upon</i> .

\* Many of these prepositions are common to the Greek language, viz. :

ab = <i>avto</i> .	ec = <i>ek</i> .	con or cum = <i>συν</i> or <i>ξυν</i> .
ob = <i>επι</i> .	ante = <i>avτι</i> .	pro = <i>προ</i> .
sub and super = <i>ὑπο</i> and <i>ὑπερ</i> .	in = <i>εν</i> or <i>εις</i> .	post = <i>μετα</i> or <i>πεδα</i> ?

833 Clam *secretly*, cōram *face to face*, pālam *openly*, sīmīl *at the same time*, tēnūs *extending*, uorsūs or uersūs *towards*, usquē *all the way or all the time*, are rather adverbs than prepositions. But see the syntax of prepositions.

833.1 Some substantives in the ablative followed by genitives partake of the nature of prepositions, as causā *for the sake (of)*, grātiā *for the sake (of)*, and in old Latin ergō *on account (of)*. So instār *instead (of)*, like its English equivalent, appears to be compounded of īn and some substantive signifying ‘station.’\* This also is followed by a genitive: as, Plāto mihi ūnūs est instār omnium (*Cic. Brut. 51. 191*) *Plato alone in my eyes is worth the whole lot.*

834 Other prepositions are found in the composition of verbs and adjectives, and therefore called *inseparable* prepositions, viz. :

a. Am† *round*, as, am-būr- *burn round*, singe; am-bēd- *eat round*; and the adj. an-cīp- or an-cīpīt- *two-headed*.

b. An‡ *up*, as ān-hēla- *send up* (a blast of air). (See § 1308. 1.)

c. Dis§ or dīs *different ways*, as, dis-cēd- *depart*, and from corda-*string*, the adj. dis-cordi- or dis-cord- *of a different note*.

d. Intēr||, inseparable prefix, *up*,—a corruption of an obsolete antēr, and related to īn or ān *up* (see two paragraphs above and § 1308. 1), as praetēr to prae, and proptēr to prōpē (see § 822),—as intel-lēg- *pick up* or *gather* (information), *perceive*. (See § 1342. 1.)

e. Pōr *for or forth*, as por-rīg- *stretch forth*, pol-līce- (r.) *bid beforehand*, *promise*; pol-ling- *lay out* (a corpse).

f. Rē or rēd *back*, as, rē-pēl- *drive back*, rēd-i- *go back*, and the adj. rē-dūc- *returning*.

g. Sē¶ or sēd *aside*, as, sē-pōs- *put aside*, and the adjectives sē-cūro- *unconcerned*, sē-cord- or sō-cord- *spiritless*.

\* As if for *in-stāri* or *in-stārē*, where *star-* might be an obsolete neuter substantive derived from the verb *sta-*. Compare the German *anstatt*.

† Related to the Greek *αμφί*, and German *um*.

‡ Related to the Greek *αντα*, German *ent*, and English *un*. See ‘Transactions of the Philological Society,’ for Jan. 27, 1854.

§ Related to the Greek *δια*, and the German *zer*.

|| This *inter*, which must be carefully distinguished from *inter* ‘between,’ corresponds to the German inseparable *unter* in *unternehmen* &c., to our *under* in *undertake*, *understand*, and to *entre* in the French *entretenir* and *entreprise*.

¶ Related to the English *sund-er* and German *sond-ern*.

h. *Veh\** or *uē- away*, as the adj. *uē-cord-* (*heartless*, i. e.) *senseless*, *uehēmenti-* or *uehēment-* (*devoid of mind*), *furious*.†

835 The prepositions in modern editions are usually written in immediate connection with verbs, but separately from nouns. The Romans themselves however generally wrote them in connection with nouns also : as, *införō in the forum*.‡

836 Hence if an enclitic be inserted, it commonly follows the noun, not the preposition : as, *införōquē and in the forum*, or, to copy the modern mode of printing, *in foroque* (*Cic. ad Att. iv. 1. 5*).

837 If the preposition be repeated, it has a stronger emphasis, and may be separated from the noun : *in cūria inquē fōrō§ in the senate-house and in the forum*.

838 It will be convenient to exhibit a table|| of words derived from prepositions :

\* Related to the German *weg*, and English *away*.

† To these might be added the solitary example of *neg* 'after ;' viz. *neg-leg-* ('leave behind,') 'neglect.' This prefix is identical with the German *nach*, and consequently with the English *nigh*.

‡ This consideration is of importance in the laws of metre.

§ Precisely on the same principle and under the same circumstances Lucretius separates the preposition even from a verb, and writes *disiectis disque supatis* (i. 652).

|| The contents of this table may be usefully compared with similar formations in our own tongue. To the superlatives in *uno* correspond Anglo-Saxon superlatives in *ema* : as, *inn-ema*, *ut-ema*, *for-ma*, *af-ema*, *mid-ema*, *nid-ema*, *lät-ema*, *hind-ema*. The Latin language forms several comparatives and superlatives from words already in the comparative form. Nay, in *prim-ores* 'front-(men or teeth)' we see a comparative from a superlative. So the Anglo-Saxon formed superlatives upon superlatives, as *utem-est*, *nidem-est*, *lätem-est*, or *forem-ost*, *hindm-ost*, *utm-ost* (see Grimm, D. G. III. p. 630). Our own *form-er* agrees accurately with the Latin *prim-or-*; and in *near-er* we have a comparative formed upon a comparative; since *near* itself is but a compression of *nigh-er*, as *next* is of *nigh-est*. Under the head of pronominal prepositions we may compare *beyond*, *before*, *behind*, *beneath*, *beout* (obs.), *afore*, *amid*, *abaft*, *above*.

TABLE OF DERIVATIONS FROM PREPOSITIONS.

Prepositional root.	With <i>s</i> or <i>d</i> .	čro, tčro.	čr, tčr.	črā, trā.	rō, trō.*	Comparative.	Superlative.	Comparative from čro, tčro.	Superlative from čro, tčro.
in	ind	[intčro-]	intčr	intrā	intrō	imo-†	intěriōr-	intěriōr-	extremo-
[čc]	ex	extčro-	—	extrā	—	intūmo-	extěriōr-	extěriōr-	extremo-
sūb	sus	sūpěro-	supér	suprā	—	extūmo-	sūpěriōr-	sūpěriōr-	sūpěremo-
dčs	[inf <sup>‡</sup> ]	[dčtčro-]	subtčr	—	—	summō-	dětčriōr-	dětčriōr-	dětčremo-
[přor]	přod	[intčro-]	—	infřā	—	infřmo-	infřiōr-	infřiōr-	infřremo-
rčs	rēd	[řtčro-]	—	—	porrō	priōr-	—	—	—
[čil]	čis	[čtčro-]	—	—	rětrō	—	—	—	—
[čil]	uls	[ultčro-]	—	—	cítrō	—	—	—	—
post	postčd	postčro-	—	ultrā	ultrō	—	—	—	—
antč	antčd	[contčro-]	—	—	contrā†	—	—	—	—
cōn			—	—	contrā†‡	—	—	—	—

\* Adverbs in *de* are implied in *in-trin-secus*, *extra-n-eus*.

† 'Inmost' or 'lowest.' Compare with the corresponding words in this column the Greek *ενχαρο-* (for *εχαρο-*), *čtrarō-*, *προτρο-*.

‡ Or perhaps *čnčf.* Compare the English *neath*, the Greek *ε-νέ-ποι*, *ε-νέ-πθε*, *νέ-ψε*, *νέ-ω*.

§ This place might be filled by the Greek *προτρο-*.

|| From *ho-* 'this,' *illo-* 'yonder.'

¶ For the rest of this column, as formed from other prepositions, see note \*, p. 148.

\*\* The word which naturally suggests itself for this place is of doubtful latinity.

† As *contra* is to *čm* or *čum*, so is the German *wider* to the English *with*.

‡ This word is seen in the participial form *contrō-*, opposed.'

## CONJUNCTIONS.

839 The name 'conjunction' is commonly given to several classes of particles which require to be distinguished.

840 *Copulative* conjunctions are those which unite words, phrases or sentences, without making one dependent upon another. Such are *ēt and*, the enclitic *quē\** *and*, *atquē and*; *uēl̄ or*, *aut̄‡ or*; together with the interrogative particles *ān or*, *nē or*.

841 There are several words compounded of the above particles which also serve as copulative conjunctions: for instance, *nēquē nor*, *nēuē nor*, *sīuē or if*.

842 Many of these may be used in pairs: as, *ēt hoc ēt illūd both this and that*, *Dique hōmīnesquē both gods and men*, *uēl̄ hoc uēl̄ illūd either this or that*, *aut̄ hoc aut̄ illūd either this or that*, *nēque hoc nēque illūd neither this nor that*, *sīue hoc sīue illūd whether this or that*.

843 Several of the particles above mentioned admit of abbreviation. Thus, *atquē*, *uēl̄*, *nēquē*, *nēuē*, *sīuē*, may severally become *āc*, *uē*, *nēc*, *neu*, *seu*.

844 Many adverbs, when used in pairs, perform the part of copulative conjunctions: as, *nunc hoc nunc illūd now this now that*, *mōdo hoc mōdo illūd at one time this at another that*, *tum sāpiens tum fortis on the one hand wise on the other brave*.

845 Certain phrases which run in pairs may also perform the office of copulative conjunctions: as, *nōn mōdo hoc, sēd ētiam illūd not only this, but also that*.

846 *Accessory* conjunctions are those which unite an accessory sentence to the main sentence: as *antēquam* in the compound sentence, *antēquam lux nōs obprīmat, ērumpāmūs let us sally out before daylight comes upon us*.

847 Accessory conjunctions are often formed by prefixing a preposition to some derivative from the pronoun *quo-*: as, *quam*, *quōd*,

\* The same as the Greek *τε*. Compare the interrogatives *τις* and  *quis*.

† Probably an obsolete imperative of the verb *uol-* 'wish.'

‡ Probably a corruption of *alterum*, as our *or* is of *other*. Compare the German *oder*.

út.\* Thus there are : post-quam *after that* or *after*, anté-quam† *before that* or *before*, súper-quam *beyond what*, pro-út *according as*.

848 Conjunctions of this character perform for a secondary sentence the same office which simple prepositions perform for nouns. Thus the same idea might be expressed by anté lúcem érumpámūs *let us sally out before daylight*. Or, again, we may say either post rěditum éiūs *after his return*, or postquam rědit *after he returned*.

849 Sometimes instead of a preposition, a comparative adjective or adverb, or other word of comparison, precedes the relative adverb : as, māior quam spéráuěram *greater than I had hoped*, priusquam spéráuěram *before I had hoped*, áliter quam spéráuěram *differently from what I had hoped*, símūl ut uidi eum *the moment I saw him*.

850 Or some phrase may precede : as, eō consílio ut tē terrērem *with the design that I might frighten you* or *of frightening you*, hac lěge ut nē rědeās *with the condition that you shall not return*.

851 Sometimes the relative adverb is doubled : as, ultrā quam ut uideam *beyond seeing*, súper quam quod dissensérant *besides the fact that they had disagreed*.

852 Sometimes a derivative from eo- *this* is inserted between the preposition and the relative adverb : as, post-eā-quam *after*, pro

\* This use of *quam*, *quod*, *ut* is probably to be explained on the principle on which Horne Tooke has explained the origin of the English conjunction *that*. 'I know that he is returned' may be resolved into two sentences: 'He is returned, I know that fact.' So, in Greek, *λέγω δτι τεθνήκε* 'I say this: he is dead.' The *quam*, *quod*, *ut* then have, in the phrases we are speaking of, the signification *this* or *that*; a meaning which accords with the use of the Greek relative in Homer. The particles in question enable the reader to pause before the words to which they refer. So long as we have only a preposition and noun, no such pause is requisite. In the same way the mathematician reads *a*  $\times$  *b*, *a* into *b*; but if we substitute for *b* a quantity containing more than one term, a pause is required in reading, and a vinculum in writing : as, *a*  $\times$  *b+c*, which is read, *a* into . . . *b+c*. Precisely in the same way, if a long infinitive or subjunctive clause be employed after a Latin verb, it adds to perspicuity if we insert near the main verb *hoc*, *ita* or *sic*. Thus Cicero says, *Velim ita statutum habeas, me tui memoriam cum summa beniuolentia tenere* (ad F. vi. 2. 1); and again, *Sic habeto, neminem esse qui me amet quin idem te amet* (ad F. xvi. 4. 4): and Terence (Andr. i. 5. 46) says, *Hoc scio, esse meritam ut memor esses sui*. Lastly, the French form in the same way their conjunctions *puis-que*, *sans-que*, *pour-quoi*, *par-ce-que*; the Germans, *in-dem*, *nach-dem*, *dar-aus* *dass*; and the English, *before that*, *beyond what*, *according as*. See 'Penny Cyclopaedia,' under the words Article and Conjunction.

† Sometimes the preposition is separated : thus we might say, *Ante erumpamus quam lux nos obprimat*.

eo *ut* *accordingly as*, *proinde ut just as*, *propt̄r-eā quōd for the reason that*, *ex eō quōd from the fact that*, *in eo ut in the act of*.

853 Sometimes the particle *atquē\** or *āc* occupies the place of the relative. Thus we may say *sīmūl ut at the same time that*, *as soon as*, or *sīmūl atquē as soon as*; and in familiar Latin, *māiōr atquē greater than*.

854 Sometimes the relative particle is omitted. Thus we may say *sīmūl ut rēdiit* or *sīmūl rēdiit as soon as he returned*.

855 Very frequently the prepositional word is omitted, and a solitary relative adverb performs the office of a conjunction: *as*, *ut how, when, in order that*, *quum when*, *quando when*, *quōd because*.

856 Or the relative may be accompanied by its noun: *as quā-rē*, or abbreviated *cūr, why*.

857 Or the relative adverb may have an enclitic particle attached to it: *as, quandō-quidem† since, quōn-iam (=quom iam) since*.

858 These relative adverbs, with the exception of *quum* and *quōd*, are used in direct questions, in which case they no longer perform the office of conjunctions, and may be more conveniently called interrogative adverbs: *as, quando when? cūr why? ut how? quoād how long? &c.*

859 Many conjunctions have correlative adverbs in the main sentence which point to them; and these, in one sense, may also be called conjunctions.‡

Thus, *Itā so*, and *sīc so*, answer to *ut as*; *tam so much*, to *quam as*; *tum then*, to *quum when*; *tāmēn yet*, to *quanquam although*; *itā on the condition*, to *sī if*; *sīc on the condition*, to *sī if*; *āt yet*, to *sī if*, &c.

\* This use of *atque* grows out of the abbreviation of a longer phrase. Thus, *Aliud ego dico atque aliud tu dicas* 'I say one thing and you say another,' easily degenerates into *Aliud ego dico atque tu*. See § 148. 8.

† Perhaps this word was pronounced as a trisyllable, *quandōquem*, for there is good reason to believe that *quidem* and *yc* represent the same word, as in *equidem* and *eywye*. See 'Penny Cyclopædia,' under Terentian metres.

‡ In fact, they are to their conjunctions what the antecedent is to the relative; and the relative itself is the great conjunction of all languages.

## INTERJECTIONS.

860 Interjections are abbreviated sentences which denote a sudden and hasty emotion of the mind. They are commonly inserted in another sentence as a parenthesis.

861 In respect of form, they are for the most part violently corrupted from what they were ; yet a few admit of being analysed. Thus, the formula, *so may such a deity preserve me*, is the source of several.

Ită me Hercūles adiūuet is corrupted into mehercūles, mehercūle, mehercle, mercūle, hercle.

Ită mē Deus Fīdiūs\* adiūuet, into mēdius-fīdiūs.

Ită mē Deus Pollux adiūuet, into ēdēpol, ēpol, or pol.

And similarly, from the names of Castor, Iuno, Ceres, there arise the interjections mēcastor or ēcastor, ēiūno, ēcēre.

862 Some of the more common interjections are :

Ah, ā, ah, alas.

Attăt (for ātătăt) denoting a sudden discovery, ah ah.

Aut don't, have done.

Eccē‡ behold.

Ehem, hem, denoting surprise, ah, often best translated by repeating the word which caused the surprise.

Eheu, heu alas.

Ehō§, calling a person's attention to a question, here, answer me this, or expressing surprise, what ?

Eiā do you hear ?

En, em, hem behold, see.

Eu and eugē good, bravo (eu and eveye, theatrical phrases).

Ha ha or ha ha ha ha ha (laughing).

Hei or ei alas.

\* That is, 'the god of Faith,' like the Greek *Zeus δρκιος* or *Zeus πιστιος*. Some incorrectly derive this phrase from *Διος filius*, i. e. *Hercules*.

† Perhaps for *aufer te* 'take yourself away.'

‡ Probably the imperative of an old verb.

§ Probably connected with *ho* or *huc* 'hither.'

Heus\* *harkee, holloa.*

Hui *bless me!* or more strictly a whistle.

Nē *verily*, almost always at the beginning of a sentence, and followed by a pronoun.

Oh, o, denotes emotion, *oh.*

Ohē (ō) *avast.*

Pāpae *ye gods.*

Prōh†, prō *avert it heaven, oh.*

St *hist, hush.*

Vae *woe, as uae tibi woe to you.*

Vah has various senses, depending upon the tone in which it is uttered, and must be translated according to the context.

863 There are also several neuter adjectives which are used as exclamations: as, mālum *ill betide you, the deuce;* infandum *unutterable thought, &c.*

864 A few unaltered verbs are used almost as interjections: as, āgē *quick,* quaeso *prithee,* āmābo *please,* obsēcro *by all that's sacred,* ābi *that'll do.*

865 The preposition pēr with its accusative, in the sense of imploring, belongs to the class of interjections: as, per dextram hanc *by this right hand.* (See § 1350, *j* and *k.*)

\* Probably the imperative of an old verb. Comp. the root-syllable of *aus-culta-* 'listen.'

† Perhaps for *prohibe* 'keep off.'

## SYNTAX.

866 SYNTAX means the connection of words in a sentence. In treating this part of grammar the same order will be followed as in the former part.

### NOUNS.

#### NOMINATIVE CASE.

867 The nominative\* case marks the quarter from which an action† proceeds. Hence the nominative is commonly a living being : as,  
*Vipérā līmam mōmōrdit (Phaedr. viii. 5), a viper bit a file.*  
*Aper sēgētēs prōculcat (Ov. Met. viii. 290), the wild boar tramples down the crops.*

868 Instead of living beings, inanimate‡ and abstract nouns are often used as the nominative : as,

*Cursum mūtāuit amnīs (Hor. ad Pis. 67), the river has changed its course.*

*Dies lēnit īrās (Liv. ii. 45), time assuages wrath.*

*Verbērāt imbēr hūmum (Virg. A. ix. 669), lashes the ground the rain.*

869 The agent may act upon the agent. Hence the nominative is used with reflective verbs : as,

*Rhēnus septentriōnāli ūceānō miscētūr (Tac. Ger. i.), the Rhine mixes (itself) with the Northern Ocean.*

870 As the use of the passive§ has grown out of that of the reflective, the nominative is also found with passive verbs : as,

*Insūla adpellātūr Monā (Caes. B. G. v. 13), the island is called Mona—more literally : calls itself Mona.*

\* See §§ 44, 48, 368, 381.

† The active verb is probably the oldest form of the verb.

‡ This savours of poetry, but language in its early state is always and of necessity what we call poetical.

§ See §§ 379-382.

871 As verbs of a static character have generally something of action\* mixed up with them, the nominative is used before static verbs : as,

Türē călent ārae (*Virg. A. i. 421*), *with incense glow the altars.*

872 The old construction of verbs of feeling is seen in §§ 700, 889, &c. But a large number of verbs which denote feeling have a nominative like other static verbs : as,

Cicēro eum ēt āmābat et uērēbātūr (*Cic. ad Q. F. i. 3. 3*), *Cicero both loved and respected him.*†

872.1 Impersonal verbs admit a nominative of a neuter pronoun, just as in English we use *it, there.*

Lūciscit hoc (*Ter. Haut. iii. 1. 1*), *it is getting light, look.*

Non te haec pūdent ? (*Ter. Ad. iv. 7. 36*), *are you not ashamed of these things ?*

873 Thus the nominative is used before verbs of almost every kind. A very common use of it is before the verb signifying 'be : ' as,

Tu es tristis (*Ter. Ad. v. 1. 6*), *you are out of spirits.*

Sēnectūs ipsast morbus (*Ter. Phor. iv. 1. 9*), *old age itself is a disease.*

874 Some grammarians are in the habit of treating those sentences which have the verb *be* as the form to which all others are to be reduced. Hence they divide a sentence into three parts :

The Subject, that of which you speak ;

The Predicate, that which you say of the subject ; and

The Copula, or verb *be*, which unites the subject and predicate.

Thus, for instance, in the sentence or proposition, *man is an animal*, *man* is the subject, *animal* the predicate, *is* the copula.

The subject, according to this system, is the nominative case. When, instead of the verb *be*, another verb is used, they resolve it into some part of the verb *be* and a participle. Thus, *Cicero writes a letter* is resolved into *Cicero is writing a letter*, where *Cicero* is the subject, *writing a letter* the predicate, *is* the copula.

\* Thus, he who sleeps often snores or drops his head, or dreams. At any rate, the going to sleep is commonly preceded by certain acts of preparation.

† The old writers said *Cicero eius uerebatur*, or even *Ciceronem eius uerebatur*. Nay, Cicero himself has *quos non est ueritum* (*de Fin. ii. 13. 39*).

875 The substantive, adjective, or participle that accompanies the verb *be* as a predicate, is in Latin made to agree in case with the subject nominative, and is called the nominative of the predicate.\* Thus,

Săpientia est r  rum diu  rum  t   h  m  n  rum scienti   (Cic. de Off. i. 43. 153), *philosophy is the knowledge of things divine and human.*

Insignis annis hi  m   n  u  s   fuit (Liv. v. 13), *the year was remarkable for a snowy winter.*

Viae clausae, Tib  r  s inn  u  g  b  lis fuit (Liv. v. 13), *the roads were blocked up, the Tiber not navigable.*

876 In the same manner other verbs have at times a nominative in the predicate referring to and agreeing in case with the subject nominative (see § 1050) : as,

M  n  ti  n  s int  grae m  n  b  nt (Caes. B. G. vi. 32), *the fortifications remained untouched.*

Haud inritae c  c  d  r   m  nae (Liv. vi. 35), *the threats did not fall without effect.*

876.1 Although a noun substantive or adjective with   s- *be* usually constitutes the predicate, the place may be supplied by a descriptive word or phrase of a different form : as, *a.* a genitive or ablative of quality (§§ 928, 1010); *b.* dative of the light in which a thing is regarded (§ 983); *c.* a prepositional phrase ; or *d.* an adverb : as,

*a.* N  mo    d  c  em s  n  a mente est (Cic. de Leg. iii. 10. 24), *not a man of the ten is of sound mind.*

N  t  ra h  m  na aeu   br  u  s est (Sal. Jug. 1), *human nature is shortlived.*

*b.* Cu   b  n   fuit? (Cic. p. Rosc. Am. 30. 84), *to whom was it beneficial?*

*c.* Sunt   n   h  n  r   (Cic. p. Rosc. Am. 28. 77), *they are held in honour.*

*d.* T  t   n  n   r  s (Cic. ad Att. xv. 11), *you will not be safe.*

See also § 1401.

\* This nominative in the predicate must be referred to what grammarians call 'attraction.' The German language in such cases very properly divests the adjective of all case: *Der Mann ist gut*, not *guter*. See also § 1060.

877 The accusative with the active verb becomes a nominative with the passive : as,

*Rēgem eum appellant, they salute him as king*—hence  
*Rex ab suīs appellatūr (Caes. B. G. vii. 4), he is saluted king by his friends.*

*Cāium Tērentium consūlem creant, they elect C. Terentius consul*—hence

*Caius Tērentius consul creātūr (Liv. xxii. 35), C. Terentius is elected consul.*

*Doctiōrem fācērē cīuītātem, to make the citizens more learned*—hence

*Disciplinā doctior factast cīuītās (Cic. R. P. ii. 19. 34), by instruction the citizens were made (or became) more learned.*

878 Even when verbs are in the infinitive mood dependent upon another verb, the noun in the predicate referring to the subject nominative will still agree in case with the subject nominative, if no reflective pronoun in the accusative be interposed : as,

*Hōmīnes mīnus crēdūli essē coēpērunt (Cic. de Div. ii. 57. 117), men began to be less credulous.*

*Cum omnībus pōtius quam sōli pērīrē uōluērunt (Cic. in Cat. iv. 7. 14), they resolved to perish with all rather than to perish alone.*

*Vis formōsā\* uīdērī (Hor. Od. iv. 13. 3), you wish to appear beautiful.*

879 It is only in poetry that we find such phrases as  
*Sensit† dēlapsūs īn hostīs (Virg. A. ii. 377), he perceived that he had unwittingly fallen among the enemy.*

880 In the old authors, and in the poets, the nominative is found for the vocative : as,

*Agēdum Pontīfex Publīcus praeī uerbā quībus mē prō lēgiōnībus dēuōueam (Liv. viii. 9), come, Priest of the State, repeat (for me to follow) the words in which I am to devote myself for the legions.*

*Almae filius Maiae (Hor. Od. i. 2. 42), thou son of fostering Maia.*

\* The insertion of the pronoun *te* would require a change : thus, *Vis te formosam uideri*, 'you wish yourself to appear beautiful.'

† In prose it must have been *Sensit se delapsūm in hostīs*.

881 In interjectional phrases the verb is often understood : as,  
*Eccē littērae* (*i. e.* mīhi trāduntūr) (*Cic. ad Att. xiii. 16. 1*),  
*behold, a letter is all at once put into my hand.*\*

## VOCATIVE.

882 The vocative is used in addressing a person : as,  
*Dic Marcē Tullī* (*Cic. ad Att. vii. 7. 7*), *speak, Marcus Tullius.*

882. 1 The interjection *o* is only used in strong exclamations : as,  
*O Dī bōni, quid est in hōmīnis uitā diū?* (*Cic. de Sen. 19. 69*),  
*good heavens, what is there lasting in the life of man?*

882. 2 The vocative, if emphatic, commences the sentence ; if not, it  
 is usually preceded by a few words. It is also frequently placed  
 immediately after the pronoun of the second person.

883 In the old writers, and in the poets, the vocative is sometimes  
 used with verbs of the second person, instead of the nominative : as,  
*Mactēt uirtūte estō* (*Liv. iv. 14*), *be increased in virtue, i. e.*  
*go on in thy virtuous course, and heaven bless thee.*  
*Quō mōritūrē ruis?* (*Virg. A. x. 811*), *whither dost rush to die?*‡

## ACCUSATIVE.

884 The accusative case answers to the question *whither*. Hence  
 motion to towns§ or small islands is expressed by the accusative :  
 as, *Cāpuam concessit* (*Liv. xxiii. 18*), *he withdrew to Capua.*  
*Nāuīgābat S̄yrācūsās* (*Cic. N. D. iii. 34. 83*), *he was sailing to*  
*Syracusea.*

885 With the names of countries the preposition *in* is usually em-  
 ployed.|| But the poets use the simple accusative with names of  
 countries, and even other words, after verbs of motion : as,

\* For the nominative in apposition see below.

† The Romans, losing sight of this being a vocative, retain it in the  
 construction of the infinitive, as, *Iuberem macte uirtute esse* (*Liv. ii. 12*).

‡ For the vocative in apposition, &c., see below.

§ If any phrase be added by apposition to the name of the town, the  
 preposition *in* is required : as, *Se contulit Tarquinios in urbem Etruriae*  
*flōrentissumam* (*Cic. R. P. ii. 19. 34*). *Peruenit in oppidum Cīrtam*  
*(Sal. Jug. 102).* See also *Sal. Jug. 75.*

|| Thus, *Tarentum in Italiam uenit*, 'he came to Tarentum in Italy.'

Itāliam fātō pŕfūgus Lāuināquē uēnit Littōrā (*Virg. A. i. 6*),  
*to Italia, by fate an outcast, and to the Lavine beach he came.*

886 The accusatives dōmum, rūs, fōrās, uēnum, and in the old writers infītīas, mālam rem, are used after verbs of motion : as,

Dōmum rēuortērē (*Cic. Tusc. v. 37. 107*), *they returned home.*

Rūs ībo (*Ter. E. ii. 1. 10*), *I shall go into the country.*

Ecfūgi fōrās (*Ter. E. v. 4. 23*), *I escaped into the street.*

Dārē uēnum (*Liv. xxiv. 47. 6*), literally *to put in the window (for sale)—hence to sell.*

Infītīas ibit (*Ter. Ad. iii. 2. 41*), *he will have recourse to subterfuges.* \*

Malām rem hinc ibis ? (*Ter. E. iii. 3. 30*), *will you go and be hanged ?*

887 The verbal substantives in *tu* (called supines) are used in the accusative after verbs of motion (see also § 1299) : as,

Eō pābūlātūm uēnient (*Caes. B. G. vii. 18*), *they will come here to get fodder.*

In eam spēm ērectā cīuītās ērat, dēbellātūm īrī (*Liv. xxix. 14*),  
*the citizens had been encouraged to hope that they were going to finish the war.* \*

888 After active verbs the object to which the action is directed is put in the accusative case : as,

Dōmīnus seruom uerbērāuit, *the master flogged the slave.*

889 The impersonal verbs of feeling have the accusative of the person who suffers that feeling : viz.

Mē mīs̄ret ēiūs, et p̄get;

P̄det taedetque ac. paenītēt : as,

Eōs infāmiae suae non p̄det (*Cic. i. Verr. 12. 35*), *they are not ashamed of their infamy.*

890 So also certain other impersonals take an accusative of the person who suffers : viz.

Mē uel tē iūuat dēcētquē,

Tum praeṭērit fūgit lātētquē,

Fallīt ḥōportēt dēdēcētquē : as,

\* The usual translation is 'deny ;' but this is inconsistent with such a passage as *Liv. vi. 40. 4* : *Neque nego neque infītīas eo.*

Němňem uostrum praet  rit (*Cic.* II. *Verr.* III. 5. 11), *it escapes no one among you.*

891 Many reflective verbs, called transitive deponents, take an accusative :\* as,

N  t  ram s  qu  t (*Cic.* de Off. I. 28. 100), *to follow nature.*

892 The so-called perfect participles are used, particularly by the poets, like those of reflective or deponent verbs, and so take an accusative case : as,

Membr   s  b arb  to Str  t  s (*Hor.* Od. I. 1. 21), *having spread his limbs under an arbutus tree.*

Aduersum f  m  r tr  g  la ict  s‡ (*Liv.* XXI. 7), *wounded in the front of the thigh with a tragle.*

893 Similarly, some verbs, which are commonly intransitive, are occasionally used (by the poets more particularly) with an accusative : as,

Ingr  ti   n  m   cr  m  n horreo (*Cic.* ad Att. IX. 2 A. 2), *I shudder at the charge of ingratitude.*

Meum c  sum d  lu  runt (*Cic.* p. Sest. 69. 145), *they lamented my misfortune.*

894 Some verbs, commonly intransitive, take an accusative of a noun related to the verb in form or meaning (called the *cognate accusative*), often in order to attach thereto an adjective : as,

Mirum s  mniaui s  mni  m (*Plaut.* Rud. III. 1. 5), *I have dreamed a wonderful dream.*

Am  nti hero qui s  ruitutem s  ruit (*Plaut.* Aul. IV. 1. 6), *he who is in the service of a master that is in love.*

Alium cursum petiuit (*Cic.* ad Att. III. 8. 2), *he went another route.*

895 Similarly, the verbs of *smelling* and *taste*, and a few others, take an accusative which defines the nature : as,

Pisc  s ipsum m  r   s  p  t (*Sen.* Q. N. III. 18), *the fish tastes of the very sea.*

\* This and some of the following sections have been anticipated. See §§ 400 to 404. But the repetition was necessary for completeness.

† The compound *obsequ-* (r.) 'follow the wishes of any one, oblige,' requires a dative of the person obliged, agreeing thus with the Greek construction of the allied word *  -o  -ouai* (*Aorist* *  -o  -o  -ou  *).

‡ *Ictus*, 'having it wounded.'

Olet pěrěgrinum (*Cic. de Or. III. 12. 44*), *it has a foreign smell.*  
Rědělet antiquitatem (*Cic. Brut. 21. 82*), *it savours of antiquity.*

896 Verbs of *making, creating, electing*, have an accusative of the new condition or office (called the *factitive accusative*), besides the accusative of the object : as,

Me hěbětem mōlestiae reddidērunt (*Cic. ad Att. IX. 17*), *for myself, troubles have made me dull of feeling.*

Rēcta prāuā fāciunt (*Ter. Ph. v. 2. 6*), *they make straight things crooked.*

Ancum Marcium rēgem pōpūlus creāuit\* (*Liv. I. 32*), *the citizens elected Ancus Marcius king.*

897 So also verbs of *calling, thinking†, showing, seeing*, take two accusatives : as,

Octārium sui Caesārem sälütābant (*Cic. ad Att. XIV. 12. 2*),  
*Octavius his own friends saluted as Caesar.*

Sōcrātes tōtius mundi se incōlam et cīuem arbītrābātūr (*Cic. Tusc. v. 37. 108*), *Socrates thought himself an inhabitant and citizen of the universe.*

Grātum mē praebeo (*Cic. p. Planc. 38. 91*), *I show myself grateful.*

898 The verbs dōce- *teach*, cēla- *hide, keep in the dark*, may have two accusatives, one of the thing, one of the person : as,

Quid tē littēras dōceam? (*Cic. in Pis. 30. 73*), *what, am I to teach you your letters?*

Non tē cēlāui sermōnem Ampī (*Cic. ad Fam. II. 16. 3*), *I did not conceal from you the conversation with Ampius.‡*

899 With the passives of these verbs, the accusative of the person becomes the nominative, and the thing taught or concealed may be in the accusative : as,

\* There is a sort of *motion to* in this construction: 'They put him into the office.' A German indeed would insert the preposition signifying 'to:' as, *Sie wählen ihn zum Führer*, 'they choose him leader.'

† With verbs of thinking the ablatives *numero* and *loco*, and the preposition *pro*, are also used : as, *in numero hostium eum habeo*, *in loco hostis habeo*, *pro hoste habeo*.

‡ These two verbs are also used with *de* of the matter referred to, or with an ablative alone of the means employed : as, *celare* or *docere de aliqua re*, *docere fidibus*.

Celābār (*Cic.* in *Rull.* II. 5. 12), *I was kept in the dark.*

Nosne hōc celatos tāmdui? (*Ter. Hec.* IV. 4. 23), *to think that we, of all people, should have been kept in the dark about this so long.*

Dulcis doctā mōdōs (*Hor. Od.* III. 9. 10), *taught sweet measures.*

900 Some transitive verbs of motion, compounded with *trans*, *circum*, *praetēr*, *ād*, may have two accusatives, one of the thing crossed &c., one of what is conveyed across &c.: as,

Ibērum cōpias trāiēcit (*Liv. xxi.* 23), *he threw his forces over the Ebro.*

Equitātūm pontem transdūcīt (*Caes. B. G.* II. 10), *he leads the cavalry over the bridge.*

Idem iusiūrandum ādīgīt Afrāniūm (*Caes. B. G.* I. 76), *he compels Afranius to take the same oath.*

Arbītrūm (aliquem) ādīgērē (*Cic. Top.* 10. 43), *to force (a person) to go before a judge.*

901 The thing crossed, &c. may, with the passive verb, be an accusative :\* as,

Belgae Rhēnum transdūcuntūr (*Caes. B. G.* II. 4), *the Belgae cross the Rhine.*

Scōpūlos praeteruectā uīdētūr īrātiō meā (*Cic. p. Cael.* 21. 51), *my speech seems now to have passed by the rocks.*

Tunc deindē cētērā mandantur iusiūrandum ādactis (*Sen. ep.* 95, p. 602 C.), *then and not till then the other duties are intrusted to them when they have been sworn.*

902 Many verbs of *asking*, *begging*, *demanding*, may have two accusatives, one of the person, the other of the thing : viz.

Rōga- perconta- (r.) flāgīta-quē,

Posc- rēposc- interrōga-quē,

Quaēs- ēt īra- postūla-quē : as,

Pācēm tē poscīmūs omnēs (*Virg. A.* XI. 362), *peace of thee ask we all.*†

\* Or, so far as *traic-*, *ramit* are concerned, in the nominative: as, *Rhodanus traiectus ēst*, 'the Rhone was crossed.' With the thing conveyed the nominative is required in the passive: as, *exercitus traiectus ēst*.

† *Pet-* 'beg,' and *quaer-* 'ask,' never take an accusative of the person, but employ a prepositon; the first *ab*, the second *ab*, *ex* or *de*.

Frūmentum Aeduos flagitābat (*Caes. B. G. 1. 16*), *he kept demanding corn of the Aedui.*

903 The thing asked with the passive verb may be an accusative : as, Scitō mē nōn essē rōgātum sententiam (*Cic. ad Att. 1. 13. 2*), *you must know I was not asked my opinion.*

904 Many verbs which are originally intransitive\* become transitive when compounded : as, from *i- go* is formed *co-i- go together* or *meet*, and hence

Coīrē sōciētātem (*Cic. Phil. II. 10. 24*), *to form a partnership.* † So, from *uersā-rī* *to turn* is formed *ā-uersā-rī* *to turn away (in horror)* : and hence,

Filiū āuersātūs (*Liv. VIII. 7*), *turning away in horror from his son.*

Auersātūr scēlūs (*Curt. VI. 7*), *he turns away in horror from the (proposed) crime.*

905 Some transitive verbs, when compounded, slightly change their meaning, and thus have a changed construction : as, from *sparg- ‡ scatter, sprinkle, spargēre āquam to sprinkle water*; but *conspargēre* *ālīquem āquā to besprinkle any one with water.*

906 Hence some compound verbs have a double construction||, one derived from the simple verb, one from the changed meaning of the compound, viz.

Adsperg- ēt insperg- indu-ō-quē,  
Exu- circūmda- inpertī-ō-quē,  
Addē circūmfūd- insēr-ō-quē.

907 Abstract nouns from verbs occasionally follow the construction of the verb, and take an accusative : as,

Dōmum rēditiōnis spē sublātā (*Caes. B. G. 1. 5*), *the hope of returning home being taken away.*

Quid tibi hanc curatiōt rem ? (*Plaut. Am. I. 3. 21*), *what business have you to trouble yourself about this matter ?*

\* See § 403.

† Hence in the passive *societas coitur*, 'a partnership is formed.'

‡ Only the poets, and their prose imitators, use *sparg-* in the sense of 'besprinkle.'

§ The same difference exists between *spu-* and *conspu-*, between *ser-* and *conser-* or *obser-*.

|| See § 404.

Quid tibi istunc tactiost? (*Plaut. Cas.* II. 6. 54) *what business have you to touch that person?*

908 The adjectives *prōpiōr-* and *proxūmo-*, and the adverbs *prōpiūs* and *proxūmē*, from the preposition *prōpē*, sometimes, like that preposition, take an accusative (as well as a dative) : as,

Exercitūm hābērē quam proxūme hostem (*Cic. ad Att.* VI. 5. 3), *to keep the army as near as possible to the enemy.*

Lācōnicūs āger proxīmus finem eōrum est (*Liv. xxxv.* 27), *the territory of the Lacones is nearest to their frontier.*

909 The neuters of pronouns and of adjectives or substantives which denote quantity are often used in the accusative where other nouns in the accusative would be rare, or even inadmissible. In these cases the English language often requires the insertion of a preposition :

*Id tibi suscensuī* (*Plaut. Pers.* III. 3. 26), *it was at this I took offence.*

*Vnum omnes stūdētis* (*Cic. Phil.* VI. 7. 18), *you are all eager for one object.*

*Cētēra assentior Crassō* (*Cic. de Or.* I. 9. 35), *as to the other points I agree with Crassus.*

*Iam hoc áliud est quod gaúdeamus* (*Ter. E.* V. 8. 11), *then again we have this other matter to rejoice at.*

*Id ɔpēram do* (*Ter. And.* I. 1. 130), *I am labouring at this.*

*Vtrumquē laetōr* (*Cic. ad Fam.* VII. 1. 1), *I am delighted at both things.*

*Quid lācrūmās?* (*Ter. Ad.* IV. 5. 45) *what are you crying for?*

*Idne éstis auctorés mihi?* (*Ter. Ad.* V. 8. 16) *is this what you recommend to me?*

*Bēnīfīcio istō nihil ūtitūr* (*Cic. in Rull.* II. 23. 61), *that advantage you offer he makes no use of.*

*Eā quae ab nātūrā mōnēmūr* (*Cic. de Am.* 24. 88), *those warnings which we receive from nature.*

And even unconnected with a verb : as,

*Id tempōrīs* (*Cic. de Fin.* V. 1. 1), *at that time.*

*Hōmīnēs id aetātīs\** (*Cic. de Or.* I. 47. 207), *men at that age.*

*Ego istūc aetātīs* (*Ter. Haut.* I. 1. 58), *I at your time of life.*

\* The phrase *hoc aetatis* was at last corrupted to *hoc aetatē*. See Nonius, p. 192; and compare *magē, uererē*, for *magīs, uererīs*. In *Plaut. Trin.* IV. 3. 83. we should read *hoc aetate*, not *hac aetate*. Compare also *illuc aetatis qui sit*, *Pl. Mil.* III. 1. 56; *quid tibi ego aetatis uideor?* *Pl. Merc.* II. 2. 19.

910 The possessive pronouns in *ā* which accompany the impersonal verbs *rēfert* and *intērest* are in origin accusatives feminine singular. Thus,

*Meā rēfert, it concerns me*, is a corruption of *meam rem fert*, *it carries with it something belonging to me*. So,

*Nostra\* intērest* is a corruption of *nostram inter rem est, it is in the midst of and consequently mixed up with something belonging to us*.

911 After many active verbs, instead of a single word, a whole sentence may take the place of the object, in which case the secondary verb is put in the infinitive mood, and the agent or subject of that verb is put in the accusative, called the *subject accusative*. Thus,

*Caesar rēdiūt, Caesar is returned.*

*Nuntiant Caesārem rēdiissē, they bring word that Caesar is returned.*†

For other remarks on the construction of the accusative and infinitive see below.

912 Similarly, when a subordinate sentence is attached to a verb as its accusative, the nominative of that sentence is sometimes picked out and made the accusative of that verb‡: as,

*Nōsti Marcellum quam tardus sit (Caes. ap. Cic. ad Fam. viii. 10. 3), you know how slow Marcellus is.*

*Istam tīmes ne illum tālem praerīpiat tībi (Ter. E. i. 2. 80),*

\* The use of *re-* in this sense of 'interest' is common: thus we find *mea res agitur*, 'my interest is at stake'; *in rem meam est*, 'it is to my advantage'; *e re mea est*, 'it is suggested by my interest.' The explanation above given applies equally to the use of the genitive of the person, as *Ciceronis rēfert*, *Ciceronis interest*; as well as the genitive of the value, as *magni rēfert*. The long quantity of the *a* is proved by *Ter. Ph. v. 7. 47.* and *Haut. iv. 5. 45.* Similarly, *posteā*, from *posteam*, lengthens the *a* when the *m* is discarded. See also §§ 409, 787, 802.

† A mathematician might have expressed this by—*Ferunt (Caesar rediit)em*, attaching the symbol of the accusative case to the clause. As the Romans were afraid to do this, adopting what under the circumstances was perhaps the best make-shift, they selected for the addition of the suffix the chief substantive. Again, the passive construction should have been *(Caesar rediit)s fertur*; but here again, by a similar make-shift, they wrote *Caesar rediisse fertur*; and even in the first person, *ego rediisse feror*.

‡ Hence even in the passive voice, *an dea sim dubitor* (*Ov. Met. vi. 208*), 'it is doubted whether I am a goddess.' So *Cic. N. D. ii. 44. 115*, *intelligi qualia sint non possunt*; and *59. 147*, *ex quo scientia intellegitur qualis sit*.

*you are afraid that that girl you speak of will cut you out with that fine gentleman.*

Impurúm uide Quantúm ualet (*Ter. Ph. v. 7. 93*), *see how strong the scoundrel is.*

Non satis me pernosti étiam qualis sím (*Ter. And. III. 2. 23*), *you do not quite thoroughly understand even yet what sort of person I am.*

Virtus tuă mē făcít ut te audacter mōneam (*Ter. Haut. I. 1. 4*), *your own worth makes me boldly warn you.*

Fac me ut sciam (*Ter. Haut. I. 1. 32*), *mind you let me know.*

912. 1 Although the employment of the accusative as the agent or subject of a verb in the infinitive should, according to the explanation above given (§ 911), be limited to the case where such a clause follows a transitive verb as its object, this use of an accusative before an infinitive mood became general (see §§ 1239, 1240, 1246), and even when not expressed affected the case of words referring to it\* : as,

Visumst ūtilius sōlum quam cum altērō regnārē (*Cic. de Off. III. 10. 41*), *it was thought better for one to hold royal power alone than to share it with another*—where in the indicative we should have had sōlus regnat.

913 The prepositions ī and sūb sometimes require the accusative, and always after a verb of motion : as,

In urbe est, *he is in the city*; but, In urbem uēnit, *he came into the city.*

Sub mūrō stat, *he stands under the wall*; but, Sub mūrum uēnit, *he came up to the wall.*

914 The majority of the other prepositions, which do not imply 'motion from,' also govern the accusative. See Prepositions†.

915 Extent of place or time or degree is commonly expressed in the accusative‡ : as,

\* But see § 878.

† Those prepositions which require the ablative are included in the first two of the following lines; those which are found with both, in the third line. All others have the accusative alone.

Absque cum sine, ab coramque,  
Prae pro de tenus, ec palamque ;  
Both, super in sub, subter clamque.

But the use of *clam* with an ablative seems doubtful.

‡ Where a point of space is fixed by a distance from another point,

A rectā conscientiā nōn transuorsum unguem discēdit (*Cic. ad Att. XIII. 20. 4*), *he departs not a nail's breadth from a right conscience.*

Fossā quindēcim pēdes lātā (*Caes. B. G. VII. 72*), *a ditch fifteen feet broad.*

Dēcem annōs urbs oppugnāta est (*Liv. V. 4*), *for ten years was the city besieged.*

Vndēuiginti annos nātūs (*Cic. Brut. 64. 229*), *nineteen years old.*

Maximam partem lactē uiuunt (*Caes. B. G. IV. 1*), *for the most part they live on milk.*

916 The accusative is occasionally used by the poets in connection with an adjective, to define the particular part, and is often called the Greek accusative. Cētērā *in other respects* is so used even in prose writers (Sallust, Livy, Velleius).

Ecus trēmit artūs (*Virg. G. III. 84*), *the horse trembles in his limbs.*

Vir cētēra ēgrēgiūs (*Liv. I. 35*), *a man in other respects of distinguished merit.*

Os hūmērosquē dēō s̄mīlis (*Virg. A. I. 593*), *in face and shoulders like a god.*

917 The accusatives uīcem\* *turn, lot, gēnūs kind, and sēcūs sex,* are often used in an independent manner : as,

Stūpentīs et suam iam uīcem māgis anxiōs quam illīus (*Liv. VIII. 35*), *amazed and now more anxious about their own than the other's position.*

In id gēnūs uerbīs (*Var. L. L. x. 5. 180*), *in words of that class.*

Scis me āl̄quid id gēnūs sōlītūm scribērē (*Cic. ad Att. XIII. 12. 3*), *you know that I am in the habit of writing something of that kind.*

Lībērōrum cāpītūm uīrilē sēcūs ad dēcem mīliā captā (*Liv. XXVI. 47*), *of free persons of the male sex full 10,000 were taken.*

917. 1 The accusative partim is used even as a nominative to a verb : as,

Partim ē nōbis tīmīdī sunt, partim ā rēpublīca īuersī (*Cic.*

the ablative is used by good writers, and sometimes with the preposition *ab.* See also § 1018. 1.

\* The equivalent perhaps in form and meaning of the German *wegen.*

Phil. viii. 11. 32), *some of us are timid, some ill-disposed to our country.*

918 In sentences of exclamation the accusative often appears, the word with which it should have been connected being suppressed : as,

Mē caecum\* qui haec antē non uīdērim (*Cic. ad Att. x. 10. 1*),  
*my blindness, not to have seen all this before.*

Quo mi, ínquit, mutam spéciem†, si uincór sono ? (*Phaedr. III. 18. 9*), *what good, says she, is dumb beauty to me, if in song I am worsted ?*

Hem Dāuom tībi‡ (*Ter. And. v. 2. 1*), *look, here is Davus at your service.*

Běnē tē pătēr§ (*Ov. Fast. II. 637*), *a blessing on thee, sire.*

## GENITIVE.

919 The genitive, like the nominative, denotes 'from.' The difference between their uses is this, that the nominative denotes the source of the action expressed by a *verb*, while the genitive is used chiefly in connection with *substantives*. It will often be found that the preposition *dē* with the ablative may be substituted for the genitive, and sometimes *āb* or *ex*||.

## GENITIVE WITH SUBSTANTIVES.

920 The genitive is attached to another substantive to denote the origin of an action, and may be translated by *from, of*, or the English genitive in *s* : as,

Consūlis iussū (*Cic. in Cat. I. 1. 2*), *by an order from the consul, by order of the consul, by the consul's order.*

921 This phrase corresponds to *consul iussit*, where *consul* would be called the subject of the verb *iussit*. Hence this genitive is often called the *subjective* genitive.

\* Perhaps *dico* understood.

† Perhaps *das* understood. Literally thus : 'To what end do ye give me beauty ?'

‡ Perhaps *hem* itself (*§ 862*) is an old verb.

§ Perhaps *Di adiūuent* understood.

|| Hence the substitution of *de*, or a word like it, in all the European languages derived from the Latin. In our own language too *of* appears to be only a variety of the preposition *off*.

922 When of or from a whole a certain part only is taken, that whole is expressed by the genitive.\* This is often called the *partitive* genitive : as,

*Pars militum (Caes. B. G. vi. 40), a part of the soldiers.*

*Oratōrum praestantissūmī (Cic. Opt. Gen. Or. 4. 13), the most distinguished of orators.*

*Vis auri (Cic. Tusc. v. 32. 91), a quantity of gold.*

*Nēmo nostrum (Cic. de Fin. ii. 8. 23), not one of us.*

*Qui eōrum cūrūlis gessērant māgistrātūs (Liv. v. 41), such of them as had held curule magistracies.*

*Rēliquum uītae (Liv. xxxix. 13), the rest of his life.*

*Dēlectī pēditum (Liv. xxvi. 5), men chosen from among the infantry, or a picked body of infantry.*

*Exīguom campī (Liv. xxvii. 27), a small portion of the plain.*

*Vltūmā Cēltibēriae (Liv. xl. 47), the farthest parts of Cēltibēria.*

*Dēcemūri āgro Appūlō, quōd ēius publīcum pōpūlī Rōmāni ērat, diuīdendō (Liv. xxxi. 4), ten commissioners for dividing the Apulian territory, i. e. so much of it as was the public property of the people of Rome.*

*Id nēgōti (Ter. And. Prol. 2), that piece of business, or that business.*

*Aliquid nōui (Cic. ad Att. v. 6. 2), something of new matter, or some news.*

*Quōd† ēius fācērē possum (Cic. ad Att. xi. 12. 4; ad Fam. iii. 2. 2, and v. 8. 5; and de Inv. ii. 6. 20), so much of it as I can, or so far as is in my power.*

*Obs.* When the whole are included, the genitive in Latin cannot be used, although in English we still use the word 'of.' Thus, 'Three hundred of us have sworn'—if three hundred form the whole—must be expressed by *Trēcentī coniūrāuīmūs* (*Liv. ii. 12*).

922.1 Still, as the pronouns *quisquē* and *ūterquē* deal with each unit of the whole number separately, though ultimately including the whole, they are entitled to a genitive of the whole : as,

*Tuōrum quisquē nēcessāriōrum (Cic. ad Fam. i. 9. 25), every one of your connections.*

\* Instead of this partitive genitive, the prepositions of kindred meaning, such as *ex* and *de*, are often used, and even the preposition *inter*.

† In this construction our editions have *quoad*, but the best MSS. *quod*.

Vtrīquē nostrum grātūm fēcērīs (*Cic. de Am.* 4. 16), *you will oblige both of us.*

Vterque eōrum exercītūm ēdūcunt (*Caes. B. C.* III. 30), *both lead their armies out.*

923 The same partitive use of the genitive is found with adverbs: as,

Vbīnam gentiūm? (*Plaut. Merc.* II. 3. 97), *where among the nations? in what part of the whole world?*

Eō consuetūdīnis rēs adductast (*Liv. xxv.* 8), *the thing was brought to that degree of habit.*

Nescīrē uīdēmīnī quo āmentiae prōgressī sītīs (*Liv. xxviii.* 27), *you seem not to know to what a degree of madness you have advanced.*

Intērēa lōcī (*Ter. Haut.* II. 3. 16), *in the meanwhile.*

Sulpīciūs omnium nōbīlīum maxūmē Graecis littēris stūdūt (*Cic. Brut.* 20. 78), *Sulpicius of all our nobles applied himself most zealously to Greek literature.*

924 When a thing is said to belong to a person, it has generally come from him. Hence the owner to whom any thing belongs is in the genitive, which is then called the possessive genitive: as,

Thēbae pōpūlī Rōmānī iūrē bellī factae sunt (*Liv. xxxiii.* 13), *Thebes became the property of the Roman people by right of war.*

Prōpē Caesārīs hortos (*Hor. Sat.* I. 9. 18), *near Caesar's park.*

Omnia hostiū ērant (*Liv. xxii.* 11. ad fin.), *the whole country belonged to the enemy.*

Plebs Hannībālis tōta ērat (*Liv. xxiii.* 14), *the commonalty were entirely at the disposal of Hannibal.\**

925 The possessive or partitive† genitive is very common in speaking of a characteristic, office, part, duty‡: as,

\* Instead of the genitive of the personal pronouns, the possessive adjectives are required: as, *est tuūm uidere, quid agatur* (*Cic. p. Mur.* 38. 83), 'it does belong to you to see what is going on'; *nos nostri sumus* (*Plaut. Mil. Gl.* II. 5. 21), 'we belong to ourselves, we are our own masters.' So also *humanum, alienum, imperatorium, muliebre, regium, &c.* may be used instead of the genitives of the nouns whence they are derived.

† The term 'partitive' has been used, because in all these cases the notion of a part is perceptible. 'To make mistakes is one element in the character of man.' So again, 'it is one element towards constituting a perfect judge to' &c.

‡ A term for part, duty, &c. is often expressed: as, *munus, negotium,*

Cūiusuīs hōmīnīs est errārē\*, nullius nīsi ins̄ipientīs ī errōrē persēuērārē (Cic. Phil. XII. 2. 5), *it is in the character of every man to make a mistake, of none but a fool to persist in a mistake.*

S̄ipientis iūdīcīs\* est; quid lex cōgat, cōgītārē (Cic. p. Clu. 58. 159), *it is the duty of a wise judge to consider what the law requires.*†

926 The genitive of *connection* is not unfrequent : as,  
 Sōrōris suae uīrum (Cic. in Cat. IV. 6. 13), *his sister's husband.*  
 Hūiūs āuōs Lentūlī (ibid.), *the grandfather of this Lentulus.*  
 Dīuom pātēr atque hōmīnum rex (Virg. A. I. 65), *sire of gods and king of men.*

926.1 A genitive is occasionally found where a case in apposition might have been expected (genitive of *definition*) : as,

Haec uox Vōluptātīs (Cic. de Fin. II. 2. 6), *this word ' pleasure.'*  
 Aliis uirtūtībus—contīnentiae, iustītiae, fīdeī—tē consūlātū dignissūmum iūdīcāū (Cic. p. Mur. 10. 23), *in respect of other good qualities, as those of integrity, justice, honour, I thought you thoroughly fitted for the consular office.*

Vnum gēnūs est infestum nōbīs, eōrum quos Clōdī fūror rāpīnis pāuit (Cic. p. Mil. 2. 3), *one class and but one regards us with deadly hostility, I mean those whom the demon of Clodius has fattened on rapine.*

927 The genitive of the *quality* or *quantity* requires an adjective or participle with it : as,

Vīr et consīlī magnī et uirtūtīs (Caes. B. G. III. 5), *a man of great talent and great courage.*

Quattuor iūgērum āgēr (Liv. III. 26), *a farm of four jugers.*

Fossā quindēcīm pēdūm (Caes. B. G. V. 42), *a ditch of fifteen feet (in width).*

Frūmentum diērum trīgintā (Caes. B. G. VII. 71), *30 days' corn.*

Hannībāl, annōrum fermē nōuem (Liv. XXI. 1), *Hannibal, a boy of about nine years.*‡

*officīum, propriūm, &c.* ; but it is idle to talk of an ellipsis when no such noun is expressed.

\* See note † p. 175.

† See note \* p. 175.

‡ See also the ablative of the quality, § 1010. The use of the genitive in this sense is less common than that of the ablative, and limited to

928 The *objective genitive* is that where the genitive takes the place of what would be the object after a verb.\* In this case the English often requires the substitution of another preposition† for 'of :' as,

*Lectiō librōrum* (*Cic. Acad. Pr. II. 2. 4*), *the reading of books.*  
*Cūpīdītātēs immensae dīuītiārum, glōriāe, dōmīnātiōnīs* (*Cic. de Fin. I. 18. 59*), *boundless desires, as for wealth, for glory, for power.*

*Iniūriā mūliērum Sābinārum‡* (*Liv. I. 13*), *the wrong done to the Sabine women.*

Which phrases severally correspond to *lībros lēgērē*; *dīuītias, glōriām, dōmīnātiōnēm cūpērē*; *mūliērēs iniūria affīcērē*.

928.1 In the construction of the objective genitive, *meī, tuī, suī, nostrī, uestrī* are required.

*Grātā mihi uehēmentēr est mēmōriā nostrī tuā* (*Cic. ad Fam. XII. 17*), *I am exceedingly pleased with your remembering us.*  
*Hābētis dūcem mēmōrem uestri, oblītūm suī* (*Cic. in Cat. IV. 9. 19*), *you have a general who thinks of you, and forgets himself.*

*Magnā mei īmāgo* (*Virg. A. IV. 654*), *a great image of me.*

#### GENITIVE WITH ADJECTIVES.

929 Adjectives and participles are sometimes followed by a genitive of the *cause§* in the poets and later writers : as,

*Lassus mārīs* (*Hor. Od. II. 6. 7*), *weary of the sea.*  
*Interrītus lētī* (*Ov. Met. X. 616*), *not frightened at death.*  
*Inuictus lābōrīs* (*Tac. Ann. I. 20*), *unconquered by toil.*

permanent qualities; the ablative denotes both permanent and temporary conditions.

\* Yet such phrases as *amor uirtutis, taedium laboris*, can scarcely be considered as objective phrases, seeing that the virtue and the labour are the causes or origin of the *amor* and the *taedium*.

† This objective genitive is far removed from the true meaning of the case; hence it is not surprising that our own language does not follow it.

‡ Sometimes the subjective and objective genitives are at once attached to the same noun : as, *Heluetiorū iniuriae populi Romani* (*Caes. B. G. I. 30*), 'the wrongs done by the Helvetii to the Roman state,' where *Heluetiorū* is the subjective, *populi* the objective comes, as usual, last.

§ More commonly an ablative of the cause is preferred.

930 Adjectives or participles which denote *removal* or separation may be followed by a genitive in the poets :\* as,

Op̄erum s̄olūtūs (*Hor.* Od. III. 17. 16), *set loose from work.*

Liber lābōrum (*Hor.* ad Pis. 212), *free from toils.*

Sc̄lēris pūrūs (*Hor.* Od. I. 22. 1), *clear of crime.*

Vācuas caedis mānūs (*Ov.* A. A. I. 6. 42), *hands free from blood-shed.*

931 Adjectives of *fulness* may be followed by a genitive : as,

Dōmus plēna ēbriōrum (*Cic.* Phil. II. 27. 67), *a house full of drunken men.*

Lactis ābundans† (*Virg.* Buc. II. 20), *abounding in milk.*

932 Some adjectives, formed from substantives, retain the substantive's power of being attended by a genitive : as,

Stūdiōsūs ēquōrum (*Ov.* Met. XIV. 321), *fond of horses.*

Expers ērūditiōnīs (*Cic.* de Or. II. 1. 1), *without any share of education.*

Consors lābōrīs (*Cic.* Brut. 1. 2), *having a common lot of labour.*

Sēcūrus fāmae (*Ov.* Trist. I. 1. 49), *without regard for what the world may say.*

933 Adjectives denoting *accusation*, *guilt*, or *innocence*, are followed by a genitive : as,

Reūs āuārītiae (*Cic.* p. Flac. 3. 7), *charged with avarice.*

Sanguīnīs insōns (*Ov.* Met. XIII. 149), *guiltless of blood.*

934 Many adjectives from verbs, and participles imperfect, are used as substantives‡, and followed by an objective genitive : as,

Cūpīdus uērītātīs (*Cic.* de Or. I. 11. 47), *eager for truth.*

Auīdus glōriāe (*Cic.* p. Marc. 8. 25), *greedy of glory.*

Tēnax prōpōsītī (*Hor.* Od. III. 3. 1), *ever clinging to his purpose.*

Edax rērūm (*Ov.* Met. XV. 234), *devouring all things.*

Effīcīens uōluptātīs (*Cic.* de Off. III. 33. 116), *productive of pleasure.*

\* More commonly an ablative with or without *ab* is preferred.

† This and many such adjectives prefer an ablative of the cause.

‡ Observe the difference between *laborem contēmnenſ*, ‘despising the labour,’ and *laboris contēmnenſ*, ‘a despiser of labour;’ the former speaking of the single occasion, the latter of an habitual feeling; which is the usual distinction between a participle and an adjective.

Gērens nēgōtī (*Cic.* p. *Quinct.* 19. 62), *engaged in business as a merchant.*

935 Adjectives, more particularly in the later writers, take a genitive which may be translated by *in, in respect to, in point of*\*: as,

Vālīdūs ūpum (*Tac. Hist.* II. 19), *strong in resources.*

Strēnuus militiae (*Tac. Hist.* III. 42), *energetic in war.*

Intēger uītae (*Hor. Od.* I. 22. 1), *pure (in point) of life.*

936 Some adjectives, which commonly govern the dative, being used as masculine or feminine substantives, take a genitive: viz.

Sōcio-, sūperstīt- affīni-quē.

Finīt'mo-, cōgnāt (o-) aequāli-quē.

Prōpinquo-, sim'li- consorti-quē.

Pār-, fam'liāri- uīcīno-quē.

Nēcessārio- contrārio-quē.

Amīc(o-) et inuīd (o-) aemālo-quē.†

937 In the same way some neuter adjectives have become substantives, and as such take a genitive: viz.

Pār, prōprium, sīmīlē and commūnē.

#### GENITIVE WITH VERBS.

938 The impersonal verbs of *feeling* (see § 889), together with the

\* An ablative with or without *in* is preferred by the older and better writers. Ruddiman (Stallbaum's ed. II. 73) has given from Johnson a list of adjectives found with the genitive in addition to those which fall under his seven defined classes. In this list 133 are of that kind which are to be translated by 'in' or 'in point of.' But not one of these is from Terence, Lucretius, or Cicero, and only five from Plautus; whereas, among the later writers, there are twenty-six from Tacitus, and forty-four from Silius. Again, of the whole 133, not less than fifty-five have the one word *animi*. For instance, of the five examples from Plautus, four have this word, one passage having also *mentis* (*Trin.* II. 4. 53, and this evidently corrupt); and of sixteen quoted from Apuleius, thirteen have the same. From these facts we are inclined to infer, that *animi* is in truth, what the sense requires, a dative (see § 114), as it certainly is when used with the verb *excrucior*, &c. (see § 952), and that the use of the genitive with this sense in later writers grew out of a false analogy from *animi*, and words of like form, aided by the ambiguity between the two cases in the first declension (see § 951). *Virg. A.* IX. 255. has *integer aeuī*; *Albinovanus*, III. 5, *integer aeuō*.

† That many of these are substantives is confirmed by the fact, that they admit the possessive pronouns: as, *inuīdos meos*. Even their superlatives are so used as substantives: as, *inimicissimum suūm*, *Cic.* p. *Mil.* 9. 25; *meus familiarissimus*, *Cic.* ad *Fam.* XIII. 35. 1.

personal verbs *mīs̄re-* (r.) and *mīs̄rēsc-*, take a genitive of the moving cause : as,

*Sī duārum paenītēbīt, addentur duae* (*Plaut. St. iv. 1. 45*), *if you think two not enough, two more shall be added.*

*Hunc nostrum cōpiārum suppāenītet* (*Cic. ad Att. vii. 14*), *our friend here half thinks that he has not force enough.*

*Frātris mē pūdet* (*Ter. Ad. iii. 3. 37*), *I'm ashamed of my brother.*  
*Pūdet deōrum hōmīnumquē* (*Liv. iii. 19*), *I feel ashamed before heaven and before man.\**

939 Occasionally in the older poets a genitive is found with other personal verbs of feeling : as,

*Fastidit meī* (*Plaut. Aul. ii. 2. 67*), *he has taken a dislike to me.*

*Stūdet tūi* (quoted by *Cic. N. D. iii. 29. 72*), *he is fond of you.*

*Quae non uērētur tūi* (*Afran. ap. Non. ix. 3*), *who has no respect for her husband.*

*Iustītiaenē prius mīrerē bellinē lābōrum?* (*Virg. A. xi. 126*)  
*thy justice first should I admire or toils of war?*

*Nec uētērum mēmīni laetoruēt mālōrum* (*Virg. A. xi. 280*),  
*nor their old griefs remember I or glory in.*

*Nēque ille*

*Sēpōsītī cīcēris nec longae inuīdīt āuēnae* (*Hor. Sat. ii. 6. 84*),  
*nor hoarded vetch nor taper oat he grudged.*

940 Occasionally verbs of *removal* or separation have a genitive of the *whence* in old writers and in poetry† : as,

*Abstīnēto īrārum cālīdaequē rixae* (*Hor. Od. iii. 27. 69*), *abstain shalt thou from wrath and heated fray.*

*Dēsīnē molīum tandem quērēlārum* (*Hor. Od. ii. 9. 17*), *cease at last from plaints unmanly.*

*Tempus dēsistērē pugnae* (*Virg. A. x. 441*), *'tis time to desist from battle.*

\* The genitive of the person with *pudet* may be either one who has acted shamefully or one who has been dealt with shamefully, so that the sight of him in either case raises the feeling of shame.

† The reflective form of these verbs proves that the construction with an accusative could not originally have belonged to them. The idea of a Grecism is unnecessary. The genitive is the very case that might have been expected from the nature of the idea.

‡ The legal language here, as in so many cases, retained traces of the old construction : as, *liberare tutelae* (*Dig. xxxii. 50. 2*).

Mānū signifīcārē coepit, ut quiescērent pugnae (*Quadrig.* ap. Gell. ix. 13), *he began to make a signal with his hand that they should rest from battle.*

Me ómnium iám laborúm leuas (*Plaut. Rud.* i. 4. 27), *you at last relieve me of all my troubles.*

Nec sermónis fallobár tamen (*Plaut. Ep.* ii. 2. 55), *nor yet was I cheated out of what they said.*

Miror morbī purgātum te illūs (*Hor. Sat.* ii. 3. 27), *I wonder thou art cleansed of that disease.*

941 Some verbs of *fulness, want, and need*, may have a partitive genitive (as well as an ablative) : as,

Ollam dēnāriōrum implērē non pōtēs (*Cic. ad Fam.* ix. 18. 4), *you cannot fill the pitcher with denaries.*

Complētus iam mercātōrum carcēr ērat (*Cic. II. Verr.* v. 57. 147), *the prison was at last filled with captains of trading ships.*

Non tam artīs indīgent quam lābōrīs (*Cic. de Or.* i. 34. 156), *it is not so much skill they are in need of as industry.*

942 The verb pōti-\* (r.) *make oneself master* has a genitive (as well as an ablative) : as,

Si explōrātum tībi est, possē te illius regnī pōtīrī (*Cic. ad Fam.* i. 7. 5), *if you have ascertained that you really can make yourself master of that kingdom.*

Hī qui pōtiuntur rērum (*Cic. ad Fam.* i. 8. 4), *those who are now masters of every thing.*

943 Verbs of *memory*, although they take an accusative of the thing actually remembered, have a genitive† of that *about* which the memory is concerned‡ : as,

Mēmīnī Cinnam (*Cic. Phil.* v. 6. 17), *I remember Cinna (i. e. his person).*

Mēmīnī uſuōrum (*Cic. de Fin.* v. 1. 3), *I remember or think of the living.*

\* If the adjective *poti-* was ever used as a substantive, signifying 'the powerful one, the master,' as *potenti-* in fact was, the verb would naturally take the genitive. Tacitus uses a genitive with the reflexive verbs *apisc-* (Ann. vi. 45) and *adipisc-* (Ann. III. 55).

† *De* with the ablative is also very common.

‡ Hence verbs of 'reminding,' 'making mention,' must have a genitive of the thing brought to mind, unless indeed it be a neuter pronoun. (See § 909.)

Nēque unquam obliuiscar noctis illiūs (*Cic.* p. Planc. 42. 101),  
 nor shall I ever forget (the occurrences) of that night.

Vēnit mihi Plātōnīs in mentem (*Cic.* de Fin. v. 1. 2), the thought  
 of Plato comes across me.

Flāgitiōrum suōrum rēcordābitūr (*Cic.* in Pis. 6. 12), he will  
 remember his scandalous proceedings.

Dulcīs rēmīniscitūr Argōs (*Virg.* A. x. 782), he remembers sweet  
 Argi.

944 Verbs\* of *accusing, convicting, acquitting*, take a genitive† of  
 the offence charged : as,

Altērum ambitūs accussat (*Cic.* p. Cael. 7. 16), he accuses another  
 of bribery.

Pōtestne hēres furti āgērē ? (*Cic.* ad Fam. vii. 22) can an heir  
 bring an action for theft ?

Prōdītiōnīs eum insīmūlābant (*Caes.* B. G. vii. 20), they were  
 inclined to accuse him of treachery.

945 The *penalty* is expressed in the genitive in a few phrases : as,  
 Arcēssērē cāpītīs‡ (*Cic.* p. Deiot. 11. 30), to bring a charge affecting  
 a person's status as a citizen.

Octūplīs dampnātūst (*Cic.* II. Verr. III. 12. 29), he was condemned to a payment of eightfold.

Dampnātūs lābōrīs (*Hor.* Od. II. 14. 19), condemned to toil.

946 With verbs of *buying, selling, costing*, the price is expressed by  
 the genitives tantī§, quantī, mīnōrīs, plūrīs ; in all other cases by  
 an ablative. (See Ablative.)

\* For adjectives of this class see § 933.

† Or *de* with the ablative, which in some phrases is necessary, or at least more common : as, *de ui, de moribus, de testamento*. Cicero (p. Clu. 41. 114) says *de pecuniis repetundis* ; Tacitus (Ann. III. 33) *repetundarum* without the substantive.

‡ Also *capite dampnare* (*Cic.* Tusc. I. 22. 50).

§ We have called these genitives, in deference to common opinion, but they are perhaps old datives; a supposition which will account for the use of the forms in *o* (see following note), and remove the strange contradiction of idioms which appears in *Hor.* Sat. II. 3. 156 :

Quanti emptae ? Paruo. Quanti ergo ? Octussibus.

The phrase too in Catullus (xvii. 17), *nec pili facit uni*, will no longer have a license in the last word. If our theory be right, *minoris, pluris, huius* and *assis* will afford another instance of an anomaly growing out of a false analogy (see § 935).

947 The *worth* or *value* is expressed by the same genitives, and also by *parūi*, *magnī*, *mīnūmī*, *maxūmī*, and *plūrūmī*,\* as well as the following, which generally are strengthened by the addition of a negative: viz.

Hūiūs et assis, floccī pīlīquē,  
Nauci nīhīlī, tērunciīquē.†

948 With the verbs *rēfert* and *intērest* are employed *tanti*, *quantī*, *parūi*, *magnī*, besides the ordinary adverbs of quantity.

949 Of being so commonly the translation of the genitive, it may be a useful caution to observe that the English phrases signifying *to talk of*, *to think of*, are to be translated with the preposition *dē*. Still *certior fīrī*, *to be informed*, often takes a genitive.

### DATIVE. ‡

950 The dative case answers to the question *where?* *in* or *near* what place? and to the time *when?* Hence its place is often supplied by such words as *in* or *cum* with the ablative, or by the ablative alone, seeing that the ablative is often only another form of the dative.

951 *At* a town or *in* a small island is expressed by the dative; but in the *o* (or second) declension the old dative in *i* is very generally preferred: as,

Rōmae (*Liv. xxii. 6*), *at Roma* (or *Rome*);  
Athēnīs (*Cic. de Sen. 13. 43*), *at Athenae* (or *Athens*);  
Tārentī§ (*Cic. de Sen. 12. 39*), *at Tarentum*;

\* Ablatives however are occasionally found, even in Cicero: as, in *II. Verr. iv. 7. 13*, *ista permagno aestuma*; *de Fin. iv. 23. 62*, *non nihilo aestumandum*. Festus has *bos centussibus*, *ouis decussibus aestimaretur*; and *asse carum est* is an old phrase.

† We have not added *pensi*, because the phrase *neque quidquam pensi habebat* is equivalent to *neque quidquam pendebat*, the word *pensi* being, according to the common idiom, attached to the neuter pronoun (§ 922). *Aequi boni consulere*, 'to take in good part,' has never, so far as the writer knows, been satisfactorily explained.

‡ As the order of the paragraphs under this head has been much altered, the numbers of the sections will not correspond with those of the previous edition.

§ In the phrase *habitat Miletī* (*Ter. Ad. iv. 5. 20*) Donatus saw no genitive case; he calls it *aduerbium locale*. The dative of nouns in *o* ended at one time, like the Greek *οικοι*, *λογω* &c. in the diphthong *oi*, of which the old dative *quoi* is an example; and from this diphthong arose the two forms of the case, seen in *nullo* and *nulli*.

Týrō (*Virg. A. iv. 36*), at *Tyre*;  
 Lāuīniō (*Liv. v. 52*), at *Lavinium*;  
 Pūteōli (*Cic. ad Att. xvi. 14. 1*), at *Puteoli*;  
 Tibūri\* (*Cic. ad Att. xvi. 3. 1*), at *Tibur* (or *Tivoli*);  
 Cūribūs (*Liv. i. 18*), at *Cures*;  
 Ithācae (*Cic. de Off. iii. 28. 97*), in *Ithaca*;  
 Lemnīt (*Ter. Ph. iv. 3. 75*), in *Lemnos*;  
 Karthāgīnī\* Nōuae (*Epit. of Liv. xxviii.*—for so the MSS.), at  
*New Carthage*.†

952 The dative signifying *where?* maintained itself in certain words in spite of the increasing tendency to express this idea by *in* and an ablative. Such datives are: hūmī *on the ground*, terrae (*Virg. A. xi. 87*) *on the ground*, dōmī *at home*, rūrī *in the country* (in poetry also rūrē), fōrīs *out of doors*, Achēruntī (*Plaut. Capt. iii. 5. 31*) *in Acheron or Tartarus*, cōmītīs *at the election*, lūdīs *at the games*, Lātinīs (sc. fērīs) *at the Latin festival*, glādiātōrībūs *at the gladiatorial exhibition*, ānīmī *in the mind* (pl. ānīmīs).

953 The so-called adverbs in *bi* and *i*, which denote *where*, as, ūbi *where*, ībi *there*, &c. (§ 366, col. 2), are all datives in origin.

954 The time *when* is put in the dative in certain words: as, hērī (*also hērē*) *yesterday*, mānī (*or mānē*) *in the morning*, uespērī (*or uespērē*) *in the evening*, lūcī *in the daylight*, diē quīntī (*or quīnte*) *on the fifth day* (see *Gell. x. 24*), diē prīstīnī *the day before*, diē crāstīnī *tomorrow*, idībus martīs *on the ides* (*or 15th of March*), belli *in war*, militiae *on military service*, ūbi *when*, ībi *then*, &c.

955 Adjectives which denote *nearness* take a dative: as,

\* The poets take the liberty of shortening such forms as *Tiburi* to *Tiburē* (see § 990).

† See note §, p. 183.

‡ If the word *urb-* or *oppido-* be expressed, the preposition *in* must be used, as, *Milites Albae constiterunt in urbe munitu* (*Cic. Phil. iv. 2. 6*), *Civis Romanos Neapolī in celeberrimo oppido cum mitella uidimus* (*Cic. p. Rab. Post. 10 26*). ‘In a country’ or ‘in a large island’ is commonly expressed by *in* with the ablative; yet there are passages where the dative is found, especially in the poets, as *Cretae* (*Virg. A. iii. 162*), *Libyae* (*Virg. A. iv. 36*), and late prose writers, as the Pseudo-Nepos, *Chersonesi* (*Milt. 2*), *Cypri* (*Chabr. 3*). The passage in *Cic. R. P. iii. 9. 14* is not an example, for there *Graeciae*, as Madvig has pointed out, is a genitive in connection with *delubra*.

Belgae proximī sunt Germānīs (*Caes. B. G. I. 1*), *the Belgae are nearest to the Germans.*

Heu quam uīcīna est ultimā terrā mihi (*Ov. Trist. III. 4. 52*),  
*alas, how near is the end of the world to me.*

Tibi gēnērē prōpinquī (*Sal. Jug. 10*), *those near akin to you.*

956 Verbs which denote *nearness* take a dative : as,  
Pārērē\* uōluntāti archītectī (*Cic. N. D. I. 8. 19*), *to wait upon the will of the architect.*

Ciuītātēs āmīcītiā Caesārī conciliārē (*Caes. B. C. III. 55*), *to unite states in friendship with Caesar.*

Si pōpūlus Rōmānus foedērē iungērētūr rēgī (*Liv. xxvi. 24. 13*), *if the people of Rome should be united to the king by treaty.*

Curru iungēt Hālaesūs ēquōs (*Virg. A. VII. 724*), *to his car Halaeso yokes the steeds.*

Nescīt ēquo haerērē† (*Hor. Od. III. 24. 54*), *he knows not how to cling to steed.*

Fortī miscēbat mellā Fālernō (*Hor. Sat. II. 4. 24*), *with strong Falernian he would honey mix.*

Luctantem Icāriis fluctibūs (*Hor. Od. I. 1. 15*), *wrestling with Icarian waves.*

Sōlus tībī certēt Amyntas (*Virg. Buc. 5. 8*), *let Amyntas alone contend with thee.*

957 Adjectives compounded with prepositions of *rest* take a dative dependent upon that preposition : as,

Quī mihi consciūs essē sōlēs (*Cic. ad Att. I. 18. 1*), *you who are wont to share my secrets with me.*

Mihi conscius sum (*Cic. Tusc. II. 4. 10*), *I share the knowledge with myself (alone)—or I am conscious.*

Eius mors consentānēa uitae fuit (*Cic. Phil. ix. 7. 15*), *his death was in agreement with his life.*

Coenisquē trībus iam pernā sūperstes (*Mart. x. 48. 17*), *and a ham that had survived three dinners.*

\* That ‘to be present,’ ‘to wait upon,’ rather than ‘to obey,’ is the true meaning of this verb, to say nothing of other evidence, is shown by the use of the verb *appare-* with such a dative as *magistratibus*, and by the noun *apparitor-* ‘an officer in waiting.’

† This use of the dative with many of these verbs is limited to the poets: Cicero would rather have said *haerere in equo, miscere cum Falerno, luctari cum fluctibus, certare tecum.*

958 Verbs compounded with prepositions of *rest* take a dative\* dependent upon that preposition.

Quem quóndam Ioni Iúno custodem áddidit (*Plaut. Aul.* III. 6. 20), *whom Juno of yore set as a watch o'er Io.*

Hí scribendo affuērunt (*Cic. ad Fam.* VIII. 8. 6), *the following were present at the registration.*

Iūdices sibi constārē dēbuērunt (*Cic. p. Clu.* 22. 60), *the jury ought to have been consistent with themselves.*

Tū meo infelici errōrī sōlūs illācrūmastī (*Liv.* XL. 56), *you alone have wept over my unfortunate mistake.*

Campūs interiācens Tībēri ac moenībus Rōmānīs (*Liv.* XXI. 30), *the plain that lies between the Tiber and the walls of Rome.*

Pūdor nōn ḥbest ḥrātiōnī (*Cic. de Or.* I. 26. 122), *modesty does not stand in the way of a speech, or is not prejudicial to it.*

Omnībūs ēius consiliis obstītī (*Cic. in Cat.* III. 7), *all his plans I have thwarted.*

Quī classībus praeērant (*Caes. B. C.* III. 25), *those who were in command of the fleets.*

Hōmīnes bestiis praestant (*Cic. de Inv.* I. 4. 5), *men stand before (or excel) beasts.*

Magnītūdīne ānīmī pōtest rēpugnārī fortūnae (*Cic. de Fin.* IV. 7. 17), *with magnanimity a battle may be maintained against fortune.*

Sūperfuit pātrī (*Liv.* I. 34), *he survived his father.*

959 In the examples just quoted the verbs are of a static character; but even after verbs of *motion*, when the resulting position rather than the movement to attain it is before the mind, the dative is still used (see § 1336 *k*) : as,

Antētūlissem uōluntātem tuam commōdō meō (*Cic. ad Fam.* V. 20. 1), *I should have preferred your wishes to my own advantage.*

\* Thus the Latin here agrees with other languages in attaching a dative to prepositions of rest. So we have in the old language *postibi* and *interibi*, the latter of which was eventually corrupted to *inter-im*. So too in *postquam*, *antequam* &c., the *quam* is probably a dative in origin rather than an accusative, as is admittedly the case in the parallel forms of the German *nach-dem* &c. It is thus too that we find a dative in *auro contra*, § 1320 *f*.

Contiōnanti circumfundēbātur multitūdo (*Liv.* xxii. 14), as he went on haranguing, a mob kept pouring round him.

Vēnienti occurritē morbo (*Pers.* iii. 64), hasten to meet the coming disease.

Ora ipsa ūcūlis prōpōnītē (*Cic.* p. Sest. 7. 17), place their very faces before your eyes.

Dum circumuentō filiō subuēnit, interficitūr (*Caes.* B. G. v. 35), as he advances to support his son who was surrounded, he is killed.

Anātum ūuā gallinīs saepē suppōnīmūs (*Cic.* N. D. ii. 48. 124), we often put ducks' eggs under hens.\*

960 Even simple verbs at times take a dative to express the where : as,

Dum uōrīgī custōdes pōnīt ut quae ūgat scīrē possit (*Caes.* B. G. i. 20), he places men about the person of Dumnorix to watch him, that he may know what he is doing.

Custos frūmentō publicō est pōsītūs (*Cic.* p. Flac. 19. 45), he was set as sentinel over the public corn.

Finem ūratiōnī fācērē (*Cic.* ii. Verr. ii. 48. 118), to set a limit to a speech.

961 Adjectives, being in their very nature static, express the relation to an object by a dative : as,

Collīs aduersūs huīc et contrāriūs (*Caes.* B. G. ii. 18), a hill facing and opposite to this.

Sīta Antīcȳra est laeuā partē sīnum Cōrinthiācum intrantibūs (*Liv.* xxvi. 26), Anticyra lies on the left as you enter the bay of Corinth.

Aptum est tempōri et persōnae (*Cic.* Or. 22. 74), it is adapted to the time and to the person.

Verbum Lātīnum par Graecō (*Cic.* de Fin. ii. 4. 13), a Latin word equal in force to the Greek one.

Filius pātri sīmīlīs (*Cic.* de Fin. v. 5. 12), a son like his father.

Nihil tam dissīmīlē quam Cottā Sulpīciō (*Cic.* Brut. 56. 204), there is nothing so unlike as Cotta to Sulpicius.

Līuiūs Ennio aequālis fuit (*Cic.* Brut. 18. 73), Livius was of the same age with Ennius.

\* But some verbs so compounded, especially with *ad*, are occasionally regarded as transitive verbs, taking an accusative : as, *allabitur aures* (*Virg.* A. ix. 474), *cum Tiberi genua aduolueretur* (*Tac.* Ann. i. 13).

Quod illi caussae maxime est alienum (*Cic.* p. *Caec.* 9. 24),  
*what is most unfavorable for that side.*

Is dolor communis uobis mecum est (*Cic.* *de Prov. Cons.* 1. 2),  
*indignation at this is common to you with me.*

Eius caput Ioui sacram estō (*Liv.* III. 55), *that man's head shall be devoted to Jupiter.*

Id uero militibus fuit pergratum (*Caes.* B. C. I. 86), *this indeed was most acceptable to the soldiers.*

Hominēs omnibus iniqui (*Cic.* p. *Planc.* 16. 40), *men unfriendly to every one.*

Virtus fructuosa alii, ipsi labōriosa aut pēriculosa aut certe grātuīta (*Cic.* *de Or.* II. 85. 346), *energy full of fruit for others, for himself full of suffering or danger, or at best without reward.*

Nēque adeo tibi uīlis uīta esset mea (*Liv.* XL. 9), *nor would my life have been so cheap in your eyes.*

Nēquāquam spēcie aestūmantibus pārēs (*Liv.* VII. 10), *by no means equal in the eyes of those who judged of them from outward appearance.*

Hōmērus Sceptra pōtitūs eādem alii\* sōpitū quiētest (*Lucre.* III. 1038), *even Homer, who won our sceptre, was drugged by the same sleep (of death) with others.*

962 Similarly adverbs may have a dative of relation : as,  
 Conuēnenter nātūrae uīuērē (*Cic.* *de Off.* III. 3. 13), *to live agreeably to nature.*

Quam sibi constanter dicat, non labōrat (*Cic.* *Tusc.* V. 9. 26),  
*how far he talks consistently with himself, he heeds not.*

Imprōbo et stulto et inerti nēmīnī bēne essē pōtest (*Cic.* *Parad.* 2. 19), *with a villain or a fool or a sluggard things cannot be well.*

963 Static verbs express their relation to an object by a dative : as,  
 Hoc unum Caesāri dēfuit (*Caes.* B. G. IV. 26), *this one thing was wanting to Caesar.*

Qui diligēbant hunc, illi fāuēbant (*Cic.* p. *Rosc. Com.* 10. 29),  
*those who esteemed this man wished well to the other.*

Aeduōrum cīuitātī praecīpue indulsērat (*Caes.* B. G. I. 10), *he had been particularly indulgent to the state of the Aedui.*

\* This construction occurs only in poets.

Irasci āmīcis non tēmēre sōleō (*Cic. Phil.* viii. 5. 16), *I am not wont with light cause to be angry with friends.*

Nullā fuit ciuītas quin Caesārī pārēret (*Caes. B. C.* iii. 81), *there was not a single state but was obedient to Caesar, or ready to obey his orders.*

Hoc omnībus pātet (*Cic. p. Mur.* 13. 28), *this is open to all.*

Non plācet Antōniō consūlātus meūs, at plācuit P. Seruiliō (*Cic. Phil.* ii. 5. 12), *my consulship does not find favour with Antony, true, yet it found favour with Publius Servilius.*

Quī nec sībi nēc altērī prōsunt (*Cic. de Off.* ii. 10. 36), *men who are useful neither to themselves nor to their neighbour.*

Sic nostēr hic rector stūduērit lēgībus cognoscendīs (*Cic. R. P.* v. 3), *so let this ruler of ours first devote himself to the study of the laws.*

Adūlescentī nihīl est quod suscenseam (*Ter. Ph.* ii. 3. 14), *with the young man I have no reason to be offended.*

Quod tībi lubēt, id míhi lubet (*Plaut. Most.* i. 3. 138), *what pleases you, that pleases me.*

Cātōnī līcuit Tuscūli sē dēlectārē (*Cic. R. P.* i. 1), *it was permitted to Cato to amuse himself at Tusculum.*

964 In the older writers dēcet admitted a dative of the person, unless an infinitive followed the verb; but in other writers an accusative of the person is alone admissible.

Istuc facinus, quōd tu insimulas, nōstro generi nōn decet (*Plaut. Am.* ii. 2. 188), *an act, such as that you complain of, would not be becoming in our family.*

965 Some verbs compounded with dīs, which often require an English translation by *from*, and in Latin are usually accompanied by the prepositions āb or intēr or cum, occasionally in the poets take a dative\*: as,

Longē meā discrēpāt istis Et uox et rātiō (*Hor. Sat.* i. 6. 92), *my words, my views are wholly out of harmony with them.*

Pēdē certo Differt sermōnī (*Hor. Sat.* i. 4. 48), *by the fixed rhythm alone from prose it differs.*

Quantum Hýpānis dissīdēt Erīdāno (*Prop. i.* 12. 4), *far as the Hypanis from the Eridanus is distant.*

\* This construction is like that of the dative in connection with such adjectives as *dissimili-*, *dispar-*.

Scurrae distăt ămīcus (*Hor. Ep. I. 18. 4*), *from the buffoon far different the friend.*

966 The verb ăs- *be* stands out from among other static verbs by its frequent use of a dative of the person to denote relationship, connection of office and ownership.

Natūra tu illi pátēr es (*Ter. Ad. I. 2. 46*), *by nature you are his father.*

Mihi quaestōr impératōrī fuěrat (*Cic. post red. in S. 4. 35*), *he had been my quaestor when I was commander-in-chief.*

Quibūs ăpes nullae sunt (*Sal. Cat. 37*), *those who have no property.*

967 From this idea of 'having' comes the use of ăs- with a dative of the person in connection with a perfect participle and a gerundive; a use which was extended to phrases of apposition where the verb ăs- is no longer expressed.

Quicquid mihi susceptumst (*Cic. p. leg. Man. 24. 71*), *whatever I have undertaken,—less accurately, whatever has been undertaken by me.*

Légendus mihi saepiūs est Cătō măiōr (*Cic. ad Att. XIV. 21*), *I have to read again and again the 'de Senectute,'—less accurately, it must be read by me, or I must read it.*

967.1 Participles often become virtually adjectives, and as such are entitled to a dative of relation : as,

Pinnăs in littōrē pandunt Dilectae Thētidi alcyōnēs (*Virg. G. I. 399*), *their feathers on the beach spread out the kingfishers to Thetis dear.*

Nōtūs mihă nōmīnă tantum (*Hor. Sat. I. 9. 3*), *known to me by name alone.*

968 It is rare, even in the poets, for a dative to be used of the agent with imperfect tenses of a passive. Some passages in prose writers, which seem to fall under this head, admit of a different explanation.

Carmīnă quae scribuntăr ăquae pōtōrībūs (*Hor. Ep. I. 19. 3*), *verses that are written in the realm of water-drinkers.*

Scribēris Văriō fortīs (*Hor. Od. I. 6. 1*), *thy bravery shall be told in Varius' page.*

Hoc in lăbōrībus uſuentī nōn intellēgităr (*Cic. de Sen. 11. 38*), *this to one living immersed in labour is not perceptible.*

Barbārūs hīc ēgō sum, quiā nōn intellēgōr ulli (*Ov. Trist. v. 10. 35*), *a barbarian here am I, for to no one am I intelligible.*

969 Even substantives take a dative to denote the object referred to : as,

E bestiārum corpōrībus multā rēmēdiā morbīs et uolnērībūs ēlīgīmūs (*Cic. N. D. II. 64. 161*), *from the bodies of beasts we select many remedies for diseases and wounds.*

Nēque mihi ex cūiusquam altītūdīne aut praeſīdiā pērīcūlīs aut adiūmenta hōnōrībus quaerō (*Cic. p. leg. Man. 24. 70*), *nor do I seek in the exalted condition of any one whatever either protection against danger, or aid to political advancement.*

Tēgīmentā gāleis mīlītēs ex uīmīnībus fācērē iūbet (*Caes. B. C. III. 62*), *he bids the soldiers make coverings for their helmets of the osiers.*

Equītātūm auxīliō Caesārī mīsērant (*Caes. B. G. I. 18*), *they had sent a body of cavalry as an aid to Caesar.*

970 Where an habitual state of things is expressed, a dative of the person is sometimes used to define those with whom the habit prevails : as,

Barbārīs ex fortūnā pendet fidēs (*Liv. xxviii. 17*), *with barbarians fidelity depends upon fortune.*

Hōnestā bōnis uīris, nōn occultā quaeruntūr (*Cic. de Off. III. 9. 38*), *with good men the honourable, not the mysterious, is the object sought.*

Etiam sāpientībus cūpīdo glōriae nōuissīma exuītūr (*Tac. Hist. IV. 6*), *even among the wise the love of glory is the last thing discarded.*

971 Verbs of habitual action may in one sense be regarded as static, and so have a dative of the person to whom the habitual action refers. Such verbs are often reflectives.

Appiūs mihi blandītūr (*Cic. ad Q. Fr. II. 12. 2*), *Appius performs the part of the 'blandus homo' to me,—is all smoothness to me.*

Nē quid pars altērā grātīficārī pōpūlō Rōmānō\* posset (*Liv. xxI. 9*), *for fear that the other party should do the obliging to*

\* Instead of *populo Romano* the MSS. have *pro Romanis*, which, though nonsense, is retained in all the editions. *Populo Romano* was shortened as usual to *p-ro-*, and then mistaken for *pro*, which of course needed a noun, and to supply this need *Romanis* was added.

*the Roman people, i. e. should sacrifice any matter to oblige Rome.*

Caesārī supplicābo (*Cic. ad Fam. vi. 14. 3*), *I will play the part of suppliant to Caesar.*

Alii glōriae seruiunt, alii pēcūniae (*Cic. Tusc. v. 3. 9*), *some are slaves to glory, some to money.*

972 Where an action is done to part of the body, the party suffering is expressed by the dative (though the English language prefers a possessive pronoun or possessive case) : as,

Cū ego iam linguām praecidam atque óculos ecfodiām domi (*Plaut. Aul. ii. 2. 12*), *I will at once cut off her tongue, and dig her eyes out here in the house.*

Tuō uīro ócūli dōlent (*Ter. Ph. v. 8. 64*), *your husband's eyes ache.*

Quid uīs tibi dari ī manū? (*Ter. Ph. iv. 3. 29*) *how much do you wish paid down into your hand?*

Tibi sīcā dē mānībūs extortast (*Cic. Cat. i. 6. 16*), *the dagger was wrested out of your hands.*

973 Thus verbs alike of giving and taking away have a dative of the person ; but it must not be inferred from this that either motion to or motion from is really expressed by the dative.

Dědi ad tē libertō tuō littērās (*Cic. ad Att. vi. 3. 1*), *I gave a letter to your freedman (to be delivered) to you.*

Reddīdit mihi littērās (*Cic. ad Att. v. 21*), *he delivered the letter to me.*

Ingéns\* cūl lūmēn ādemptum (*Virg. A. iii. 658*), *from whom a monstrous eye had been taken away.*

Id tōtūm ērōpērē uōbis cōnātust (*Cic. in Rull. ii. 7. 19*), *all this he has endeavoured to tear from you.*

974 Verbs of *trusting*, for to trust is to put a thing into a person's hands†, have a dative of the person in whom the trust is placed : as,

\* That *ingens* is the epithet of *lumen* is shown partly by the same epithet having been given to *lumen* in v. 636, *telo lumen terebramus acuto Ingens* ; partly by Virgil's habit of making the relative in this part of his verse an enclitic attached to the preceding word. See § 1463 note. I had to thank a friend and then colleague for the suggestion.

† Indeed *cre-do*, *cre-didi*, *cre-ditum*, and the old subjunctive *cre-duim*, evidently belong to a compound of *do*.

**S**ē suāque omnia āliēnissūmis crēdīdērunt (*Caes. B. G. vi. 31*),  
*they trusted themselves and all their property to perfect strangers.*

**C**redón tibi hoc? (*Ter. And. iii. 2. 17*) *am I to believe this that you tell me?*

**M**īhi crēdē (*Cic. in Cat. i. 3. 6*), *take my word for it.*

**Q**uī sībī fidīt\* (*Hor. Ep. i. 19. 22*), *who in himself confides.*

**M**ultītūdo hostiū nullī reī praeterquam nūmērō frētā\* (*Liv. vi. 13*), *the mob constituting the enemy's force, trusting to nothing but their numbers.*

**975** Some verbs of *giving* are used with a dative of the person in the sense of doing something out of regard to that person, particularly in cases of forgiveness or concession: as,

**P**raetērītā frātri condōnat (*Caes. B. G. i. 20*), *the past doings (of Dumnorix) he forgives out of regard to his brother (Divitacus).*

**P**eccātā libērum pārentum mīsērīcordiae concessērunt (*Cic. p. Clu. 69. 195*), *they have passed over the offences of sons out of pity to their parents.*

**T**u īnīcītias rēpublīcae dōnastī (*Cic. ad Fam. v. 4*), *you have dropped your enmities out of regard to the public welfare.*

**M**ēmōriām sīmultātūm pātriae rēmittīt† (*Liv. ix. 38*), *he forgets his private quarrels out of regard to his country.*

**Q**uantum consūtūdīnī fāmaequē dandum sit (*Cic. Tusc. i. 45. 109*), *how far we ought to make allowance for custom and what the world may say.*

**976** Many verbs which denote an act done in the presence of or in reference to another concerned therein, take a dative of the person, in addition to the accusative of the thing, especially verbs of showing and telling.

**A**ltērī monstrant uiam (*Enn. ap. Cic. de Div. i. 58. 132*), *they show a fellow-creature the way.*

\* See also § 1002.

† Literally 'lets go back,' 'sends back.' The idea of punishment in the Latin language generally takes the form of a fine. The offender *dat, pendit, soluit poenam*, 'pays the fine'; the injured party *sumit, exigit poenam*, 'takes, exacts the fine'; or should any common friend succeed in assuaging his anger, then the offended party *remittit poenam intercessori*, 'returns the fine to the interceding party,' that the offender receiving it from him may know to whose kind offices he is indebted.

Haec hērō dīcam (*Plaut. Am. I. 1. 304*), *all this I will tell (to) my master.*

Virgo nupsit Mētellō (*Cic. de Div. I. 46.104*), *the maiden took the veil\* to Metellus, i. e. married him.*

977 This dative of the person often denotes for his advantage or on his account, and is translated by *for* : as,

Sic uos non uōbis mellificātis āpes (*Virg. in uita*), *so ye too, bees, not for yourselves are honey-makers.*

Non sōlum nōbis diuitēs essē uōlūmus, sed libēris, prōpinquīs, āmīcis, maxūmēquē reīpublīcae (*Cic. de Off. III. 15. 63*), *it is not merely for ourselves we wish to be rich, but for our children, our relations, our friends, and above all our country.*

Tū fors quid me fiat parui pēndis, dum illi cōsulas (*Ter. Haut. IV. 3. 37*), *you perhaps care little what becomes of me, so you provide for him.*

Tibi tīmuī (*Ter. Haut. III. 2. 20*), *I was alarmed for you, or on your account.*

Mēliūs eī cāuērē uōlo quam ipse āliis sōlet (*Cic. ad Fam. III. 1. 3*), *I am determined to take better security for him than he himself is wont for others.*

Nec tēt tuā fūnērā māter Prōduxī pressiue ȳcūlōs aut uolnērā lāui (*Virg. A. IX. 486*), *nor for thee led thine own mother forth the funeral pomp, or closed thine eyes, or bathed thy wounds.*

978 The dative of the personal pronouns more particularly, is used to denote an interest of the party (*datiūs ethicūs*), and often ironically. In this case much latitude of translation is requisite to give the shade of meaning : as,

Tongiliūm mihi ēduxit (*Cic. in Cat. II. 2. 4*), *Tongilius he has done me the favour to take out (of Rome) with him.*

At tībi rēpentē uēnīt ad mē Cāniniūs (*Cic. ad Fam. IX. 2. 1*), *but (what think you) all at once there comes to my house your friend Caninius.*

\* The flame-coloured veil, *flammeolum*, used in the ceremony of marriage.

† *Te* a dative, and *tua* a nominative, the two pronouns being thrown together for the sake of emphasis. Another instance of *te* as a dative is seen in *Ter. Haut. V. 2. 34*, *te indulgebant*. See also p. 197, note †.

Haec uōbīs istōrum militiā fuit (*Liv. xx. 60*), *this was the military service you have to thank your petitioners for.*

979 A dative and accusative seem to be rivals with each other in the construction of some verbs. The cases of this nature fall for the most part into two classes: *a.* those of older writers, who, adhering to the original meaning of a verb, employ a dative, which in later writers gives place to an accusative; or the two constructions may even coexist with a slight difference of meaning in the verb: *b.* those where, the verb being entitled originally to a dative of the person and accusative of the thing, the thing is in a manner personified, and so put in the dative.

Adūlā-rī, 'to wag the tail at,' hence 'to wheedle\*', fawn on.'

Pōtentī ādūlātūs est (*Nep. in Attico, 25*), *he fawned on the powerful man.*

Praesentibūs ādūlandō (*Liv. xxxvi. 7. 4*), *by fawning on those present.*†

Aemūlā-rī, 'to play the rival,' hence 'to rival, envy.'

His aemūlāmur, qui ea hābent, quae nōs hāberē cūpīmūs (*Cic. Tusc. i. 19. 44*), *we envy those who possess what we are eager to possess.*‡

Ignosc-ērē, literally 'to forget'§, and hence 'to forgive,' strictly with acc. of offence forgiven, dat. of person.

Vt eis delicta ignoscas (*Plaut. Bacch. v. 2. 68*), *that you may forgive them their shortcomings.*

Hoc ignoscant di immortāles uēlim pōpūlō Rōmānō (*Cic. Phil. i. 6. 13*), *for this I would pray the immortal gods to forgive the Roman people.*

Inuīdē-rē, 'to regard with an evil eye,' hence 'to envy, grudge'; originally it would appear with an acc. of the thing envied and a dat. of the owner.

\* Observe that the German verb *wedel-n* means 'to wag the tail.'

† So again *plebi a.*, *Liv. iii. 69*. In *Cic. in Pis. 41. 99*, *omnibus a.* is justly preferred by Lambinus. But in later writers the acc. is used: as, *canes furem a.*, *Col. vii. 12*; *principem, Tac. Hist. i. 32*, *aut quem alium, Ann. xvi. 19*; *dominum, Sen. de Ira, ii. 31*. Hence in *Quint. ix. 3*, *hūic non hūnc adulari iam dicitur*, the words *hūic* and *hūnc* should be transposed.

‡ But *Pindarum ae., Hor. Od. iv. 2. 1*; *uirtutes, Tac. Agr. 15*; *uinum, Plin. xiv. 2. 4*.

§ 'To un-know,' if we had the word, would best suit.

Iampridem nōbis caelī tē rēgiā, Caesar, Inuīdēt (*Virg. G.* 1. 503),  
*long, long has the palace of the sky envied us thy presence,  
Caesar.*

Afrīcae sōlo öleum et uīnum Nātūra inuidit (*Plin. xv.* 2. 3),  
*nature grudged the soil of Africa oil and wine.\**

Mēdīcā-rī and mēdē-rī, literally 'to act the physician,' hence  
'to cure, heal, remedy,' with a dat. of the patient or acc. of the  
disease.

Ego possum in hāc re medicarī mihi (*Ter. And.* v. 4. 41), *in  
this matter I can play the part of physician to myself;*—but  
Ego istum lépide medicabōr̄t metum (*Plaut. Most.* II. 1. 40),  
*I will cure that fear nicely.*

Dies stultis quōquē mēdērī sōlet (*Cic. ad Fam.* VII. 28. 3), *time  
is wont to cure even fools;*—but

Eiūsmodi . . . cūpīdītātes, Quas quūm res aduorsā sient, paulō  
mederi pōssis (*Ter. Ph.* v. 4. 2), *desires of such a kind that  
when things go wrong, you can cure them at little cost.*

Mōdērā-rī, 'to act as a limit or check (to)', hence 'to check,  
moderate,' and so generally 'to govern, control.'

Nón uīnum hominibūs moderari, sēd uīno homines ássolent  
(*Plaut. Truc.* IV. 3. 57), *it is not the bottle for the most part  
that has control over the man, but the man that has control  
over the bottle;*—so at least the unfairly abused bottle would  
say if it could speak.

Mōdērārī ēt ānīmo ēt īrātiōnī quum sīs īrātūs, est non mēdiō-  
crīs ingēnī (*Cic. ad Q. Fr.* I. 1. 13. 38), *to check both one's  
feelings and one's words when one is angry, is indeed the act  
of no ordinary character.†*

Parc-ērē, 'to save, to spare,' originally with acc. of the thing  
and dat. of the person for whom.

Argenti atque aurī mēmōras quae multā tālenta Gnātīs parcē

\* Thus *i. florem liberum* (=liberorum) in *Att. ap. Cic. Tusc.* III. 9. 20; *i. nobis naturam* (as an instructress), *Cic. Tusc.* III. 2. 3, if the text be sound. As the evil eye might also be directed upon the owner himself, an acc. would not have been out of place; and so we have an explanation of the forms *inuīdeor* 'I am envied,' *Hor. Ep.* II. 3. 56, and the participles *inuīso-* 'envied,' *inuīdendo-* 'enviable.'

† Some good MSS. with Ritschl *medicabo.*

‡ In the general sense of 'governing' an acc. is common in Cicero; but even in the sense of 'checking' an acc. is found in later writers, as Tac. and Suet.

*tuis (Virg. A. x. 532), the silver, aye and gold of which thou speakest, all for thy children save.*

Suādē-rĕ, literally 'to sweeten\*', hence 'to recommend, give advice,' with acc. of thing recommended, dat. of person to whom the advice is given.†

Quōd tibi suādeam, suādeam meō patri (*Plaut. Capt. II. 1. 40*), *any thing I would recommend to you, I would recommend to my own father.*

Tempērā-rĕ,‡ 'to act as a limit, to set bounds (to)', hence 'to check, spare,' and so 'to regulate, govern, mix in due proportion ;' originally, it would seem, only with a dat.

Linguae tēmpēra (*Plaut. Rud. IV. 7. 28*), *set limits to your tongue.*

Nēque sībi hōmīnes fēros tempērātūrōs existīmābat quīn &c. (*Caes. B. G. I. 33*), *nor did he think that, savages as they were, they would keep a check upon themselves so as not to.*

Eum sībi crēdis ā mendāciō tempērātūrum (*Auct. ad Her. IV. 8. 25*), *this man you suppose will refrain from a lie.*

Si cuīquam ulla in re unquam tempērāuērit, ut uos quōque eī tempērārētis (*Cic. II. Verr. II. 6. 17*), *that if he ever spared any one in any thing, you also should spare him.* §

980 Of the extension of the dative from the person to the thing the following are examples :

Ignoscas uēlim huic festinātiōnī (*Cic. ad Fam. V. 12. 1*), *pray forgive my present haste.*

\* From *suau-i* 'sweet,' Greek *ἀδυ-*. Advice is often represented under the idea of medicine, wholesome, yet bitter and so needing some sweet to disguise it, as in *Lucr. I. 936*, *sed ueluti pueris &c.*

† In *quis te persuasit* (*Enn. ap. Serv. ad Aen. x. 10*) *te* is a dative. But an acc. of the person was eventually used, as *uxorem eius suasi*, *Apul. Met. IX. p. 288*. Hence in the passive, *animus persuasus uidetur esse*, *Auct. ad Her. I. 6*; *persuasus erit*, *Ov. A. A. III. 679*; *persuasa est*, *Phaedr. I. 8*.

‡ Perhaps originally, like *modera-ri*, a reflective verb. In the sense of 'regulate, mix in due proportion,' an acc. was soon used: as, *rempublicam*, *Cic. de Div. I. 43. 96*; *acuta cum grauibus*, *Cic. R. P. VI. 18*; *iras*, *Virg. A. I. 61*.

§ That *imita-ri* 'to make oneself like (to)', and *sequ-i* 'to attach oneself (to)', must in some olden times have had a dative, seems to follow from their reflective form, as well as from the meaning. Thus the Greek *ἴπεσθαι* and Germ. *folg-en* always take a dat.

Hōnōri inuidērunt meō (*Cic. in Rull. II. 37. 103*), *they looked with envy on the office I held.*

Cum cāptī mēdērī dēbeō, rēdūiam cūrō (*Cic. p. Rosc. Am. 44. 128*), *when I ought to be doctoring the head, I am dressing an agnail.*

Rōgō sumptū nē parcās (*Cic. ad Fam. XVI. 4*), *I beg you not to spare expense.*

Tēque hīs ēripē flammis (*Virg. A. II. 289*), *and thyself too rescue from these flames.*

981 When the active or simple verb requires a dative, care must be taken to use the passive as an impersonal.

Eius testimōniō crēdi ɔportet (*Cic. II. Verr. III. 71. 166*), *his evidence ought to be believed.\**

Omnēs dēprēcātōres quībus nōn ȇrat ignōtūm, ȇtiam quībūs ȇrat, *In Afrīcam dīcuntur nāuīgātūrī* (*Cic. ad Att. XI. 14. 1*), *all the intercessors who have not been forgiven, even those who have been, are about to sail it is said for Africa.*

Inuīdētūr ȇnim commōdis hōmīnum ipsōrum (*Cic. de Or. II. 51. 207*), *for even the advantages they themselves enjoy are regarded with an evil eye.*

Mihi nīhīl ȇb istis nōcērī pōtest (*Cic. in Cat. III. 12. 27*), *I cannot be injured by your friends in any way.*

Cui ȇnim parcī pōtuit? (*Liv. XXI. 14*) *for who could have been spared?*

Dictō pārētūr (*Liv. IX. 32*), *the order is obeyed.*

His persuādērī ut diūtius mōrārentur non pōtērat (*Caes. B. G. II. 10*), *they could not be persuaded to stay any longer.†*

982 In Roman book-keeping, the account where an item was to be entered was expressed by a dative. Hence in phrases of this class two datives often present themselves, one pointing to the account, the other to the side of the account, whether Cr. or Dr.

\* It is useful for beginners to translate verbs of this class by phrases which include a substantive and verb: as, *cred-* 'give credit,' *ignose-* 'grant pardon,' *noce-* 'do damage.' By this contrivance an impersonal translation is obtained for the passive: *creditur* 'credit is given,' *ignoscitur* 'pardon is granted,' *nocetur* 'damage is done,' and thus a hint is given for putting the person 'to whom' in the dative.

† Still, exceptions occur: as, *credemur*, *Ov. Fast. III. 351*; *creditus*, *Ov. Met. VII. 98*. See also p. 196, note \*, and p. 197, note †.

Mīnus Dōlābellā Verri acceptum rettūlit,\* quam Verrēs illi expensum tūlērit (*Cic. II. Verr. I. 39. 100*), *Dolabella placed to the credit of Verres a smaller sum than Verres placed to his (Dolabella's) debit.*

Quem fors diērum cumquē dābit, lūcro Appōnē (*Hor. Od. I. 9. 14*), *every day that fate shall give, set down to profit.*

Póstulare id grātiae appóni sibi (*Ter. And. II. 1. 32*), *to expect that it should be set down to his credit as a favour received.*

Hoc uītiō mihi dant (*Cic. ad Fam. XI. 28. 2*), *this they set down against me as a fault.*

Nostram culpam illi (sc. terrae) impūtāmūs† (*Plin. xviii. 1. 1. 2*), *we debit her for our own misconduct.*

983 Hence a dative‡ is used to denote in what light a thing is regarded, what it serves as.

Nec eam rem hābuit relīgiōnī (*Cic. de Div. I. 35. 77*), *nor did he regard this as a warning from heaven.*

Vt sint rēliquis dōcūmentō (*Caes. B. G. VII. 4*), *that they may serve as a lesson to the rest.*

Vos eritis iūdices Laudīn an uitio dūci id factum opōrtuit (*Ter. Ad. prol. 5*), *you shall be judges whether this act a fault or credit should be deemed.*

Cui§ bōnō fuit? (*Cic. p. Rosc. Am. 30. 84*), *to whom was it an advantage? or who was the gainer by it?*

Mātrōnis persuāsīt nē sībi uītiō uertērent quōd ābesset ā pātriā (*Cic. ad Fam. VII. 6*), *she persuaded the matrons not to interpret her absence from her fatherland as a fault in her.*

984 Hence again the dative is sometimes used to denote the purpose : as,

\* The first entries being made into the day-book (*aduersaria*), are thence carried to the proper heads in the ledger (*tabulae*). Hence the compound *re-fer-* used of the second entry. *Acceptum* and *expensum* mean 'received' and 'spent' by the book-keeper.

† Literally 'score against.'

‡ For this dative may be substituted *pro* or *in loco*. Often a mere nominative or accusative may be used; but the dative softens the phrase. *Sunt reliquis documentum* (*Q. Curt. VIII. 14. 26*) is, 'they are a lesson to the rest.' Still, in the English translation of this dative the 'as' is often omitted for brevity.

§ The favourite test of the old lawyer Cassius for discovering the author of a secret crime. A ridiculous blunder commonly marks the modern use of this quotation.

Quinquē cohortis castris praesidiō rēlīquit (*Caes. B. G. vii. 60*),  
*he left five battalions as a garrison for the camp, or to guard the camp.*

Hunc sibi dōmīcīliō lōcum dēlēgērunt (*Caes. B. G. ii. 29*), *this place they selected as (or for) a residence.*

Hic nuptiis dictūst dies (*Ter. And. i. 1. 75*), *this is the day fixed for the marriage.*

Triumuir rei publicae constituendae\* (*Nep. in Attico, 12*), *one of three commissioners for regulating the state.*

985 The dative of a name is often used by attraction† to the dative of the object named : as,

Nōmen Arcturóst‡ mihi (*Plaut. Rud. prol. 5*), *my name is Arc-turo.*

Cui nunc cognōmēn Iūlo‡ Additūr (*Virg. A. i. 271*), *to whom the surname Iulo now is added.*

Lēges quībus tābūlis duōdēcim est nōmēn (*Liv. iii. 57*), *the laws which have the name of the 'twelve tables.'*§

986 The phrase soluendō nōn ērat, 'he was not able to pay, he was insolvent,' as in *Cic. ad Fam. iii. 8. 2*, seems difficult of explanation.

987 The poets use the dative (especially in nouns of the *o* declension) after verbs of motion : as,

It clāmor caelō|| (*Virg. A. v. 451*), *rises the shout to heaven.*

#### ABLATIVE.

989 The ablative appears to unite in itself two cases of different origin, one similar in form and power to the dative, the other originally ending in a final *d*, signifying *from*. We commence with the former.

\* Written briefly IIIVIR· R· P· C·

† Other instances of similar attraction are to be seen in § 1060.

‡ Can this construction have grown out of the use of the crude form, which in reason should have been used in such phrases?

§ Sometimes the name is in the same case as *nomen*. But in *Cicero ii. Verr. iv. 53. 118*, *fons cui nomen Arethusaest*, the letters *st* alone perhaps constitute the verb, leaving a dative *Arethusae*.

|| Can this be a corruption of an accusative *caelom*, as the so-called adverbs *quo*, *eo*, &c. have also probably lost a final *m*. See also *tenuis*. § 1384 *b.* note.

990 *At a town or in a small island the poets express by an ablative when the metre requires it, which can be only in the third or consonant declension : as,*

Dardāniūmquē dūcēm Tȳriā Karthāgīnē\* qui nunc Expectat  
(*Virg. A. iv. 224*), *and the Dardan chief at Tyrian Carthage who Now loitereth.*

991 *The place where in some other phrases may also be expressed in the ablative, as rūrē in the country. Not unfrequently it is better to insert the preposition in. But this may be omitted at times, particularly if an adjective accompany the substantive. When that adjective is tōto- whole, it would be wrong to use the preposition.*

992 *Time when is commonly expressed in the ablative : as,*

Bellum eōdem tempōrē mihi quōque indixit (*Cic. Phil. ii. 1. 1*),  
*he declared war at the same time against me too.*

993 *The time within which any thing occurs is expressed by the ablative, whether the whole or any part be meant : as,*

Sāturnī stellā trīgintā fēre annīs cursum suum conficit (*Cic. N. D. ii. 20. 52*), *the star of Saturn completes its course in about thirty years.*

Vrbēs Afrīcae annis† prōpē quinquāgintā nullum Rōmānum exercītū uidērant (*Liv. xxix. 28*), *the cities of the Afri during a space of nearly fifty years had seen no Roman army.*

994 *Hence the interval within which one event follows another may be expressed by ablatives : as,*

Mors Roscī quātriduō quo‡ is occisust Chrȳsōgōnō nuntiātūr  
(*Cic. p. Rosc. Am. 36. 105*), *the news of the death of Roscius is brought to Chrysogonus within four days after he is killed.*

\* See Dative, § 951. That the ablative is only a license is stated by Servius on this passage: “*Carthagine pro Carthagini . . . Sic Horatius: Romae Tybur amem, uenitosus Tybure Romam, pro Tyburi.*” In Livy the best MSS., where reported, have *Karthagini* &c.

† Hence the ablative is occasionally used when the accusative might have been expected. See § 1018. 1.

‡ Literally ‘the death of R. is reported to C. in the same four days in which he was killed,’ the death occurring near the commencement of that period, the communication near the end of it.

995 Hence  
*Testāmentum fēcit, atque his diēbus paucis est mortuā* (*Cic. p. Clu. 7.22*), *she made a will, and a few days after this died.*

996 From the notion of *where*, the ablative is used with the prepositions *in* and *sūb* if there be no motion implied, and also with *prae*, *prō*, &c. (See § 914, note.)

997 *In, in point of, in respect to*, is often the meaning of the ablative where it is used to define or limit the sense of any word or phrase : as,  
*Ennius fuit māior nātū\* quam Plautūs* (*Cic. Tusc. I. 1.3*),  
*Ennius was older than Plautus.*  
*Scēlērē pār est illi, industria infēriōr* (*Cic. Phil. IV. 6.15*), *in wickedness he is equal to the other, in industry below him.*  
*Sunt ēnim quīdam hōmīnes non rē sed nōmīnē* (*Cic. de Off. I. 30. 105*), *for there are, it must be confessed, some who are human beings not in reality, but in name.*  
*Lēpōrē omnībus praestītīt* (*Cic. de Or. II. 67. 270*), *in wit he excelled all.*  
*Victōriā suā glōriantūr* (*Caes. B. G. I. 14*), *they pride themselves on their victory.*

998 The ablatives of verbals in *tu*, called supines passive, are often so used with adjectives, though the more familiar translation is by an English infinitive : as,  
*Plērāquē dictū quam rē sunt fācliōrā* (*Liv. XXXI. 38*), *most things are easier in the saying than in the reality, i. e. easier to say than to do.*  
*Quid est tam iūcundū cognītū atque auditū?* (*Cic. de Or. I. 8. 31*) *what is so delightful to see and to hear?*

999 The substantive *ōpēs-* (n.) *work*, and occasionally *ūsu-* (m.) *advantage*, have an ablative† to express the object which it is necessary to obtain : as,  
*Opus† fuit Hirtiō conuentō* (*Cic. ad Att. X. 4.11*), *it was necessary to have an interview with Hirtius.*

\* Literally 'greater in point of birth.'

† The nominative is also found in this construction, more particularly if it be a neuter pronoun. (See § 909.)

‡ 'The work to be done consisted in seeing Hirtius,' which accomplished, other things might follow. This might have been expressed by

Primum ērat nihil, cur prōpērāto ḫpūs esset (*Cic.* p. Mil. 19. 49),  
*in the first place there was nothing which made it necessary to hurry.*

Vbi saeuā ortast tempestas, tum gūbernātōre\* ḫpust (*Liv.* xxiv. 8), *when rough weather springs up, then there is need of a pilot.*

1000 *By, with, or from, &c.* is frequently the translation of the ablative when it denotes the instrument, means, or cause : as,

Cornībus tauri, ḫpri dentībus sē tūtantūr (*Cic.* N. D. II. 50. 127), *with his horns the bull, the boar with his tusks defends himself.*

Pātriae ignī ferrōquē mīnītātūr (*Cic.* Phil. xiii. 21. 47), *he threatens his country with fire and sword.†*

Etēsiārum flātū nīmī tempērantur cālōrēs (*Cic.* N. D. II. 53. 131), *by the blowing of the Elesian winds the excessive heat is moderated.*

1001 The ablative of the means accompanies the five reflective verbs, *ūt-‡, nīt-, uesc-, fru-, pasc- : as,*

Pellibūs ūtuntūr (*Caes.* B. G. vi. 21), *they use skins.*

Pūrā quī nītītūr hasta (*Virg.* A. vi. 760), *who rests him on a simple shaft.*

Lactē uescēbantūr (*Sal.* Jug. 89), *they lived upon milk.*

Lūcē fruīmūr (*Cic.* p. Rosc. Am. 45. 131), *we enjoy the light of day.*

Frondibūs pascuntūr (*Virg.* G. III. 528), *they feed themselves with branches.*

1002 The ablative of the means in the same way accompanies the verbs, *ūiū- live, fīd- trust, and the participle frēto- relying : as,*

a somewhat similar phrase in Greek : as, *εργον ην συγγενεσθαι εις λογούς* *'Iptiφ.*

\* Perhaps such a phrase as this had originally its participle also, as, for instance, *inuento.*

† 'Fire and iron' would be a more precise translation, the latter referring to the destructive axe quite as much as to the sword.

‡ The literal translation of these verbs would perhaps be, *utor* 'I assist myself with any thing,' *i. e.* 'I use it ;' *nitor* 'I strain myself by acting upon something,' *i. e.* 'I lean upon it ;' *uescor* 'I feed myself with,' or 'I eat' (used in speaking of human beings exclusive of slaves); *fruor* 'I feed myself with,' or 'I enjoy ;' *pascor* 'I feed myself with,' or 'eat' (used in speaking of animals and slaves).

Lactē uiuunt (*Caes.* B. G. iv. 1), *they live upon milk.*

Prūdentia consiliōquē fidens (*Cic.* de Off. i. 23. 81), *trusting in foresight and mental power.*

Ingēniō frēti\* (*Cic.* de Or. ii. 24. 103), *relying upon their talent.*

1003 The ablative† of the means is used with the verbs fāc- or fāci- *make or do*, fī- *become*, and fū- *be*, especially in the participle fūtūro-.

Nescit quid fāciat aurō (*Plaut.* Bac. ii. 3. 100), *he knows not what to do with the gold.*

Quid hōc hōmīnē fāciātīs? (*Cic.* ii. Verr. i. 16. 42) *what are you to do with this fellow?*

Tuō quid factumst pallio? (*Plaut.* Cas. v. 4. 9) *what is become of your cloak?*

Quid Tulliōlā meā fiet? (*Cic.* ad Fam. xiv. 4. 3) *what will become of my little Tullia?*

Si quid eō fuērit (*Plaut.* Trin. i. 2. 120), *if any thing happen to him.*

1004 The ablative of the means often accompanies verbs or adjectives of filling, increasing, mixing, joining, &c. : as,

Nāuis cōlōnis pastōribusquē complet (*Caes.* B. C. i. 56), *he fills the ships with farm-labourers and shepherds.*

Mactē uirtūtē estō (*Liv.* iv. 14), *heaven bless thy noble deeds.‡*

Villa ābundat§ lactē, cāsēō, mellē (*Cic.* de Sen. 16. 56), *the farm-house abounds in milk and cheese and honey.*

Lāpīdībus|| plūuit (*Liv.* i. 31), *it rained stones.*

1005 The price is the means by which any thing is obtained¶ in purchase, and hence the ablative accompanies verbs and adjectives of buying, selling, bidding and valuing :\*\* as,

\* Literally 'supported by,' *fretō-* being in origin a participle of *fer-* 'bear.'

† In these phrases the preposition *de* is often used, as *quid de me fiet?*

‡ Literally 'be increased by thy manliness.'

§ This should perhaps have been referred to § 997.

|| The accusative also is found.

¶ *Em-*, commonly translated 'buy,' means properly 'take,' as is seen in the compounds *dem-*, *exim-*, *sum-*, &c. See § 544.

\*\* Or it would perhaps be more correct to be guided by the English preposition *at*, defining the point at which the price stands at a given

Emere ăquae sextārium cōguntur mīnā (*Cic. de Off.* II. 16.56),  
*they are compelled to buy a pint of water for a mina.*

Multō sanguīnē Poenis uictōriā stētit (*Liv. xxiii. 30*), *the victory cost the Carthaginians much blood.\**

Quod nōn ăpūs est, assē cārum est (*Cato ap. Sen. Ep. 94*), *what you don't want is dear at a farthing.*

1005. 1 To affix a *penalty* implies an estimation of a crime. Hence the amount of penalties, like prices, is in the ablative: † as,

Dēcem mīlibūs aeris dampnātūs (*Liv. vii. 16*), *sentenced to pay a penalty of 10,000 pieces of money.*

Multārē uītia hōmīnum dampnīs, ignōmīniis, uincūlis, uerbērībūs, exīliis, mortē (*Cic. de Or. I. 43. 194*), *to punish the vices of men with fine, degradation, imprisonment, flogging, exile, death.*

1006 Verbs of *sacrificing* often take an ablative of the victim, that is, the means employed: as,

Cum fāciām uītūlā prō frūgībūs, ipsē uēnīto (*Virg. Buc. III. 77*), *when I offer a calf for my crops, thyself shall come.*

Quinquāgīntā cāprīs sācrīfīcārunt‡ (*Liv. xlvi. 16*), *they sacrificed fifty goats.*

1007 Verbs signifying to *accustom*, take an ablative of the means, though in English the preposition *to* is prefixed: as,

Hōmīnes lābōre adsīduo et quōtīdiāno adsuētīs (*Cic. de Or. III. 15. 58*), *accustomed as they are to constant and daily labour.*

Crēdērē rēgiī gēnus pugnae quo assuērant fōrē (*Liv. xxxi. 35*), *the king's troops thought the battle would be of the kind they were accustomed to.*

1008 *The road by which* any thing is moved is also a means, and therefore expressed by the ablative: as,

Frūmentum flūmīne Arārī nāuībus subuexērat (*Caes. B. G. I. 16*), *he had conveyed corn in ships up the river Arar.*

moment. We often talk of prices rising, falling, and being stationary. 'I bought consols at 63, and sold out at 94.'

\* Literally 'stood them in much blood.'

† See also § 945.

‡ The accusative is also used.

§ The dative also occurs after this word, as well as *ad* with the accusative.

1009 The attending *circumstances, manner, feelings*, are expressed by the ablative : as,

Summā contentiōnē dixit (*Cic. Brut.* 20. 80), *he spoke with the exertion of all his power.*

Infestis armis concurrent (*Liv. I. 25*), *they run together with their arms aimed at each other.*

Expědito\* exercitu iter fēcī (*Cic. ad Fam. xv. 4. 8*), *I proceeded with my army in light marching order.*

Id aequo ānīmō† non fēret cīūtās (*Cic. de Or. II. 33. 144*), *this the citizens will not bear calmly.*

Duārum cohortium dampno exercitū rēdūcērē (*Caes. B. G. vi. 44*), *to lead the army back with the loss of two battalions.*

1009. 1 In this construction, if no adjective accompany the noun, the preposition *cum* is commonly added, as *summā cūrā with the greatest care*, or *cum cūrā with care*. Yet certain ablatives have become virtually adverbs, and so are used without either adjective or preposition : as, *ordīnē in order*, *rātiōnē rationally*, *iūrē justly*, *iniūriā without reason*, *mōrē according to custom*, *fraudē fraudulently*, *uī forcibly*, *uītiō unduly*, *sīlētiō silently* (but also *cum sīlētiō*), *sērēnō with a cloudless sky*, *austrō with a south wind*.

1010 The ablative‡ of *quality* is the name usually given to that use of the case which denotes a condition of mind or body, &c. But it is essential that an adjective accompany this ablative :

Tanta est ēlōquentiā (*Cic. de Or. II. 13. 55*), *he is so eloquent.*

Quā fāciē fuit ? Crassis sūris, magnō cāpīte, admōdum magnis pědībūs (*Plaut. Ps. IV. 7. 119*), *how was he made ? He had thick calves, a great head, and very great feet.*

Spēlunca infinitā altitūdīnē (*Cic. II. Verr. IV. 48. 107*), *a cavern of boundless depth.*

Hōmīnēs ēmērītis stīpēndiīs (*Sal. Jug. 84*), *veterans who have served out their time.*

1011 This ablative is occasionally used when the state is not a permanent one : as,

Nullō frigōre addūcītūr, ut cāpīte ūpertō sit (*Cic. de Sen. 10. 34*), *no cold weather ever induces him to go with his head covered.*

\* Literally 'unencumbered.' † 'With a level or calm mind.'

‡ See also genitive of quality, § 927.

Magnō tīmōrē sum (*Cic. ad Att. v. 14. 2*), *I am in great alarm.*

1012 Similar to this is the addition of the ablative of the name of the tribe or city to which a person belongs : as,

Ser. Sulpicius Q.F.\* Lemoniā† Rūfūs (*Cic. Phil. ix. 7. 15*),  
*Servius Sulpicius Rufus, son of Quintus, of the Lemonian tribe.*

Cn. Magius Crēmōnā† (*Caes. B. C. i. 24*), *Cneius Magius of Cremona.*

1013 *Ablative absolute* is the name commonly employed when an ablative of a noun is accompanied by a substantive, adjective, or participle, to denote the time when, the means by which, or any attending circumstances. It therefore belongs properly to the heads already given. There is however this peculiarity of translation, that the English often requires no preposition : as,

Abl. abs. of time when : Is, M. § Messālā, M. § Pīsōnē coss. § coniūratiōnem fēcit (*Caes. B. G. i. 2*), *this man in the consulship*|| of Marcus Messala and Marcus Piso formed a conspiracy.

Abl. abs. of means : Cātāpultis dispōsītis mūros dēfensōribus nūdāuērat (*Liv. xxi. 11*), *by his catapults placed at different points he had cleared the wall of its defenders, or he had placed his catapults at different points and so had cleared &c.*

Abl. abs. of circumstances : Nātūrā dūce errārī nullō pactō pōtest (*Cic. de Leg. i. 6. 20*), *with nature for our guide, the path can no way be mistaken.*

Quid dicam hac iūuentūtē ? (*Cic. ad Att. x. 11. 3*) *what am I to say with such young men as we have now-a-days ?*

Vōluntas tācītis nōbis¶ intellēgī non pōtērat (*Cic. p. Caec. 18. 53*), *our wish could not have been understood, had we been silent.*

1014 That by which any thing is measured is a means of measurement, and therefore in the ablative : as,

\* *Quinti filius.*

† *Tribu* understood.

‡ Or the same might have been expressed by an adjective, *Cremonensis.*

§ To be read, *Marco, Marco, consulibus.*

|| Literally 'M. Messala, M. Piso (being) consuls.'

¶ Literally 'we (being) silent.'

Vōluptāte omniā dirīgērē\* (*Cic. de Fin.* II. 22. 71), *to test every thing by pleasure.*

Non nūmēro haec iūdīcantur, sed pondērē (*Cic. de Off.* II. 22. 79), *it is not by number that these things are estimated, but by weight.*

Discriptus pōpūlus censū, ordīnibūs, aetātibūs (*Cic. de Leg.* III. 19. 44), *the people distributed into different classes according to income and rank and age.*

1015 The *comparative* takes an ablative of the object with which the comparison† is made : as,

Viliūs argētumst aurō, uirtūtibūs aurum (*Hor. Ep.* I. 1. 52), *silver than gold is cheaper, gold than virtue.*

1016 Similarly the adjectives *digno- indigno-* and the verbs formed therefrom, take an ablative of the object with which the comparison is made : as,

Eum omnes cognītiōne ēt hospītiō dignum existūmārunt (*Cic. p. Arch.* 3. 5), *this (foreigner) all deemed worthy of their acquaintance and friendship.*

Haud ēquidem tālī mē dignōr hōnōre (*Virg. A.* I. 339), *not in truth of such an honour do I deem me worthy.*

1017 The amount of distance or difference in time, space, or quantity is commonly expressed in the ablative.

Id uīginti annīs ante āpud nos fēcērat Cōriōlānūs (*Cic. de Am.* 12. 42), *this Coriolanus had done among us twenty years before.*

Haec est aetas dēcem annīs mīnor quam consūlārīs (*Cic. Phil.* v. 17. 48), *this age is ten years less than that required for a consul.*

Tribus tāntis illi‡ mīnus redit quam obsēueris (*Plaut. Trin.* II.

\* Literally 'to keep in a straight line as a carpenter does by applying his rule.'

† A comparison implies proximity of the things compared. Hence this use of the ablative flows easily from the original meaning of the dative. Observe too that all the verbs denoting comparison signify strictly the bringing together, as *com-para-*, *con-fer-*, *con-tend-*, *com-pos-*. So also the prepositions of proximity, *ād* (§ 1304 *k.*), *prae* (§ 1356 *d.*), *prō* (§ 1361 *g.*), are used in comparisons.

‡ The adverb.

4.128), for every bushel you sow on that land, you lose three bushels in the return.\*

Milibus passuum sex a Caesaris castris consedit (Caes. B. G. I. 48), he took a position six miles from Caesar's camp.

1018 The ablatives† of pronouns and adjectives of quantity are much used in this way with comparatives : as,

Viꝫ quantō tūtior, tantō fērē longiōr (Liv. IX. 2), a road longer in about the same proportion as it was safer.

Quō māiōr est in ānīmis praestantia, eō māiōre indīgent dīlīgentiā (Cic. Tusc. IV. 27. 58), the greater the excellence in the soul, the more attention it needs.

1018.1 An ablative is occasionally used instead of an accusative (§ 915) to denote duration of time.

Quinque hōris proelium sustīnuērant (Caes. B. C. I. 47), they had kept up the battle for five hours.

Octōginta annis uixit (Sen. Ep. 93), he lived to the age of eighty.

1019 The form of an ablative is sometimes found in inscriptions, old writers, and certain phrases, where a dative would be expected : as,

IOVE OPTVMO MAXSVMO (Inscr. Grut. XVI. 8), to Jupiter, the best, the greatest.

Postquam mortē dātust Plautus, cōmoediā lūget (Plaut.‡), now that Plautus is given to Death, Comedy is in mourning.

Triumūri auro argento aerē flandō fēriundō (Inscr. Orell. 569), the three commissioners for smelting and stamping gold, silver and bronze.

1020 Hence the poets, to accommodate their metres, occasionally substitute the form of the ablative where a dative might have been expected : as,

At sī uirgīneum suffūdērīt ūrē rūbōrem,

Ventūs ērit (Virg. G. I. 430),

But if a maiden's blush she§ pour from beneath upon her cheek,  
Wind will there be.

\* Literally 'less by three times as much.' Thus the extravagance of the phrase runs beyond possibility.

† But see § 789, note.

‡ First verse of the epitaph written by Plautus for himself. Gell. II. 24.

§ i. e. 'the moon.'

## Mollē Cälēnum

Porrectūrā uīrō miscet sītientē—rūbētam (*Jur.* 1. 69),*Mild Calene about to hand**To her thirsting lord, she mixes therein—a toad.*

1021 A true ablative ending in the letter *d*\* belonged to the old language, and the loss of this *d* led to a form very similar to the weakened dative commonly called the ablative. Hence, *from a town* is sometimes expressed by a mere ablative : as,

„ Cörinthōt fūgit (*Cic. Tusc.* v. 37.109), *he fled from Corinth.*

1022 Similarly the ablatives *rūrē* and *dōmō* are used : as,

Cibāriā sībi quemquē dōmo efferrē iübent (*Caes. B. G.* 1. 5),  
*they bid them bring food from home, every man for himself.*

Päter rūrē rēdiit (*Ter. E. III. 5. 63*), *my father is returned from the country.*

1023 Verbs and adjectives of *removal* and separation are followed by an ablative : as,

Signum non pōtērat mōuērē lōcō (*Cic. de Div.* 1. 35.77), *he could not move the standard from where it was.*

Tuos culpā libēro (*Cic. ad Att. XIII. 22. 3*), *I free your people from blame.*

Praetūrā se abdīcat‡ (*Cic. in Cat.* iv. 3.5), *he lays down the office of Praetor.*

Dēfuncti§ rēgīs impēriō (*Liv. I. 4*), *having discharged the king's order.*

Hīs āqua atque igni interdixērat (*Caes. B. G.* vi. 44), *these he had forbidden fire and water.*

Inuīdet ignē rōgi mīsēris (*Lucr.* VII. 798), *he grudges the poor wretches the fire of a funeral pile.*

\* As, for example, on one of the epitaphs of the Scipios (*Orelli* 550), *Gnaiuod patre prognatus for Cnaeo &c.*

† More commonly *a Corinthon*, as *a Gergouia discessit* (*Caes. B. G.* VII. 59). When a word denoting town is added, a preposition is necessary, as *Expellitur ex oppido Gergouia* (*Caes. B. G.* VII. 4); *Generis antiquitatem Tusculo ex clarissimo municipio profectam* (*Cic. p. Font.* 41). See also §§ 884 note, and 951 note ‡.

‡ Literally 'he unbinds himself from,' the office being a sort of charge burden which for security he had fastened to his person.

§ The reflective verbs *fung-*, *defung-*, probably meant originally to relieve oneself; and the burden, as with *abdico me*, will for the same reason be in the ablative. Hence the word 'discharge,' i. e. 'unload.' will be literally correct.

Rōmā cārēmūs (*Cic. ad Att. ix. 19.1*), *we are deprived of Rome.*

1024 The verbs or participles which denote *birth* or *origin* take an ablative : as,

Mercūrius, Iōuē nātūs et Maiā (*Cic. N. D. iii. 22. 56*), *Mercury born of Jupiter and Maia.*

1025 The prepositions which signify removal or separation have an ablative : as, ēc, dē, āb, sīnē, absquē, clam. See § 914, note.

#### NUMBER OF SUBSTANTIVES.

1026 Some substantives are used in the plural where the English translation has a singular\* : as,

Cassi ādīpēst (*Cic. in Cat. iii. 7. 16*), *the fat of Cassius.*

Inīmicītiae cum Rosciis (*Cic. p. Rosc. Am. 6. 17*), *a quarrel with the Rosci.*

Ceruīces‡ sēcūrī subiēcit (*Cic. Phil. ii. 21. 51*), *he presented his neck to the hatchet.*

1027 The terms of *weather* are sometimes used in the plural where the English language would almost require the singular : as, cālōrēs, frīgōrā, grandīnēs, imbrēs, nīuēs, plūuiae, pruīnae. Thus, Terrēre ānímos fulmīnībus, nīuībus, grandīnībūs (*Cic. N. D. ii. 5. 14*), *to frighten the minds of men with thunder, and snow, and hail.*

Transcendēre Apennīnum intōlērandis frīgōrībūs (*Liv. xxii. 1*), *to cross the Apennines when the frost was unbearable.*

1028 The plural is preferred in *general truths*, where the English has commonly a singular : as,

Vīri īn uxōres uītae nēcisque hābent pōtestātem (*Caes. B. G. vi. 19*), *the husband (in that country) has the power of life and death over the wife.*

1029 The singular of some words is found where the English translation requires a plural : as,

Vita§ illustrīum (*Nepos*), *the lives of illustrious men.*

\* See also § 152.

† Editions commonly have erroneously and contrary to the MSS. the singular. See Steinmetz.

‡ *Ceruic-* probably meant a single vertebra.

§ See Servius Aen. i. 372. See also Fischer's Pseudo-Nepos, Preface, near the end.

1030 The singular is preferred with animals and vegetables where there is an allusion to the table, because they are considered in the mass, not counted: as,

Villa ābundat porco, haedo, agnō, gallinā (*Cic. de Sen.* 16. 56),  
*the farm-house abounds with pork and kid and lamb\* and fowl.*

Lēpōrem et gallinam et ansērem gustārē fas non pūtant (*Caes. B. G. v.* 12), *hare and fowl and goose they think it an act of impiety to taste.*

Pŷthāgōrīcīs interdictum ērat nē fābā uescērentūr (*Cic. de Div. I.* 30. 62), *the Pythagoreans were forbidden to eat beans.*

1031 So also with other words where the mass does not admit of numeration: as,

Puluīnus rōsā fartūs (*Cic. II. Verr. v.* 11. 27), *a pillow stuffed with rose-leaves.*

In uiōla aut in rōsā (*Cic. Tusc. v.* 26. 73), *on violets or roses* (meaning the gathered flowers).

1032 In military language the singular is used at times for a plural: as,

Quoād insēquī pēdest pōtuit (*Liv. II.* 25), *as far as the infantry could pursue.*

Equēs eōs ad castra ēgit (*Liv. II.* 25), *the cavalry drove them to their camp.*

Hic mīles māgis plācuit (*Liv. XXII.* 57), *a soldiery of this kind was preferred.*

Rōmānūs īra ūdiōquē pugnābat (*Liv. III.* 2), *the Romans fought under a feeling of indignation and hatred.*

#### DEFECTIVE SUBSTANTIVES.

1032.1 Undeclined substantives (§ 187) can only be used as nominatives or accusatives. But the names of the letters, and generally words spoken of as words, may be used as genitives, datives or ablatives, if an adjective or substantive in apposition fix the case.

\* Observe that the omission of the indefinite article in English makes the distinction between the animal for table and the living animal.

† The singular however has its force, drawing attention to the individual. Thus, in the last phrase, 'each individual soldier has his own feelings of anger'; so again in the first sentence, 'a foot-soldier' would have been an equally good translation, signifying 'inasmuch as he was a foot-soldier.'

## OMISSION OR ELLIPSIS OF SUBSTANTIVES.

1033 The masculine adjective is often used in speaking of men, the neuter in speaking of things ; especially where the gender is distinguished in the termination. See § 1044.

1034 Some adjectives used as substantives may be seen in § 210 ; and to these may be added,

Stātiuā, hibernā, &c. (*castrā understood*).  
 Tertiāna-, quartāna-, &c. (*fébri- understood*).  
 Circensēs, Saecūlārēs, &c. (*lūdī understood*).  
 Trīrēmi-, actuāria-, &c. (*nāui- understood*).  
 Sūburbāno-, Tuscūlāno-, &c. (*praedio- [n.] understood*).  
 Rēptundārum (*rērum understood*).  
 Centensūmae, &c. (*ūsūrae understood*).  
 Agōnaliā, Libērāliā, &c. (*sacrā understood*).  
 Prīmae, sēcundae (*partēs understood*).  
 Tertia-, quarta-, &c. (*parti- understood*).  
 In postērum (*diem understood*).

1035 The genitive of a deity is often used with prepositions, the proper case of aedi- *a temple* being understood.

Hābītābat rex ad Iōuis\* Stātōrīs (aedem understood) (*Liv. 1. 41*), *the king resided near the temple of Jupiter Stator*.

A Vestae (aedē understood) ductast (*Cic. ad Fam. xiv. 2. 2*), *she was taken away from the temple of Vesta*.

1036 But the Latin language does not copy the English in the use of the genitive of a person's name, meaning his house ; but either inserts the word for house, or uses a preposition with the name of the person :† as,

Vēnisti in dōmum Laecae (*Cic. in Cat. 1. 4. 8*), *you came to Laeca's*.

Dōmī Caesāris dēprensust (*Cic. ad Att. 1. 12. 3*), *he was caught at Caesar's*.

1036.1 When a sentence contains two corresponding genitives governed

\* This is like our own phrase, 'St. Paul's' for 'St. Paul's Church.'

† The use of the prepositions is as follows :—to Cicero's house, *ad Ciceronem* or *domum ad Ciceronem* ; at Cicero's house, *apud Ciceronem* ; from Cicero's house, *a Cicerone* or *a Cicerone domo* ; and this even though Cicero be known to be absent. See these prepositions, §§ 1305. o ; 1311. c ; 1303. l.

by the same substantive, this substantive need for the most part only be expressed with the first genitive : as,

Flēbat pāter dē fili mortē, dē pātris filiūs (*Cic. II. Verr. I. 30.*

*76), the father was weeping for the death of his son, the son for that of his father.*

Quīs est qui possit conferrē uitam Trēbōni cum Dōlābellae ?  
(*Cic. Phil. XI. 4. 9*) *who is there who can compare the life of Trebonius with that of Dolabella ?*

Meō iūdīciō stārē mālō quam omnium rēlīquōrum (*Cic. ad Att. XII. 21. 5*), *I choose to abide by my own judgment, rather than by that of all the rest.*

1036. 2 As a wife, son, daughter or slave may be said to belong to a man, the genitive of the possessor is occasionally used without the substantives denoting those relations : as,

Hasdrūbal Gisgōnīs (*Liv. XXV. 37*), *Hasdrubal, the son of Gisgo.*

Vērāniā Pīsōnīs (*Plin. Ep. II. 20*), *Verania, the wife of Piso,*  
more literally *Piso's Verania.*

Flaccus Claudi (Ter. And. tit.), *Flaccus, Cladius's slave.*

#### ADJECTIVES, &c.

1037 Adjectives and participles are attracted into the same case, gender and number as the substantive to which they refer.

Thus, from docto- or docta- *learned*, and hōmōn- *man* ; bōno- or bōna- *good*, mūliēr- *woman* ; grāui- *heavy*, ōnēs- *load*, we have :

#### SINGULAR.

<i>N.</i> doctūs hōmo.	bōnā mūliēr.	grāue ōnūs.
<i>V.</i> docte hōmo.	bōnā mūliēr.	grāue ōnūs.
<i>Ac.</i> doctūm hōmīnēm.	bōnam mūliērem.	grāue ōnūs.
<i>G.</i> docti hōmīnīs.	bōnae mūliērīs.	grāuīs ōnērīs.
<i>D.</i> docto hōmīnī.	bōnae mūliērī.	grāui ōnērī.
<i>Ab.</i> docto hōmīnē.	bōnā mūliērē.	grāui ōnērē.

#### PLURAL.

<i>N.</i> doctī hōmīnēs.	bōnae mūliērēs.	grāuia ōnērā.
<i>V.</i> docti hōmīnēs.	bōnae mūliērēs.	grāuia ōnērā.
<i>Ac.</i> doctōm hōmīnēs.	bōnas mūliērēs.	grāuia ōnērā.
<i>G.</i> doctōrum hōmīnūm.	bōnārum mūliērum.	grāuīum ōnērūm.
<i>D.A.</i> doctis hōmīnībūs.	bōnis mūliērībūs.	grāuībūs ōnērībūs.

1038 Sometimes the gender and number of the adjective or participle are determined by the sense\* rather than the form of the substantive : as,

Omnīs aetas currēre obuiī (*Liv. xxvii. 51*), *all ages i. e. persons of every age kept running to meet him.*

Cāpītā coniūrātiōnis uirgīs caesi ac sēcūrī percussī sunt (*Liv. x. 1*), *the heads of the conspiracy were flogged and beheaded.*

Concursus pōpūlī mīrantium quid rei esset (*Liv. I. 41*), *a running together of the citizens, who wondered what was the matter.*

Eō nūmērost quī semper sanctī sunt hābīti (*Cic. p. Arch. 12. 31*), *he is one of a class who have ever been accounted sacred.*

Cētērā multitūdo dēcīmus quisque ad supplīcium lectī (*Liv. II. 59*), *of the great mass remaining, every tenth man was selected for punishment.*

1039 If a relative or other pronoun be the subject of a sentence which itself contains a predicative substantive, the gender and number of the pronoun are commonly determined by the latter : as,

Thēbae, quod Boeōtiae cāpūt est (*Liv. XLII. 44*), *Thebes, which is the capital of Boeotia.*

Iustā glōriā, qui est fructus uērae uirtūtis (*Cic. in Pis. 24. 57*), *the genuine glory, which is the fruit of true merit.*

Eāt quāternā milia ērant (*Liv. XXI. 17*), *these (legions) were each 4000 strong.*

Hōc ōpūs, hic lābōr est (*Virg. A. VI. 129*), *this is the task, this the labour.*

1040 If an adjective or participle refer to several nouns of different gender or number, the gender and number are commonly determined by one of the three rules following :

a. Most commonly the adjective agrees in number and gender with the noun to which it is nearest ;

b. Or, if the nouns be living beings, the masculine plural may be used ;

c. Or, if they be things without life, the neuter plural may be used : as,

\* This is called the *constructio ad synesim*.

† Nay, we find in *Livy, xxI. 55*, *Duodeuiginti milia Romana erant*, 'the Romans amounted to 18,000 ;' for so all the best MSS.

a. Mens ęt ęnımüs et consilium et sententię cıuıtatis pösıtast in lęgbüs (*Cic.* p. Clu. 53. 146), *the intellect, and soul, and forethought, and feelings of a state reside in the laws.*

Cingętőrgi princępätüs atque impěrium est trädítum (*Caes.* B. G. vi. 8), *the chief post and the supreme command were handed over to Cingetorix.*

Nümıdas mägis pëdes quam armă tütä sunt (*Sal.* Jug. 74), *the Numidians owed their safety rather to their feet than their arms.*

b. Päter mi et mäter mortuï sunt (*Ter.* E. III. 3. 12), *my father and mother are dead.*

c. Läbor uoluptasquę, dissımillımä nätürä, söciëtätě quädam intér sę nätüräli sunt iunctä (*Liv.* v. 3), *toil and pleasure, utterly unlike as they are in nature, are still joined together in a sort of natural partnership.*

1041 As a plural adjective may be distributed between two substantives, so may a plural substantive between two adjectives. Thus, *Quarta et Martiä lęgiönës* (*Cic.* ad Fam. xi. 19), *the fourth and the Martian legions.*\*

1042 Many words which were originally adjectives or participles are at times used as substantives, and as such may have adjectives or genitives attached to them : as,

Nätałis meüs (*Cic.* ad Att. VII. 5. 3), *my birthday.*

Vëtus uicinüs (*Cic.* p. Mur. 27. 56), *an old neighbour.*

Iniquissümä mei (*Cic.* II. Verr. v. 69. 177), *my greatest enemies.*

Päternüs inimicüs (*Cic.* p. Scauro, 2. 45. h.), *an hereditary enemy.*

Publicum mäłum (*Sal.* Cat. 57), *public misfortune.*

Praeclärum responsum (*Cic.* de Sen. 5. 13), *a glorious answer.*

Summä pectörüs (*Cic.* ad Fam. I. 9. 15), *the highest parts of the breast.*

Occultä templi (*Caes.* B. C. III. 105), *the hidden recesses of the temple.*

Summum montis (*Sal.* Jug. 93), *the summit of the mountain.*

Mëdium diei (*Liv.* xxvi. 45), *the middle of the day.*

1043 The neuter adjective often found in the predicate of a sentence,

\* Not unlike this is the use of two praenomina with the gens in the plural : as, *C. et L. Caepasii*, i. e. *Caius et Lucius Caepasii* (*Cic.* Brut. 69. 242), 'the two Caepasii, Caius and Lucius.'

when the subject is not of that gender, is to be considered as a substantive. Thus,

Tristē lūpus stābūlīs (*Virg. Buc. III. 80*), *a sad thing is the wolf unto the stall.*

Vārium et mūtābīlē semper Fēmīnā (*Virg. A. IV. 569*), *a thing of motley hue and ever changeable is woman.*

1043.1 A neuter of an adjective is often used with prepositions, especially to form adverbial phrases : as,

Stāre īn occultō (*Cic. p. Clu. 28. 78*), *to stand in some dark corner.*

In postērum prōuidērunt (*Cic. in Rull. II. 33. 91*), *they provided for the future.*

So also de imprōuisō *unexpectedly*, de intēgrō *afresh*, sīnē dūbiō *without doubt.*

1044 There is greater freedom in using as substantives those parts of an adjective which show their gender ; as, for instance, the nominative and accusative of neuters. Thus the genitives of neuters of the third declension should be avoided in this construction, unless some other genitive less ambiguous accompany them. For example, we may say,

Nil hūmānī (*Ter. Haut. I. 1. 25*), *nothing like the conduct of a man*, where hūmānī is virtually a substantive ; or,

Nil hūmānum, where hūmānum is an adjective.

But if the adjective be of the *i* declension, as cīuili-, then we have no choice but nil cīuile, *nothing like the conduct of a citizen* ; unless indeed two adjectives are united, as :

Sī quidquam in uōbis, non dīcō cīuili sēd hūmāni esset (*Liv. V. 3*), *if there had been aught in you of the feelings, I do not say of a citizen, but of a man.*

Pōtiōr ūtīlis quam hōnestī cūrā (*Liv. XLII. 47*), *it is better to concern oneself about the useful than the honourable.*

1045 When the gender is not at once determined by the termination of the adjective, it is commonly better to use a substantive with the adjective : as,

Multīs hōmīnbūs or multis rēbūs, rather than multīs alone.

1046 The Roman gentile names, that is, the second names in *io*, are really adjectives, and hence are at times found with substantives of various genders attached to them : as,

Sulpiciā horreā (*Hor. Od. iv. 12.18*), *the Sulpician granaries*.

Octāuiā portīcūs (*Velle. I. 11*), *the Octavian portico*.

Iūliā lex (*Cic. p. Balbo, 8.21*), *the Julian law*.

Cornēliā castrā (*Caes. B. C. II. 37*), *the Cornelian camp*.

1047 The Romans use possessive adjectives formed from proper names instead of the genitive : as,

Extenditū ūna

Horrīdā per lātōs ācīes Volcāniā campos (*Virg. A. x. 407*),

*Spreads unbroken*

*O'er the wide plain the bristling host of Vulcan.*

Hērīlis filiūs (*Ter. Ph. I. 1.5*), *master's son*.

Pompēiānūs exercitūs (*Caes. B. C. III. 99*), *Pompey's army*.

1048 Possessive adjectives include the notion of a genitive, and hence an adjective or participle, with or without a substantive, in the genitive case, is often attached to them ; or it may be a relative sentence, referring to the noun implied in the adjective : as,

Quoi nōmen meum absentīs hōnōrī fuisset, eī meas praesentis  
prēces non pūtas prōfuissē ? (*Cic. p. Planc. 10. 26*) *do you  
think the prayers which I addressed in person were of no ser-  
vice to one to whom my mere name in my absence had been an  
honour ?*

Vt meā dēfunctae mollitēr ossā cūbent (*Ov. Am. I. 8.108*), *that  
my bones when I am dead may softly lie.*

Meam lēgem contemnīt, hōmīnīs ūnīmīcī (*Cic. p. Sest. 64.135*),  
*he treats my law with contempt, but then I am his enemy.*

Vestrā consilia accūsantur, quī mihi summum hōnōrem im-  
pōsuistīs (*Sal. Jug. 85*), *it is your wisdom which is im-  
peached, for it was you who imposed upon me the highest  
office.*

Vestrā, quī cum summa intēgritātē uixistīs, hoc maxūme in-  
tērest (*Cic. p. Sull. 28. 79*), *you who have lived with the  
greatest integrity are most concerned in this.*

Vēiens\* bellum ortumst, quībus Sābīni armā coniunxērant  
(*Liv. II. 53*), *a war with Veii arose, with which city the  
Sabines had united their arms.*

1049 An adjective in agreement with the nominative often accom-  
panies a verb where the English has commonly an adverb : as,

\* 'Of or belonging to Veii.'

*Et tibi Lubéns bene faxim (Ter. Ad. v. 5.5), and I would gladly serve you.*

*In phýsícis tōtust āliēnūs (Cic. de Fin. i. 6. 17), in natural philosophy he is altogether out of his element.*

*Lūpus grēgībus nocturnūs ūbambūlat (Virg. G. iii. 538), the wolf in presence of the flocks by night walks to and fro.*

*Phīlōtimus nullus uēnit (Cic. ad Att. xi. 24. 4), Philotimus has not made his appearance at all.*

1050 The adjectives *prīōr-*, *prīmo-*, *postrēmo-*, *prīncip-*, *sōlo-* &c. are used in immediate connection with verbs in such a manner that the English translation often requires the insertion of the verb *ēs- be* and the relative, or some other periphrasis : as,

*Prīmā Siciliā prōuinciast adpellātā (Cic. ii. Verr. ii. 1. 2), Sicily was the first that was called a province.*

*Hispāniā postrēma omnium prōuinciārum perdōmītast (Liv. xxviii. 12), Spain was the last of all the provinces to be thoroughly subdued.*

*Stoīci sōli ex omnībūs ēlōquentiam uirtūtem essē dixērunt (Cic. de Or. iii. 18. 65), the Stoicks are the only sect of the whole number who have declared eloquence to be a virtue.*

1051 A neuter adjective is often used as an adverb. Thus,  
*Hōdie aut summum crās (Cic. ad Att. xiii. 21. 2), to-day or at farthest to-morrow.*

*Dulcē\* rīdēntem (Hor. Od. i. 22. 23), sweetly laughing.*

1052 When substantives signifying agents have one form for the masculine, another for the feminine, they so far take the character of adjectives, that they must agree in number, gender and case with the word to which they refer : as,

*Lēgis aeternae uis, quae quāsī dux uitae et māgistra offīciōrum est (Cic. N. D. i. 15. 40), the force of an eternal law, which is as it were the guide of life and the instructress in duty.*

*Tīmor, non diūturnus māgistēr offīci (Cic. Phil. ii. 36. 90), fear, no permanent instructor in duty.*

1053 Other words commonly treated as substantives take a similar liberty between neuters and masculines : as,

\* This is carried to a great extent by the poets, who use even the plural neuter in this way. The comparative neuter is the only form for a comparative adverb.

Măre Oceănum (*Caes. B. G.* III. 7), *the sea called Oceanus.*  
 Flümen Rhēnum (*Hor. ad Pis.* 18), *the river Rhenus or Rhine.*  
 Eridănum ostium (*Plin. III.* 16), *the mouth of the Eridanus.*  
 Voltumnăs amnăs (*Liv. XXIII.* 19), *the river Voltumnus.*  
 Voltturnum oppidum (*Plin. H. N.* III. 5.9), *the town Voltturnum.*

1054 Although a substantive in Latin has commonly but one adjective attached to it, except where conjunctions are employed, this restriction does not apply, *a.* to pronominal adjectives, *b.* to numerals, *c.* to adjectives of quantity, *d.* to those which accompany verbs as part of the predicate, *e.* to the possessive adjectives, such as Plütōniă (see § 1047), *f.* to three or more adjectives, with pauses to supply the place of conjunctions (see § 1435 *b.*): as,

- a.* Eădem illa indiūdua et sōlidă corpōră (*Cic. de Fin.* I. 6.18), *those same indivisible and solid bodies.*
- b.* Duōdēcim mīlia Attīcă tăalentă dătō (*Liv. XXXVIII.* 38), *he shall pay 12,000 Attic talents.*
- c.* Omnes rectae rēs atquē laudābīlēs eō rēfēruntăr (*Cic. de Fin.* I. 12.42), *all right and praiseworthy things are referred to this standard.*
- d.* Princepsquē dēcīmă lēgio eī grātiās ēgit (*Caes. B. G.* I. 41), *and the tenth legion was the first to thank him.*
- e.* Et dōmūs exilis Plütōniă (*Hor. Od.* I. 4.17), *and Pluto's shadowy house.*
- f.* Eă uoluptāriă, dēlīcātă, mollīs hăbētur disciplină (*Cic. de Fin.* I. 11.37), *this is accounted a voluptuous, tender, effeminate school of philosophy.*

#### COMPARATIVES.

1055 The second of the objects compared is expressed by the ablative in short and simple phrases (§ 1015), but quam is employed for this purpose in longer or more complicated phrases, or when greater emphasis is desired. Thus,

*a.* When the comparative adjective (or adverb) does not belong immediately to the two objects compared, quam is required: as,

Filiū frēquentiōrem cum illis quam sēcum cernēbat (*Liv. XXXIX.* 53), *he saw that his son was more frequently in their company than in his own.*

*b.* But suppose that the adjective does belong to both, still if

the first object be governed by a word which does not govern the second, the second should be in a distinct proposition of its own preceded by *quam* : as,

Meliorem quam egó sum supponó tibi (*Plaut. Curc.* II. 2.6), *I give you as a substitute a better than myself.*

Hōmīni non grātiōsōrī quam Calidius est, Curidio argētum reddidistī (*Cic. II. Verr.* IV. 20.44), *you paid the money to Curidius, a man not more influential than Calidius.*

Pompēius dixit sē mūnītiōrem fōrē quam Africānus fuisse (*Cic. ad Q. Fr.* II. 3.3), *Pompey said that he should be better guarded than Africanus was.\**

*Obs.* Yet even in this case, if the first object be an accusative, the second is often, though illogically, put in the accusative by attraction : as,

Pātrem tam plācidūm reddo quam ȳuem† (*Ter. Ad.* IV. 1.18),  
*I make your father as quiet as a lamb.‡*

c. But even when the two objects are under the same construction, *quam* should still be used with other cases than the nominative or accusative.

*G.* Albānō non plūs ȳñimi ȳrat quam fidei (*Liv.* I. 27), *the Alban had no more courage than honour.*

*D.* His ȳgitur quam phȳsīcīs pōtius crēdendum existūmās ?  
(*Cic. de Div.* II. 16.37) *do you think then that we ought to trust these rather than the natural philosophers ?*

*Abl.* Absoluērunt admīrātiōnē māgis uirtūtis quam iūrē caussae  
(*Liv.* I. 26), *they acquitted (him) rather from admiration of his valour than for the goodness of his cause.*

*d.* But *N.* Elēphantō bēluārum nullā prūdentiōr (*Cic. N. D.* I. 35.97), *not one of all the great beasts has more intelligence than the elephant.*

Ex ēius lingūa mellē dulcior fluēbat ȳrātiō (*Cic. de Sen.* 10.31),  
*from his tongue flowed words sweeter than honey.*

\* Here the difference of time, the one being future and the other past, made *quam* desirable.

† For *quam ouis est.*

‡ Examples of both these constructions occur in *Tibi, multo maiori quam Africanus fuit, me non multo minorem quam Laelium, et in repub-lica et in amicitia adiunctum esse patere* (*Cic. ad Fam.* V. 7.3), where *Laelium* stands for *quam Laelius fuit.*

Mělior est certa pax quam spērātā uictōriā (*Liv.* xxx. 30), a certain peace is better than a hoped-for victory.

Plūris est oculátus testis únus quam aurití decem (*Plaut.* *Truc.* II. 6. 8), one eye-witness is worth more than ten ear-witnesses.

*Acc.* Säpiens hūmāna omnia infēriōrā uirtūtē dūcīt (*Cic.* *Tusc.* IV. 26. 57), a wise man looks upon all human things as inferior to virtue.

Quō grāuiōrem īnīmīcum nōn hābuī (*Q. Curt.* VI. 43), a greater enemy than whom I never had.\*

Itā sentio, Lātinam linguam lōcūplētiōrem essē quam Graecam (*Cic.* *de Fin.* I. 3. 10), my feeling is this, that the Latin language is richer than the Greek.

1055.1 The adjectives of dimension, such as māiōr-, mīnōr-, longiōr-, lātiōr-, altiōr-†, and the adverbs plūs, mīnūs, ampliūs, are often used without quam, yet so as not to affect the construction of the numerical phrase attached to them : as,

Plus septingentī captī (*Liv.* xli. 12), more than 700 were taken prisoners.

Quinctius tēcum plūs annum uixit (*Cic.* p. *Quinct.* 12. 41), Quinctius lived with you more than a year.

Constābat non mīnūs dūcentos fuissē (*Liv.* xxix. 34), it was clear that there had been not less than 200.

Nēquē longius mīliā passuum octo ābērant (*Caes.* B. G. v. 53), nor were they more than eight miles off.

Spātiūm nōn amplius pēdūm sescentōrum (*Caes.* B. G. I. 38), an interval of not more than 600 feet.

Obsīdes uīgintī dātō, nē mīnōrēs octōnum dēnum neu māiōrēs quīnum quādrāgēnum (*Liv.* xxxviii. 38), hostages he shall give twenty in number, not younger than eighteen years of age, nor older than forty-five.

Plus tertīā parte interfectā (*Caes.* B. G. III. 6), more than a third part having been slain.

A Caecīliō prōpinquī mīnōrē centensūmis nummum mōuērē non possunt (*Cic.* *ad Att.* I. 12. 1), from Caecilius his own immediate connections cannot get a sixpence at less than

\* With the relative the use of the ablative is alone admissible.

† Altior (*Lucr.* IV. 415).

- *twelve per cent per annum* (literally, *one in a hundred per month*).\*

1055.2 A comparison of two qualities in the same object is expressed either by two comparatives, or by *māgis* and two positives : as,

*Paulī contiō fuit uērior quam grātior pōpūlō* (*Liv. xxii. 38*),  
*the harangue of Paulus was more true than agreeable to the citizens.*

*Bellā fortius quam fēlicius gērērē* (*Liv. v. 43*), *to conduct wars with more courage than good fortune.*

*Artem iūrīs hābēbitis māgis magnam quam diffīcilem* (*Cic. de Or. I. 42. 190*), *you will then have a treatise on law rather bulky than difficult.*

1055.3 For the sake of brevity an ablative is sometimes used where the correct expression of the idea would require many words, especially with *spē*, *ōpīniōnē*, *iustō*, *aequō*.

*Caesār ōpīniōnē cēlērius uēniet* (*Cic. ad Fam. xiv. 23*), *Caesar will come more quickly than was expected.*

*Amnis sōlītō cītātiōr* (*Liv. xxiii. 19*), *the river running with greater rapidity than usual.*

1056 'Too great in proportion to something' is expressed by a comparative and *quam prō* — : as,

*Puluērem māiōrem quam prō nūmēro excītābant* (*Liv. x. 41*),  
*they raised a cloud of dust greater than might have been expected from their number.*

*Proelium ātrōcius quam prō nūmērō pugnantium* (*Liv. xxI. 29*), *a battle more furious than was to have been expected from the number of combatants.*

1056.1 'Too great for something' is expressed by a comparative and *quam quī* — or *quam ūt* — : as,

*Maius gaudium ērat quam quōd hōmīnes cāpērent* (*Liv. xxxiii. 32*), *the joy was too great for human beings to contain.*

*Campāni māiōrā dēliquērant quam quībūs ignoscī posset* (*Liv. xxvi. 12*), *the people of Capua had been guilty of misconduct too grave to be pardoned.*

1056.2 'Too great' generally, without formal reference to a purpose

\* Observe that all these constructions would remain correct in Latinity, even if the comparatives were struck out.

or standard, may be expressed by *nīmīs* and the positive, or by a comparative with the ablative *aequō* or *iustō*, or thirdly by a simple comparative : as,

Vōluptas quum māiōr atquē longiōr est, omne ānīmī lūmēr extinguit (Cic. de Sen. 12.41), *when pleasure is too intense and continued too long, it puts out the whole light of the soul.*

Libēriūs sī Dixērō quid (Hor. Sat. 1. 4. 103), *too freely if I aught express.*

1056.3 The simple comparative sometimes denotes only an excess beyond the average, and may then be translated by 'somewhat' or 'rather,' or by one of our diminutival adjectives in *ish*. In this sense the Latin comparative with a diminutival suffix in *cūlo* is also used, although it may also be used as a comparative.

Sēnectūs est nātūrā lōquācīōr (Cic. de Sen. 16.55), *old age is naturally rather talkative.*

Virgo grandiuscūlā (Ter. And. iv. 5.19), *a girl pretty well grown up; a biggish girl.*

Thāis quam ēgo sum māiuscūlast (Ter. E. III. 3.21), *Thais is a little older than I am.*

1056.4 Atquē and āc in old writers and in poets are at times used in place of quam after comparatives : as,

Nón Apollinīs magis uerum atque hōc responsumst (Ter. And. iv. 2.14), *not Apollo gives a truer answer from his oracle than this.*

Haud mīnūs ac iussī fāciunt (Virg. A. III. 561), *not less than ordered do they.*

1056.5 The degree of excess is expressed by the ablative of substantives (see § 1017), and by the ablatives *eō* or *hōc* and *quō*, *tantō* and *quantō*, *multō* and *paulō*, *ālīquantō* and *nīhīlō*; also by the numerical ablatives *altērō-tantō* or *dūplō*, *as much again*; *sesqui*,\* *half as much again*, &c. (see § 1018). But the accusatival forms

\* This word is probably an ablative, whose full form may have been *semi-sēqui*, the latter part being the ablative of the obsolete positive *sēqui-*, whence the comparative *sēquior-* (but observe the different quantity), in the sense of 'following, second, inferior.' Thus *semis-sequis* contracted into *sesquis* would be like the German *anderthalb* or  $1\frac{1}{2}$ , just as *semis-tertius* contracted into *sestertius* is equal to the German *drittehalb* or  $2\frac{1}{2}$ . See § 272. It may be added that the assumed meaning of *sequi* would account both for its being superseded by the comparative and also for its having no superlative.

in *um* are not uncommon : as, *multum imprōbiōr* (*Plaut. Most. III. 2. 139*), *āliquantum ampliōr* (*Liv. I. 7*), *quantum māgīs* (*Liv. III. 15*).

## SUPERLATIVES.

1057 The use of the superlative is chiefly in such constructions as the following :

a. *Consiliā sua optūmō quoiquē prōbant\** (*Cic. p. Sest. 45. 96*), *they satisfy all the best men of the excellence of their measures.*

*Rēnuntiārunt lūdos Iōuī pīmōt quōquē diē fāciundōs* (*Liv. XLII. 20*), *they reported that games should be celebrated in honour of Jupiter on the earliest possible day.*

*Multī mortāles conuēnērē, maxīmē proxīmī quīquē‡, Caenīnēs, Crustūmīni, Antemnātēs* (*Liv. I. 9*), *a large number of people came to the meeting, chiefly the inhabitants of the several nearest states, Caenina and Crustumerium and Antemna.*

b. *Optūmus quisquē maxūmē postērītātī seruit* (*Cic. Tusc. I. 15. 35*), *the best men always do the most to serve posterity.*  
c. *Vt quisque optūmē dicīt, Itā maxūmē dicendī diffīcultātem pertīmescīt* (*Cic. de Or. I. 26. 120*), *the nearer a man approaches perfection in speaking, the more is he alarmed at the difficulty of speaking.*

*Itā, quam quisquē pessūmē fēcit, tam maxūmē tūtust* (*Sal. Jug. 31*), *thus, the worse a man acts, the safer is he.*

d. *Tam sum mītis quam quī lēnissūmūs* (*Cic. p. Sul. 31. 87*), *I am as mild as the gentlest man on earth.*

*Tam sum āmīcus rēpublīcae quam quī maxūmē* (*Cic. ad Fam. V. 2. 6*), *I am as attached to the country as any one living.*

*Huīc commendātōnī tantum trībuērē quantum quo trībuīsti plūrūmūm* (*Cic. ad Fam. XIII. 22*), *to attach as much weight to this recommendation as you ever did to any one.*

\* Literally 'make them to appear good.'

† This phrase should be contrasted with *altero quōque die, tertio quōque die, &c.* which imply the passing over one, two, &c. days every time. *Primo quōque die* therefore signifies 'the first day of all ;' if that be impossible, then the next, and so on, allowing not a day to pass without an attempt.

‡ Plural, because each single state furnished a number.

Tē sic tuēbōr ut quem diligētissūmē (*Cic. ad Fam. xiii. 62*), *I shall watch your interests with as much care as I ever did those of any friend.*

Dōrūs cēlēbrātūr Ita ut cum maxūmē (*Cic. ad Q. F. ii. 6.6*), *my house is thronged as much as ever it was.*

Māter nunc cum\* maxūmē filium interfectum cūpīt (*Cic. p. Clu. 5.12*), *she desires the death of her son now as much as ever.*

e. Quām pōtūi maxūmīs Itēnērībūs ād Amānum exercītūm duxī (*Cic. ad Fam. xv. 4.7*), *I led the army to the Amanus by the greatest possible marches.*

Stātūe ēlīquēm confectūm tantis dōlōrībus quanti īn hōmīnēm maxūmī cādērē possunt (*Cic. de Fin. i. 12.41*), *picture to yourself any one exhausted by the greatest sufferings man's nature is capable of.*

Quantam maxīmam pōtēst uastītātem consūli ostendīt (*Liv. xxii. 3*), *he exhibits before the consul's eyes the greatest possible devastation.*

Vt pōtūi accūrātissūmē tē tūtātūs sum (*Cic. ad Fam. v. 17.2*), *I have protected your interests with the greatest care in my power.*

f. Quām maxūmas, quām pīmūm, quām saepissūmē grātiās āget (*Cic. ad Fam. xiii b. 6*), *he will express his gratitude in the strongest possible terms, at the first possible opportunity, as often as possible.*

g. Quēm ūnum nostrarē cīuītātīs pīestāntissūmūm audeō dīcērē (*Cic. de Am. 1.1*), *whom I venture to pronounce of all men in our country the most excellent.*

h. Ex Brītānnīs omnībus longē sunt hūmānissīmī (*Caes. B. G. v. 14*), *of all the Britons they are by far the most civilised.*

Multō maxūmā pars (*Cic. p. leg. Man. 18.54*), *by far the greatest part.*

In fīdībūs aures uel mīnūmā sentiunt (*Cic. de Off. i. 41. 146*), *in the strings of musical instruments the ear perceives the very slightest differences of note.*

i. The superlatives which denote place or time, together with mēdīo-, which in power is a superlative, are used in agreement

\* One might have expected *nunc ut cum maxume*.

with a substantive to specify the *part* of it to which the superlative applies : as,

Summus mons (*Caes.* B. G. 1. 22), *the top of the mountain.*

In extrēmō lībrō tertīō (*Cic.* de Off. III. 2. 9), *at the end of the third book.*

Prīmā lūcē (*Caes.* B. G. 1. 22), *at daybreak.*

*k.* A superlative which in English would stand in the antecedent clause, in Latin is attached to the relative clause : as,

P. Scipiōni ex multis diēbus quōs in uītā laetissūmos uīdit, illē dies clārissūmus fuit (*Cic.* de Am. 3. 12), *of the many joyous days which Publius Scipio saw in the course of his life, that day was the brightest.*

#### APPOSITION AND ATTRACTION.

1058 When one substantive is attached by way of explanation to another, it must agree with it always in case, and generally in number, and when practicable in gender : as,

P. Vārius, uir fortissūmūs atque optūmus cīuīs (*Cic.* p. Mil. 27. 74), *Publius Varius, a most gallant gentleman and excellent citizen.*

Duae urbes pōtentissūmae, Karthāgo atquē Nūmantiā (*Cic.* p. leg. Man. 20. 60), *two most powerful cities, Carthage and Numantia.*

Dēliciae meae Dīcaearchūs (*Cic.* Tusc. 1. 31. 77), *my darling Dicaearchus.*

Pōpūlus Rōmānus uictor dōmīnusque omnium gentium (*Cic.* Phil. vi. 5. 12), *the Roman people, the conqueror and lord of all nations.*

Omitto illās omnium doctrīnārum inuentrīcīs Athēnās (*Cic.* de Or. 1. 4. 13), *I omit that great inventress of every science, Athens.*

Antē mē consūle (Cic. Brut. 15. 60), *before I was consul.*

1059 When the logical connection is lost sight of, and the construction is affected by the proximity of some connected word or idea, it is called attraction.\*

\* Observe that the German is logically correct in giving no termination to the adjective in the predicate. Still more logical would it have been to have given the adjective one fixed form under all circumstances. Cases and number and gender strictly belong to the substantive alone.

1060 It is thus that the adjective or substantive in the predicate is made to agree with the substantive in the subject : as,

*N.* Vōlo ēt esse ēt hābērī grātūs (*Cic. de Fin.* ii. 22. 72), *I wish both to be and to be thought grateful.*

*Acc.* Crēdītur Pŷthāgōrae auditōrem fuissē Nūmam (*Liv.* xl. 29), *it is believed that Numa was a pupil of Pythagoras.*

*G.* Captiuōrum nūmērus fuit septem mīlium ac dūcentōrum (*Liv.* x. 36), *the number of prisoners was 7200.*

*Messi clārum gēnūs Osci\** (*Hor. Sat.* i. 5. 54), *Messio's glorious race was Oscan.*

*D.* Vōbis nēcessest fortibus uīris essē (*Liv.* xxi. 44), *you have no choice but to be brave.*

Fons āquae dulcis quoī nōmēn Arēthūsae'st† (*Cic.* ii. Verr. iv. 53. 118), *a spring of fresh water the name of which is Arethusa.*

Vtī mīlitibūs exaequātus cum impērātōrē lābos uōlentibūs esset (*Sal. Jug.* c. 4), *in order that the general's taking an equal share in the labour might be gratifying to the soldiers.‡*

*Abi.* Filiō suō māgistro ēquūtum creātō (*Liv.* iv. 46), *his son having been appointed master of the horse.*

Consūlībus certiōrībus factīs (*Liv.* iv. 46), *the consuls having been apprised.*

*V.* Rūfē mihi frustrā crēdīte āmīcē (*Catul.* 77. 1), *Rufus in vain believed to be my friend.*

1061 An attraction of case and gender is seen at times with the relative : as,

Raptim quībus quisquē pōtērat ēlātīs, agmēn implēuērat uiās (*Liv.* i. 29), *hastily carrying off what each could, a line of people in motion had filled the roads.*

Anīmāl hoc quem uōcāmūs hōmīnem (*Cic. de Leg.* i. 7. 22), *this animal which we call man.*

But the different examples of attraction are also given in their several places.

\* Some editors would make *Osci* here a nom. pl.

† For so we should read, and not *Arethusa est.*

‡ So again c. 84, *Neque plebi mīlitā uolenti putabatur*; *Tac. Agr.* 18, *Vt quibū bellū uolentibūs erat*; *Macr. Sat.* i. 7, *Si uobis uolentibūs erit*. The idiom is possibly borrowed from the Greek : as, *τῷ πληθεῖ οὐ βουλομένῳ ην τῶν Αθηναῖων αφιστασθαι*, *Thuc.* ii. 3. This from Cortins.

## NUMERALS.\*

1062 *Vno- one* is used in the plural when a plural substantive constitutes a new unit.†

Vni ex transrhēnānis lēgātos mīsērant (*Caes. B. G. iv. 16*),  
*they were the only people of those beyond the Rhine who had sent ambassadors.*

Ex únis geminas míhi conficies núptias (*Ter. And. iv. 1. 50*),  
*out of one marriage you will make me a brace of marriages.*

Vnae atque altērae scālāe commīnūtae (*Sal. Jug. 60*), *first one and then another ladder was broken to pieces.*

1063 *Sescento- six hundred* is often used vaguely for a very large number.

In quō multā mōlestā, discessus nōster, belli pērīcūlū, mīlītūm imprōbitā, sēscēntā p̄aetērēā (*Cic. ad Att. vi. 4. 1*),  
*in which there are many vexatious matters, our leaving the country, the danger of war, the violence of the soldiery, and a thousand things besides.*

1064 *Mili- a thousand* in the singular is commonly an adjective; in the plural perhaps always a substantive.

Mille ēquītēs Gallia eōdem uersa in Pūnīcum bellum hābuit (*Liv. xxi. 17*), *Gallia lying in the same direction had a thousand horse as a protection against an attack from the Carthaginians.*

Quo in fundō fācīlē mille hōmīnum uersābātūr (*Cic. p. Mil. 20. 53*), *on which land full a thousand men were engaged.*

Dēcem miliā tālētūm Gābīnīō sunt p̄ōmissā (*Cic. p. Rab. Post. 8. 21*), *ten thousand talents were promised to Gabinius.*

1065 If a smaller numeral be added to the thousands, then the construction of an adjective is preferred: as,

Philippeī nummī duōdēcīm miliā quādrīngentī uīgīntī duō (*Liv. xxxix. 5*), *12422 golden Philips.*

\* Some remarks upon the construction of numerals have been made in the first part (§§ 253-272).

† Thus, many human beings make up one people; many letters of the alphabet go to a single letter or epistle. Sometimes the singular of a word happens not to be in use, and it may then be difficult to decide what was its meaning. Thus it is a question what was that meaning of *castro-* in the singular which caused its plural to signify 'a camp.'

But the genitive is still found at times : as,

Philippēōrum nummōrum sēdēcim miliā trēcentī uīgintī (*Liv.* xxxix. 7), of golden Philips 16320.

1065.1 An ordinal number is sometimes used elliptically, so as to imply an addition to the cardinal number immediately preceding : as,

a. Where a nominative of an ordinal forms part of a predicate : as,

Tū quōtūs essē uēlis rescribē (*Hor. Ep.* i. 5. 30), be it yours to say how many you wish to be.

Dic quōtūs et quantī cūplas cēnārē (*Mart. xiv.* 217), say what you wish to be the number to dine together, what the charge per head.\*

b. Where the ordinal is attached to one of the fractional divisions of the *ās* (§§ 270, 272) : as, sēmis tertius, contracted to sesertiūs, half of the third unit†, meaning altogether  $2\frac{1}{2}$ . Thus,

Trīentem tertium pondō cōrōnam auream dēdit Iōuī dōnum (*T. Quintius* ap. *Fest.* v. *trīentem*), he gave as a gift to Jupiter a gold crown weighing  $2\frac{1}{2}$  lbs.

Lignum bēs altērum (*Fest. ibid.*), a log  $20\frac{1}{2}$  inches in diameter, or more idiomatically, a 20-inch log.

Quartus quādrans (*Fest. ibid.*),  $3\frac{1}{2}$ .

c. With *tantum as much*, expressed, or more commonly understood : as,

Immo etiamsi álterum Tantūm§ perdūndumst, pērdam potius quām sinam (*Plaut. Ep.* iii. 4. 81), nay though I must lose as much again, lose it I will rather than permit this.

Ex eōdem sēmīne áliūbi cum dēcimō|| rēdit, áliūbi cum quin-tōdēcimō ut in Hētrūriā. In Sybārītānō dīcunt ētiam cum centēsimō rēdirē sōlitum (*Varr. R. R.* i. 14. 1), from the

\* Compare the corresponding Greek phrase : στρατηγος ην Ξενοκλειδης πεμπτος αυτος, *Thuc.* i. 46; or ἡρεθη πρεσβευτης δεκατος αυτος, *Xen. Hist. Gr.* ii. 2. 17.

† See note to § 1056.

‡ More literally '1 $\frac{1}{2}$  feet broad.' The fuller phrase would be *bessēm alterum latum*, or *bess'* alterum *l.*

§ Literally 'a second as much.'

|| For *cum decimo tanto*, i. e. literally 'with a tenth as much.' The use of *tantum* 'as much' in the measure of crops is seen in *Plaut. Trin.* ii. 4. 129, *Tribus tāntis illi mīnus redit quam obsēueris.*

same seed there is in some lands a tenfold return, in others fifteenfold, as in Hetruria. In the district of Sybaris they say that the usual return is even a hundred for one.

Ager (Leontīnūs) ecſcīcūt cum octāuō, bēne ūt āgātūr, uērum ūt omnes di adiūuent, cum dēcūmō (Cic. II. Verr. III. 47.112), *a return of eightfold from the land of Lentini is satisfactory; but it needs the united blessing of all the gods to bring about a return of ten for one.*

Frūmentā māiōrē quīdem parti Itāliae quando cum quartō respondērint uix mēmīnissē possūmūs (Col. III. 3.4), *we can scarcely remember a time when corn, so far at least as the greater part of Italy is concerned, gave a return of four for one.*

1066 The distributive numerals are often used in pairs : as, Singūlos singūli pōpūli lictōres dēdērunt (Liv. I. 8), *each of the (twelve) states provided one lictor.*

Quīnā dēnā iūgēra āgrī dāta in singūlos pēdītes sunt (Liv. XXXV. 40), *fifteen jugers of land were given to every foot-soldier.*

1067 The particular distributive bīno-, like gēmīno-\*, is often used of but two things when they match one another : as,

Binōs hābēbat scȳphōs (Cic. II. Verr. IV. 14.32), *he had a pair of cups.*

1068 The distributives bīno-, trīno-† &c. are used, like the plural of ūno-, with plural substantives that have a singular sense : as,

Quīnis castrīs oppīdūm circumdēdit (Caes. B. C. III. 9), *he surrounded the town with five camps.*

Littēras reddēdit trīnās (Cic. ad Att. XI. 17.1), *she delivered three letters.*

Trīnis cātēnis uinctus trahēbātūr (Caes. B. G. I. 53), *he was being dragged along bound with three sets of chains.‡*

\* *Duplici-* in its original sense is used where the two things lie flat against each other, as *duplices palmae*, the joined hands in the act of prayer, and *duplices tabellae* ‘folded tablets.’

† Not *terno-* nor *singulo-*.

‡ Even in speaking of one person the phrases are *inicere catenas alicui, conicere in catenas, esse cum catenis*, as indeed the English phrase is also plural. Hence in Hor. Od. III. 4.80 we should probably read *Trecenae Pirithoum cohibent catenae.*

1069 The poets occasionally use a distributive in place of the simple number, and that both in the plural and singular : as,

Dispar septēnis fistūlā cannis (*Ov. Met. II. 682*), *an unequal pipe of seven reeds.*

Gurgītē septēnō rāpīdus mārē submōuēt amnis (*Lucan, VIII. 445*), *with sevenfold flood the rapid river bids the sea withdraw.*

1070 The word *sestertio-*, which is strictly only a numeral,  $2\frac{1}{2}$ , is commonly used in reference to money, and in that sense signified originally  $2\frac{1}{2}$  asses or lbs. of bronze ; but as the weight of Roman money decreased to a great extent, and silver coin came into use, *sestertio-* (or *sestertio- nummo-*, or *nummo- alone*) was eventually\* the name of a small silver coin worth about  $2\frac{1}{4}d.$ † of our money, and was the ordinary unit of money. It is also used as an insignificant sum of money.

Prētium constītūtumst in mōdios singūlōs HS‡ III (*Cic. II. Verr. III. 70.163*), *the price fixed was three sesterces the bushel.*

Sestertium sescentā quādrāgintā miliā dēferri ad sē dōmum iussit (*Cic. p. Clu. 25.69*), *he ordered 640,000 sesterces to be carried down to his house.*

Ecquīs est quī bōnā Postūmī nummō sestertiō sībi addīcī uēlit ? (*Cic. p. Rab. Post. 17. 45*) *is there any one who would be willing to have the whole property of Postumus knocked down to him for a single groat ?*

1071 A million sesterces fall short of 10,000*l.* Hence the numbers required, when the sesterce is the unit, soon became inconveniently large, and the only mode the Romans had of expressing numbers above 100,000 was by means of the numeral adverbs : thus,

Accēpī uīciens dūcentā trīgintā quinquē miliā, quādringentos septendēcim nummōs (*Cic. II. Verr. I. 14. 36*), *I received 2,235,417 sesterces.*

Sestertium dēciens centēnā miliā (*Cic. II. Verr. I. 10. 28*), *one million sesterces.*

\* Towards the close of the republic.

† This would make the denarius about 9*d.*, which is slightly above the usual estimate. But our antiquarians commit the strange error of taking the *average* of existing denarii instead of the very largest for the standard, as though coins could have gained weight by time.

‡ To be read perhaps *sestertiī terni* ; but the MSS. have nearly all the mere symbols. See § 272.

1072 By way of brevity *centēnā miliā* was dropped with the adverbs, causing no ambiguity, because the adverbs could only be used with *sestertium* in this sense : thus,

*Sestertium quādringentiens abstūlit (Cic. II. Verr. I. 10. 27), he carried off forty million sesterces.*

*Et eum tu accusās ūārītiae, quem dīcis sestertium uīciens uōluissē perdērē ? (Cic. p. Flac. 33. 83) and do you accuse of avarice one who you say wished to throw away two million sesterces ?*

1073 Although *sestertium* as used with *miliā* was in fact a genitive, it was found convenient to treat it as a neuter-substantive ; so that *sestertiā\** was used as a nom. or acc. pl., and signified so many thousand sesterces.

*Cāpīt ille ex suis praediis sescēnā sestertia, ēgo centēna ex meis (Cic. Parad. VI. 3. 49), yonder man draws, let us suppose, 600,000 sesterces per annum from his estates, I 100,000 from mine.*

1074 Similarly with the adverbs it was found convenient to give to *sestertium* a genitive and ablative singular.

*Dēcem pondo auri et argenti ad summam sestertiī dēciens ī aerārium rettūlit (Liv. XLV. 4), he paid into the treasury ten pound weight of gold, and of silver to the amount of a million sesterces.*

*Nēque in sestertiō uīciens pārum sē splendīdē gessit, nēque in sestertiō centiens affluentius uixit quam instituērat (Nepos in Attico 14), as his establishment was sufficiently handsome when his income was two million sesterces, so he lived with no greater luxury than at first when his income was ten millions.*

1075 The construction of *pondōt* by weight or pound, and *libra-m pound*, in denoting weight, is very anomalous, the first having

\* The word *sestertium* (nom.) is sometimes said to have been a coin. There in fact was no such coin and no such word. There is perhaps something parallel to the anomaly mentioned in the text in the practice of declining the genitive *cuius* of the relative as though it had been an adjective.

† *Pondo* would appear to have been originally an ablative 'by weight ; *libram, libras*, seem inexplicable. But in *Liv. IV. 20* all the best MSS. have *libra*, which would admit a simple explanation 'by the scales,' and so, like *pondō*, come in a secondary sense to signify 'a lb.'

always the same form, the second being always an acc. singular or plural.

Pătărae aureae fuērunt dūcentae septuāgintā sex libras ferme omnes pondo, argenti dēcem ēt octō mīlia et trēcentā pondō (*Liv. xxvi. 47*), *there were 276 golden bowls all about a pound in weight, and of silver bullion 18,300 lbs.*

### PERSONAL PRONOUNS.

1076 The nominatives of the personal pronouns are not commonly used, because the terminations of the verb already express the notion ; but if there be any emphasis, then they are required.

Quis tu hōmo ēs ? (*Ter. And. iv. 1.11*) *who are you ?*

Ego istum iūuēnem dōmī tēnendum censeō (*Liv. xxi. 3*), *I for my part think that this stripling of yours should be kept at home.*

Nātūrā tu illī pătēr es, consiliis ēgo (*Ter. Ad. i. 2.46*), *by nature you are his father, as guardian I.*

1077 Similarly *he, she, it, they*, if emphatic, must be expressed by the proper pronoun, *i-*, *ho-*, *isto-*, or *illo-* (see below).

1078 These nominatives appear however at times to be required when there does not seem to be any emphasis upon them. Thus, in repeating a person's words in surprise, it is usual to insert the omitted nominative :

*M. Quid fēcit ? D. Quīd illē fēcērit ? (Ter. Ad. i. 2.4) M. What has he done ? D. What has he done, ask you ?*

Where the words *what* and *done* seem to require the special emphasis.

1079 So in confirming an assertion or answering a question, the nominative of the pronoun is required.

*Ego uēro ūtar prōrōgātiōnē diēi (Cic. ad Att. xiii. 43), yes, my friend, you are right, I shall avail myself of the postponement.*  
Where the word *shall* is emphatic, not the pronoun.

1080 So again where *quīdem* *it is true* introduces a word preparatory to a *sēd but* : as,

Deindē tūi mūnīcīpes, sunt illi quīdem splendīdissūmi hōmīnes, set tāmen pauci (*Cic. p. Planc. 8. 21*), *then as to your fellow-townsmen, they are, I grant, men of the highest station, but still only few in number.*

Orātōriās exercitatiōnes, non tū quidem rēliquistī, sed phīlosōphiam illis antēpōsuistī (*Cic. de Fato*, 2.3), *your exercises in oratory you have not abandoned, it is true, but you have given philosophy the preference over them.*

Nos scītō dē uētēre illā nostrā sententia prōpē iam essē dēpulsos, non nos quidem ut nostrae dignitatis sīmūs oblītī, sēd ȳt hābēamus rātiōnem ȳlīquando ȳtiam sālūtīs (*Cic. ad Fam. I. 7.7*), *we, you must understand, have been almost weaned at last from those old opinions of ours, not indeed so far as to forget our dignity, but so as sometimes to take account of our safety also.*

1081 The singular *tū* and plural *uōs\** being commonly translated by the same word *you*, it is often useful to insert some plural vocative or other phrase with the latter, so as to prevent ambiguity.

*Sī quid est quod mea ȳpēra ȳpus sit uōbīs, ut tū plus uīdes, Mānēbo* (*Ter. And. IV. 3.23*), *if there be any thing in which you (and your young master) have occasion for my assistance, as you (Davus) understand matters better than I do, I will stay.*

1082 The use of a first person plural for the singular—*nōs* for *ēgo*, *nostēr* for *meūs*—is occasionally met with in Latin, but more from a feeling of modesty than pride. See *dicāmūs* (*Cic. p. leg. Man. 16.47*), and *cohortātī sūmūs*—*pōtuīmūs*—*arbītrārēmūr*—*ostendīmūs* (*Cic. de Div. II. 1.1*).

*Sē, suo-, &c.*

1083 The reflective pronouns of the third person, both substantive and adjective, are variously translated according to the word they refer to. This word is commonly the nominative of the sentence: as,

*Eā praedia ȳliis cōluit, non sībi* (*Cic. p. Rosc. Am. 17.49*), *these farms he cultivated for others, not for himself.*

*Tum illā rēiēcit se ȳn eum* (*Ter. And. I. 1.108*), *then the other threw herself back into his arms.*

*Iustītiā propter se est cōlendā* (*Cic. de Off. II. 12.42*), *justice is to be cultivated for itself.*

*Non sūi conseruandī caussā prōfūgērunt* (*Cic. in Cat. I. 3.7*), *it was not to save themselves that they ran off.*

\* The same ambiguity exists between the possessive adjectives *tuo-* and *uostero-*, and may be removed in the same way.

Suā quae narrat fācinora? (*Ter. Haut. II. 1.8*) *what doings of his own does he recount?*

Vtne haec ignoraret suóm patrem? (*Ter. Ph. V. 6.34*) *the idea of this woman not knowing her own father!*

Aliēnā mēlius diiūdīcant, quam suā (*Ter. Haut. III. 1.95*), *they judge better of other people's affairs than their own.*

1084 Sē &c. and suo-, in a secondary sentence, may of course refer to the nominative or subject of that secondary sentence. They sometimes however refer to the agent of the main sentence, particularly if the secondary sentence express something in the mind of that agent : as,

Vir bōnus nihil quoiquam quōd in sē transfērat dētrahet (*Cic. de Off. III. 19.75*), *a good man will not force any thing from any one to transfer it to himself.*

Sentit ānīmus sē uī suā, nōn āliēnā mōuērī (*Cic. Tusc. I. 23.55*), *the mind feels that it is acted upon by a force of its own, not one from without.\**

1085 Sē &c. and suo- sometimes refer to a noun not in the nominative, if that noun be substantially the subject : as,

A Caesāre inuītor†, sībi ut sim lēgātūs (*Cic. ad Att. II. 18.3*), *I am invited by Caesar to be legate to him.*

Faustūlō spes fuērat‡, rēgiam stirpem āpud se ēdūcārī (*Liv. I. 5*), *Faustulus had entertained the hope that the children at nurse in his cottage were of royal stock.*

1086 Sē &c. and suo- sometimes refer to nouns not in the nominative, if placed near them : as,

Furnium per sē uīdī lübentissūmē (*Cic. ad Fam. X. 3.1*), *Furnius, so far as he himself is concerned, I saw with the greatest pleasure.*

Rātio ēt īrātiō conciliat inter se hōmīnēs (*Cic. de Off. I. 16.50*), *reason and speech unite men to one another.*

\* In *Caes. B. G. I. 36*, *ad haec Ariouistus respondit* &c., which chapter is all one sentence, there is much freedom in the use of these pronouns. Thus, in the last clause, *quod sībi Caesar denuntiaret se Aeduorum iniurias non neglecturum, neminem secum sine sua pernicie contendisse*,—*sībi* and *secum* refer to *Ariouistus*, *se* to *Caesar*, *sua* to *neminem*.

† Equivalent to *Caesar me inuitat.*

‡ Equivalent to *Faustulus spem habuerat.*

Suas res Sýrácūsānis restituit (*Liv. xxix. 1*), *he restored to the Syracusans what belonged to them.*

Pläcet Stoïcis suō quamquē rem nōmīne adpellārē (*Cic. ad Fam. ix. 22. 1*), *it is a law with the Stoics to call every thing by its own name.*

Mägōnem cum classē sua ī Hispaniam mittunt (*Liv. xxiii. 32*), *they send Mago with his fleet to Spain.*

Rēdīmēndī sē captiuis cōpiam fācērē (*Liv. xxii. 58*), *to give the prisoners an opportunity of ransoming themselves.*

1087 Intér sē is used with active verbs for se intér sē : as,  
Inter se adspīciēbant (*Cic. in Cat. iii. 5. 13*), *they kept looking at one another.*

1088 The possessive pronouns often denote what is favourable to the party, especially in connexion with nouns signifying time or place : as,  
Rōgo ut nēque occāsiōnī tuae dēsis, nēquē suam occāsiōnem hosti dēs (*Liv. xxii. 39*), *I ask you neither to be wanting to an opportunity favourable to yourself, nor to give to the enemy one favourable to him.*

1089 The possessive pronouns are often omitted in Latin where they are expressed in English : as,

Non dūbiumst quin uxōrem nolit fīlius (*Ter. And. i. 2. 1*),  
*there is no doubt that my son is unwilling to marry.*

Et eri semper lēnitas, uerēbar quorsum euāderet (*Ter. And. i. 2. 4*), *and my master's\* constant gentleness, I was afraid what it would end in.*

*Ipo-*.

1090 Ipo- is used with the personal pronouns and other nouns to denote emphasis :

Calpurnius custōdiā militāri cinctūs extinguitur ; Priscus se ipse† interfēcit (*Tac. Hist. iv. 11*), *Calpurnius is surrounded by a guard of soldiers and put to death ; Priscus slew himself.*

Frātrem suum, deīn se ipsum† interfēcit (*Tac. Hist. iii. 51*),  
*he killed his brother, and then himself.*

\* So in English we say 'master, father,' &c. for 'my master, my father.'

† Observe the difference between these two phrases.

Triennio ipsō mīnor quam Antōniūs (*Cic.* Brut. 43. 161), *exactly three years younger than Antonius.*

Ipsae dēfluēbant cōrōnae (*Cic.* Tusc. v. 21. 62), *the wreaths kept slipping down of themselves.*

Is, ēt ipse Alpīnūs amnis, diffīcillīmus transītu est (*Liv.* xxi. 31), *this, itself too an Alpine river, is most difficult to cross.\**

### DEMONSTRATIVE PRONOUNS.

1091 Ho-, isto-, illo-, are called demonstratives, because the speaker in using them points to the things he speaks of.

Ho- is the demonstrative of the first person, and points to what is *near me*.

Isto- is the demonstrative of the second person, and points to what is *near you*.

Illu- is the demonstrative of the third person, and points to what is *distant* from both of us.

1092 Ho- *this* has the following uses: First, it points to something near the speaker: as,

Set quīd hoc? Puēr hercle'st. Mūlier, tu āpōsuisti hunc? (*Ter.* And. iv. 4. 2) *but what is this (at my feet)? Faith, it's a baby. Woman, was it you put this baby down here?*

Hic uersus Plautī nōn est, hic est (*Serv.* ap. *Cic.* ad Fam. ix. 16. 4), *this verse is not Plautus's, this is.*

1093 Hence hic hōmo may mean ēgo, the speaker: as,

Vah, sólus hic homost, quí sciat diuínitus (*Plaut.* Cūrc. ii. 1. 33), *bah, your humble servant has not his match as a prophet.*

1094 Secondly, ho- refers to present time: as,

Ab illīs hōmīnbūs ad hanc hōmīnum lūbīdīnem ac līcentiam me abdūcīs? (*Cic.* ii. Verr. iii. 90. 210) *do you propose to draw me away from the men of those days to the self-indulgence and intemperance of the present race?*

Quīd hoc pōpōlo obtīnērī pōtest? (*Cic.* de Leg. iii. 16. 37), *what measure can be carried with such citizens as we have now-a-days?*

\* Whenever *ipso-* is used, the student should ask himself to what it is opposed.

1095 Ho- may also be used logically : First, at the beginning of a sentence referring to something immediately preceding : as,  
*Est genus hominum, quí esse primos se ómniū rerúm uolunt, Néc sunt—Hos conséctor* (*Ter. E. II. 2. 17*), *there is, you must know, a class of people who will have it that they are first in every thing, but are not so—These are the game I hunt down.*

1096 Secondly, as a so-called antecedent to a relative, when placed after that relative : thus,  
*Quam quíisque norit ártem, in hac se exérecat* (*ap. Cic. Tusc. I. 18. 41*), *whatever art each knows, in that let him exercise himself.*

1097 Thirdly, when referring to what is coming : as,  
*Quórum ópérum haec ērat rātio* (*Caes. B. C. I. 25*), *of these works the following was the plan.*  
*Hōc ănímō scito omnīs sānōs ut mortem seruūtūti antépōnant* (*Cic. ad Fam. x. 27*), *you must know that all men in their senses have determined upon this, to prefer death to slavery.*

1098 Isto- *that* (connected with *you*) has the following uses : First, it points to something near the person spoken to : as,  
*Istam quam hăbēs unde hăbes uestem?* (*Ter. E. IV. 4. 28*), *that dress which you have got on, where did you get it from?*  
*Tū tibi istas posthac comprīmītō mānūs* (*Ter. Haut. III. 3. 29*), *you, sir, must keep those hands for the future to yourself.*

1099 Secondly, isto- refers to the second person, though there is no pointing : as,  
*S. Hōcne ăgīs annōn?* *D. Ego uero istuc* (*Ter. And. I. 2. 15*),  
*S. Do you attend to what I am saying or not?* *D. Yes, sir, I do attend to what you say.*

1100 Isto- signifies in itself neither praise nor blame, neither love nor hatred. The context may imply one or the other :  
*Bōno ănímō fac sis Sostrātā; et istam quod pōtes fac consolērē* (*Ter. Ad. III. 5. 1*), *keep up your spirits, Sostrata; and do your best to comfort your poor daughter there.*  
*Istuc est săpērē* (*Ter. Ad. III. 3. 32*), *there you show true wisdom, sir.*  
*Video de istis qui sē pōpūlāris hăbēri uōlunt, ăbessē non nēmī-nem* (*Cic. in Cat. IV. 5. 10*), *I perceive that of your would-be-thought friends of the people, a certain gentleman is absent*

1101 *Illo- yonder, distant, former, other, points to something comparatively distant : as,*  
*Tolle hanc pătinam. Aufēr illam offam porcīnam (Plaut. Mil. Gl. III. 1. 164), take away this dish. Remove yonder rissole de porc.*  
*Set quis illic est procūl quem uideo ? (Ter. Ad. III. 3. 84) but who is yonder man there, whom I see in the distance ?*

1102 *Referring to something distant, though not visible : as,*  
*Ille suam semper égit uitam in ótio, in conuīuiis (Ter. Ad. v. 4. 9), my brother there has always passed his time in idleness, in society.*

1103 *Illo-, like ho-, may be used logically ; that is, refer to the words of a sentence. When they are used together, ho- refers to the nearer word, illo- to the farther : as,*  
*Mělius dē quībusdam ācerbi īnīmīci měrentur quam hi āmīci quī dulces uīdentūr. Illī uērum, saepē dicunt ; hī. nunquam (Cic. de Am. 24. 90), bitter enemies deserve better of some persons than those friends who seem to be all sweetness. The former often speak the truth, the latter never.*

1104 *Sometimes not the nearer word but the nearer\* thing is marked by ho-, the more distant thing by illo- : as,*  
*Mělior est certā pax quam spērātā uictōriā. Haec in tua, illa in Deōrum mānu est (Liv. xxx. 30), certain peace is better than hoped-for victory. The one (peace) is in your own hands, the other (victory) in those of the gods.*

1105 *A change of person is often marked by illo-, in which case the word other is often the best translation : as,*  
*Vercingetōrix obuiam Caesāri prōfīcīscītūr. Ille oppīdum Nōuiōdūnum obpugnāre instītūrat (Caes. B. G. VII. 12), Vercingetorix sets out to meet Caesar. The other (viz. Caesar) had begun to besiege Noviodunum.*

*Aeōlus luctantis uentōs impēriō prēmīt. Illi circum claustrā frēmunt (Virg. A. I. 56), Aeolus the struggling winds with sovereign sway restrains. They thus restrained around the barriers roar.*

\* In this way are to be explained all those passages where *illo-* is said to be referred to the nearer word, and *ho-* to the farther word : as, for example, in *Liv. xxv. 29*, where *ille* and *illius* refer to Hiero as long dead, *hic* and *huius* to Hieronymus as only recently dead.

1106 Illo- also introduces something about to be mentioned, in opposition to what has been just mentioned : as,

Hōrum ēgō sermōnē non mōuēbār. Illud, uērē dicam, mē mōuet, ābessē tris cohortis (*Cic. ad Fam. III. 6. 5*), *by what these men said to one another I was not annoyed. One thing however (I will be candid with you) does annoy me, and that is, that three battalions are absent.*

Illud tībi prōmittō, quicquid ērit ā tē factum, id sēnātūm comp̄bātūrum (*Cic. ad Fam. x. 16. 2*), *one thing I promise you, whatever you do, that the senate will fully approve.*

1107 Illo- expresses distance in time, past or future : first past time : as,

Quid ille, ūbi est Mīlēsīus? (*Ter. Ad. iv. 5. 68*) *well, and that gentleman from Miletus you were speaking of, where is he?*

Hei mīhī quālīs ērat? quantum mūtātūs āb illo Hectōrē quī rēdīt exūiās indūtūs Achilli (*Virg. A. II. 274*), *alas, what was he like? How changed from that Hector of other days returning clad in Achilles' spoils!*

Ille ēgō libēr, illē fērox, tācuī (*Ov. Met. I. 757*), *I once so free, so proud, was silent.*

1108 Hence illo- is applied to well-known personages of past times : as,

*C. Sēquār, ūt instītuī, dīuīnum illum uīrum.*

*A. Plātōnēm uīdelīcet dīcīs. C. Istūm ipsum, Attīcē* (*Cic. de Leg. III. 1. 1*),

*C. I will follow, as I have begun, that heaven-inspired man.*

*A. You mean Plato, no doubt. C. The very same, Atticus.*

1109 Also to proverbs : as,

*Verum illud uerbūmst, uólgo quod dicí solet,*

*Omnīs sibī 'sse mélius malle quam álteri* (*Ter. And. II. 5. 15*),

*Too true 's the old saying in every body's mouth,*

*All men wish better to themselves than to their neighbour.*

1110 Ho- and illo- are used together to mark the connection of something present with something past : as,

*Atát hoc illud est;*

*Hinc illae lacrumae, haec illast misericórdia* (*Ter. And. I. 1. 98*),

*Ah, ah! then, this explains that matter;*

*Hence all that weeping, hence that sympathy.*

1111 Illo- is also applied to future time : as,  
 Hic dōmūs Aenēae cunctis dōmīnābitūr ūris,  
 Et nāti nātōrum, et quī nascentūr āb illis (*Virg. A. iii. 97*),  
*Here shall Aeneas' house o'er every border rule,*  
*His children's children and their children too.*

1112 LOGICAL PRONOUNS.

a. *i-*, *eo-*, &c.

I-, *eo-*, &c., *this, that, the, he, she, it, a, one, such*, is never a demonstrative, and consequently it never takes the enclitic *ce* ;\* it always refers to some word or words in the context.

1113 Commonly *i-* refers to a word preceding : as,  
 Euntī mihi Antium, uēnit obuiam tuos puēr. Is mihi littērās  
 abs tē reddīdit (*Cic. ad Att. ii. 1.1*), *as I was going to Antium, there came across me your servant. This servant (or he) gave me a letter from you.*  
 Vnam rem explīcābo eamquē maxūmam (*Cic. de Fin. i. 8.28*),  
*one thing I will explain, and that the most important.*

1114 I- also refers to what follows : as,  
 Id tībi affirmō te ī istis mōlestiis non diūtius fūtūrum (*Cic. ad Fam. iv. 13. 4*), *this I assure you of, that you will not be long in your present painful situation there.*

1115 I- is often used as an antecedent to a relative, and then may often be translated by the words *a, one, a man, &c.*, especially if a reason be implied :  
 Si ī eos quos spērāmus nōbis prōfūtūros, non dūbitāmus con-  
 ferre offīciā quālēs ī eōs essē dēbēmus quī iam prōfūērunt ?  
*(Cic. de Off. i. 15.48) if we do not hesitate to bestow our good offices on those by whom we hope to be benefitted, how ought we to behave towards those by whom we have already been benefitted ?*  
*Hostis āpus māiōres nostrōs is dīcēbātur quem nunc pērēgrīnum  
 dīcīmūs (Cic. de Off. i. 12.37), he whom we now call pere-  
 grinus (foreigner) was called among our ancestors hostis.*

\* The passage in Plautus (*Merc. Prol. 91*) is corrupt. See Bothe's edition.

Mīnūmē conuēnīt ex eo āgrō quī Caesāris iussū dīuīdātūr, eum mōuērī quī Caesāris bēnīfīciō sēnātor sit (*Cic. ad Fam. XIII. 5. 2*), *it is altogether inconsistent that a man who is a senator by Caesar's favour should be ejected from land which is in course of distribution under Caesar's order.*

Nam quō redibo ore ād eam quam contēmpserim? (*Ter. Ph. v. 7. 24*) *for with what face shall I go back to a woman whom I have thoroughly insulted?*

1117 The relative clause often precedes, in which case this second pronoun is emphatic:

Hoc qui admīrātūr, īs se quid sit uir bōnus nescīrē fāteātūr (*Cic. de Off. III. 19. 75*), *if any one wonder at this, let that man confess that he knows not what a good man is.*

Nōn est consentāneum, qui mētū non frangātūr, eum frangī cūpīdītātē (*Cic. de Off. I. 20. 68*), *it is an inconsistency for a man to be proof against fear, and then not to be proof against temptation.*

1118 I- is used before a relative in such a manner as to denote the belonging to a class, and is to be translated by *such, the sort of person, one of those, the man to —, so — as to* : thus,

Nēquē tu īs es qui quid sis nesciās (*Cic. ad Fam. v. 12. 6*), *nor are you the person not to know what you are.*

1119 In this sense i- is often followed by ūt: thus,

In eum res rēdiit iam lōcum, ut sit nēcessum (*Ter. Haut. II. 3. 118*), *matters are at last come to such a state that it is necessary.*

b. *qui-, quo-, &c.*

1120 The relative quo- or qua- and qui- agrees like other adjectives with its noun if expressed : as,

Intellexit diem instārē quō diē frūmentum mētiri ūportēret (*Caes. B. G. I. 16*), *he saw that the day was close at hand, on which day it was required that he should measure out the corn.*

Caussam dicīt eā lēgē quā lēgē sēnātōres sōli tēnēntūr (*Cic. p. Clu. 57. 156*), *he is making his defence under a law by which law senators alone are bound.*

1121 In the sentences just given the noun is expressed twice over, This repetition is unnecessary ; and commonly the noun which should accompany the relative is omitted, so that the relative agrees with the antecedent noun in number and gender, but has its case determined by its own clause : as,

Ab rēlīquis princīpībus qui hanc temptandam fortūnam non existīmabant (*Caes. B. G. vii. 4*), *by the other chiefs who thought that this risk ought not to be run.*

Intrōmissis ēquītībus, quōs arcessendos cūrāuērat (*Caes. B. G. v. 56*), *horsemen having been let into the place, whom he had sent for.*

Adeut pēr Aeduos quōrum antiquitūs ērat in fidē cīuitās (*Caes. B. G. vi. 4*), *they make their approach by means of the Aedui under whose protection the state had been from of old.*

Quid uōs hanc mīsēram sectāmīnī praedam, quībus līcet iam essē fortūnātissimīs ? (*Caes. B. G. vi. 35*) *why do you pursue this wretched booty, you who have it in your power now to be the most fortunate of men ?*

Aduersārios suōs ā quībus paulo ante ērat ēiectūs (*Caes. B. G. vii. 4*), *his opponents by whom he had been a little before expelled.*

1122 The relative may have a different noun from the sentence to which it is attached : as,

Erat lūnā plēnā, quī dies mārītīmōs aestus maximōs effīcērē consuēvit (*Caes. B. G. iv. 29*), *it was full moon, which day usually makes the sea-tides the greatest.*

Cūmae, quam Graeci tum urbēm tēnēbant (*Liv. iv. 44*), *Cumae, which city Greeks then occupied.*

1123 A very common construction consists of the relative and its so-called antecedent divided by the other words of the relative clause : as,

Hābētis quam pētistis fācūltātem\* (*Caes. B. G. vi. 8*), *you have now the opportunity you sought.*

\* In sentences such as these it is a common habit in modern printing to place the relative clause between commas, whereas the connection is as close as between an ordinary adjective and its noun. Indeed it is useful to translate such sentences in the exact order of the words : thus, 'In the-which-followed winter,' 'The-which-you-sought opportunity.'

Eā quae sēcūta est hiēmē (*Caes.* B. G. iv. 1), *in the winter which followed.*

Ad eas quas diximus mūnitiōnēs (*Caes.* B. G. iii. 26), *to the fortifications which we have mentioned.*

1124 In the first and last of the phrases just quoted the noun belongs equally to both clauses. In the following it belongs to the relative clause :

Quōs in praesentiā trībūnos mīlitūm circum se hābēbat, sē sēquī iūbet (*Caes.* B. G. v. 37), *such tribunes of the soldiers as he had about him at the moment, he orders to follow him.*

1125 Thus, sometimes the noun of the main clause, more commonly that of the relative clause, is omitted. But if the noun be separated from the main verb by the relative clause, it sometimes takes its case from the relative clause, to which it is nearer : as,

Pópulo ut placerent quás fecisset fábulas (*Ter.* And. prol. 3), *that the plays he might write should please the people.*

Vrbem quam stātū uestrast (*Virg.* A. i. 577), *the city which I am setting up is yours.*

1126 An antecedent is not always necessary : as,

Něc ērat quod scribērem (*Cic.* ad Att. xii. 9), *nor was there any thing to write.*

Assēquērē quod uīs (*Cic.* ad Att. xi. 7.3), *you will obtain what you wish.*

Hābēbis quoi des littērās (*Cic.* ad Att. xi. 13.5), *you will have some one to send a letter by.*

lnteruēnit ēnim quoi mētuistī crēdō nē saluō cāpītē nēgārē non possēs (*Cic.* Phil. ii. 38. 99), *for there suddenly stepped forward one to whom you were afraid, I suppose, you could not say no without getting your head broken.*

Partō\* quōd äuēbās (*Hor.* Sat. i. 1.94), *having acquired what you longed for.*

Bēne est cuī Deūs obtūlit parcā quod sātīs est mānu (*Hor.* Od. iii. 16. 43), *'tis well with him to whom the Deity has offered with frugal hand what is enough.*

Dies deindē praestītūtā cāpītālisquē poenā qui non rēmīgrasset Rōmam singūlos mētū suō quemque ȳbēdientis fēcit (*Liv.*

\* Here *quod auebas* may be considered as a noun in the ablative.

vi. 4), a day was then named, and capital punishment held out to any one who should not by that day have returned to Rome there to live, and this decisive measure made them all obedient, each individual being influenced by fear for himself.

Praemia atque hōnōres quī militārē sēcum uōluissent prōpōsuit (*Liv. xxiii. 15*), he held out rewards and honours to such as should be willing to serve under him.\*

1127 Such omissions fall for the most part under the four following heads : *a.* where the antecedent, if expressed, would be in the same case as the relative ; *b.* where the verb immediately precedes or follows, and thus shows the connection ; *c.* short relative phrases, where the antecedent would be a nominative or accusative ; *d.* an antecedent dative before *qui*.†

1128 The relative in short phrases sometimes adapts its case to the main sentence : as,

Quem uōdēbūtur praeſiēs (*Cic. ad Att. vi. 3. 2*), you will place at the head of the business whom you think proper.

Quō consuērat interuallō hostis sēquītur (*Caes. B. G. i. 22*), he follows the enemy at the interval he was accustomed to.‡

Raptim quībus quisquē pōtērat elātis (*Liv. i. 29*), each hastily carrying out what he could.

1129 When a relative referring to the preceding sentence is separated from its verb (or other governing word) by a conjunction or relative, it is convenient in the translation to substitute for the relative some proper form of the pronoun 'he' or 'this,' with an English conjunction if need be : as,

Quod postquam barbāri fieri ānimaduertērunt (*Caes. B. G. iii. 15*), but when the barbarians saw that this was being done.

Quōd ūbi auditum est (*Caes. B. G. iii. 18*), and when this was heard.

1130 When a relative is connected in meaning with two clauses, it generally adapts its case to the secondary clause, if that precedes the main clause : as,

\* See also examples under § 1226, and *Liv. iii. 19. 6*.

† This was probably at first owing to the similarity in sound between *qui* and *cui* or *quoi*, so that the case *d* would be virtually included in *a* ; and then extended to the plural.

‡ The English often omit the relative, which however must always be supplied in translating into Latin.

Is ēnim fuērain, quoī\* cum līcēret magnōs ex ūtiō fructus cā-pērē, non dūbītāuērim mē grāuissūmis tempestātibūs ob- uium ferrē (*Cic. R. P. I. 4. 7*), for *I had been one, who having it in my power to derive great advantages from repose, still did not hesitate to face the most fearful storms.*

Nam quid dē mē dīcam, quoī ūt omniā contingent quae uōlo, lēvārī nōn possum? (*Cic. ad Att. XII. 23. 4*) for *what should I say of myself, when, though every thing should befall me that I wish, still I could not be relieved?*

Is quīt albus āternē fuērit ignōrās (*Cic. Phil. II. 16. 41*), *one of whom you cannot say whether he was white or black.*

Quem nīsi Sāguntinum scēlūs āgītāret, respīcēret p̄fēctō &c. (*Liv. XXI. 41*), *and if Heaven's curse for his crimes at Saguntum had not been pursuing him, assuredly he would have looked back at &c.*

1130. 1 When two relative clauses are combined (as by *ēt*, *quē*, &c.), and the cases of the two relatives should strictly speaking be different, the second may sometimes be omitted, when it would be a nominative or accusative: as,

Bocchus cum pēdītibūs quos Vōlux adduxērat, nēque in priōrē pugna affuērant, postrēmam Rōmānōrum āciem inuādunt (*Sal. Jug. 101*), *Bocchus, with the infantry which Volux had brought up, and who had not been present in the preceding battle, attack the rear of the Roman army.* ‡

1130. 2 The adjectives tāli-, tanto-, and tōt, as also the adverbs tam and tum, are used as antecedents to the respective relatives quāli-, quanto-, quōt, quam and quum.

1131 The relative§ is often used in parentheses with the sense of the logical pronoun *i-* or *eo-:* as,

\* Rather than *qui cum mihi liceret*, &c. Hence probably we should read in *Phil. II. 7. 17*, *hoc uero ne P. quidem Clodius dixit unquam, qui quia iure fui inimicus, doleo a te omnibus uitiis iam esse superatum.*

† Had the *ignorās* preceded *albus*, the phrase would have been *quem ignorās*, &c.

‡ Sometimes the proper case of *i-* is supplied in the second clause, as *eos* in *Cic. de Clar. Or. 74. 258*.

§ So also the relative adverb *ut* is used for *sic* or *ita* in *Ter. Ph. v. 2. 9*, *Haud scio hercle (ut homost) an mutet anūmum*, 'I am only too much afraid faith (knowing the fellow's character) he may change his mind.' Compare *Hec. III. 5. 10*, *Sic sum*, 'it is my way.'

Quod sī mihi permīsisses, quī meūs āmōr in te est, confēcissem (*Cic. ad Fam. vii. 2. 1*), whereas if you had left this matter altogether to me, such is my affection for you, I should have settled it.

Quod sī fācit, quā impūdentiaſt (*Cic. p. Rosc. Com. 15. 45*), if he does this (and he has impudence enough to do it), &c.

1131. 1 Logical pronouns,—and we here include, besides i- or eo-, all the pronouns so used, as ho- (§ 1095), illo- (§ 1103), and quo- (§ 1131),—are at times used in immediate agreement with a substantive, where a genitive of the pronoun with reī might have been expected : as, •

Hoc mētū lātius uāgārī prohībēbat (*Caes. B. G. v. 19*), by the alarm which thence arose he prevented (the troops from) wandering about to any great distance.

Haec quīdem est perfācīlis dēfensiō (*Cic. de Fin. iii. 11. 36*), the defence of this at any rate is a very easy matter.

1132

*I-dem.*

I-dem *same* is employed in many constructions, the chief of which are the following :

Impērī nostrī terrārumque illārum idem est extrēmūm (*Cic. de Prov. Con. 13. 33*), our empire and that country have now the same boundary.

Quaerītūr idemnē sit pertīnācia et persēuērantiā (*Cic. Top. 23. 87*), the question is, whether obstinacy and perseverance be the same thing.

Acādēmīcūs ēt idem rhētōr (*Cic. N. D. ii. 1. 1*), an academician and at the same time a professed speaker.

Anīmus te erga est idem ac fuit (*Ter. Haut. ii. 3. 24*), my feeling towards you is the same as it was.

Idem ābeunt quī uēnērant (*Cic. de Fin. iv. 3. 7*), they go away the same that they came.\*

Eōdem lōcō rēs est quāsi eā pēcūniā lēgātā nōn esset (*Cic. de Leg. ii. 21. 53*), the matter stands in the same position as if the said money had never been left.

Idem nēgas quidquam certī possē rēpērīrī, idem tē compērissē dixisti (*Cic. Acad. Pr. ii. 19. 63*), on the one hand you say

\* With their opinions unaltered.

*that nothing certain can be found by man, and yet on the other hand you also said that you had discovered so and so.*

Něque ego ālitēr accēpi; intellexī tāmēn idem (Cic. ad Fam. ix. 15. 3), nor did I take it otherwise; I saw however at the same time &c.

1133 The construction with a dative or with cum belongs to the poets and the later writers: as,

Eōdem mēcum pātrē gēnītūs (Tac. Ann. xv. 2), sprung from the same father as myself.

Inuitām quī seruāt, idēm fācīt occidentī (Hor. ad Pis. 467), who saves a man against his will does the same as one who kills him.

### INTERROGATIVE PRONOUNS.

1134 The use of the interrogative pronouns qui-, ūtēro- &c. falls under the two heads of direct\* and indirect questions; the former having commonly the indicative,† the latter nearly always the subjunctive: as,

Direct questions:

Quis tu es? (Ter. And. iv. 1. 11) *who are you?*

Quid ūgitur sībi uolt pātēr? (Ter. And. ii. 3. 1) *what does my father mean then?*

Indirect questions:

Quid rētīneat per tē mēmīnit, non quid āmīsērit (Cic. p. Deiot. 13. 35), *he remembers what he retains through you, not what he has lost.*

Quālis sit ānīmūs, ipse ānīmus nescit (Cic. Tusc. i. 22. 53), *what sort of thing the soul is, the soul itself knows not.*

\* In the direct question the English language puts the nominative after the verb or its auxiliary, except indeed when the question is about the nominative itself and begins with 'who,' 'which,' or 'what.' Secondly, an interrogative pronoun or particle commences the sentence, unless indeed the question be about the act itself, in which case the verb or its auxiliary comes first. Thirdly, the mark of interrogation (?) is placed at the end of the sentence. On the other hand, the indirect interrogative is always attached to some word or phrase, generally to a verb. Secondly, the nominative, as in ordinary sentences, always precedes its verb. Thirdly, it is not entitled to the mark of interrogation.

† See below.

Both :

Quid factūrī fuistis ? Quamquam quid factūrī fuēritis dūbītem, cum uideam quid fēcēritis ? (Cic. p. Lig. 8. 24) *what would you have done ? And yet am I to doubt what you would have done, when I see what you actually have done ?*

Both :

Quid nunc fiet ? Quid fiat rōgās ? (Ter. Ad. III. 1. 1) *what will become of us now ? What will become of us, ask you ?*

1135 A question is sometimes asked with a participle dependent upon the main verb, in which case it is commonly necessary for the English translator to substitute a verb for that participle, and at the same time to insert a relative before the original verb : as,

Vndě pětitum hōc in mē iācīs ? (Hor. Sat. I. 4. 79) *whence didst thou get this stone (which) thou throwest at me ?*

Quībus mōs undě dēductūs Amāzōniā sēcūrī dextrās ūbarmet, quaerērē distūli (Hor. Od. IV. 4. 18), *but whence derived the custom which with Amazonian axe equips their arm, I ask not now.*

Cōgītātē quantis lābōrībus fundātūm impēriū, quantā uirtūtē stābīlitām libertātem ūnā nox paenē dēlērit (Cic. in Cat. IV. 9. 19), *consider what labour was employed to found that empire, what valour to establish that liberty which a single night has almost annihilated.*

1136 Occasionally two questions are included in one sentence, and require to be separated in the translation : as,

Nihil iam āliud quaerērē dēbētis, nīsi ūtēr ūtri insīdias fēcērit (Cic. p. Mil. 9. 23), *you have now nothing else to inquire into but this, which of the two plotted against the other's life, which had his life so endangered.*

Cētērōrum mīsērābiliōr ūratiō fuit commēmōrantium ex quantis ūpībus quō reccīdissent Karthāgīniensium rēs (Liv. XXX. 42), *the language of the rest was still more affecting, as they dwelt upon the powerful station from which, and the low depth to which the state of Carthage was fallen.*

1137 It may be observed, that the Latin language employs the indirect interrogation much more frequently than the English, which often prefers a mere relative with an antecedent substantive, or a substantive alone : as,

Nunc quid ſagendum ſit conſideratē (*Cic.* p. leg. *Man.* 2. 6),  
*consider now the business which you have to transact.*

Non ſum praedictātūrus quantās illē res dōmī militiaeque ges-  
ſerit (*Cic.* p. leg. *Man.* 16. 48), *I am not going to proclaim  
the greatness of his achievements at home and abroad.*

## INDEFINITE PRONOUNS, &amp;c.

1138 The ſimple *qui- any* is an enclitic,\* and cannot occupy the first place in a ſentence.

Omnia ſemper quae māgistratūs illē dīcet, ſēcundis auribus,  
quae ab noſtrūm quō dīcentū aduersis accipiētis? (*Liv.* vi.  
40) *will you always receive with a favourable ear what those  
magistrates ſay, and with an unfavourable ear what is ſaid  
by any of us?*

1139 The use of this word is frequent in ſentences beginning with the relative or relative adverbs, and after ſi, nīſi, nē, num: as,

Iam illis prōmissis ſtandum nōn est, quae coactūs quis mētū  
prōmisit (*Cic.* de Off. i. 10. 32), *lastly, there is another class  
of promises which are not binding, viz. those which one makes  
under the compulsion of fear.*

Quō quis uersūtior est, hōc inuīſior (*Cic.* de Off. ii. 9. 34), *the  
more crafty a man is, the more is he disliked.*

Vbi ſémel quis pēlērāuērit, eī crēdi poſteā nōn ſportet (*Cic.* p.  
Rab. Poſt. 13. 36), *when a man has once forſworn himſelf,  
he ſhould not afterwards be believed.*

Nūm quōd ēlōquentiae uestigium appāret? (*Cic.* de Or. i. 9.  
37) *is there any trace of eloquence to be ſeen?*

Hābent lēgībus ſanctum, ſi quī ſqid dē rē publicā fāmā ac-  
cēpērit, ūti ad māgistratū dēfērat, nēuē cum quo ăliō  
commūnicet (*Caes.* B. G. vi. 19), *they have it provided for  
by law, that if any one hear any thing by report on matters  
of state, he ſhall lay it before the authorities, and not com-  
municate it to any other person.*

Si qui grāuiōrē uolnēre accepto ēquō dēcīdērat, circumſiſtēbant  
(*Caes.* B. G. i. 48), *whenever any one at all ſeverely wounded  
fell from his horse, they formed around him.*

\* This of course does not prevent the compounds *ſiqui-*, *nequi-*, &c. from being emphatic.

1140 In the phrases with *sī*-*qui*-, the main sentence has no connecting pronoun, the *sī*-*qui*- clause itself performing the office of a noun : as,

*Sī quid est pābūli\** obruunt nūvēs (*Liv.* xxi. 37), *what fodder there is, is buried under the snow.*

1141 *Aliqui*- *some, any*, is always emphatic, and is opposed to such words as *all, much, none* : as,

*Vnum ăliquem nōmīnātē* (*Cic.* p. *Clu.* 66. 185), *name some one or other.*

*Sī nōs ăd ăliquam ălicūius commōdi ăliquando rēcūpērandī spēm fortūnā rēseruāuit, mīnūs est errātum ā nōbīs* (*Cic.* ad *Fam.* xiv. 4. 1), *if fortune has reserved us for any chance (however small) of recovering at any time (however distant) any thing desirable (in the slightest degree), then our error has been less.*

*Est istuc quīdem ăliquid, sed nēquāquam ăn istō sunt omniă* (*Cic.* de *Sen.* 3. 8), *what you say is, I grant, something, but it by no means includes the whole.*

*Sī uīs esse ăliquid†* (*Juv.* i. 74), *if thou wishest to be somebody in the world.*

1142 The substantive† *qui*-*quam* and adjective *ullo*- signify *any* (if only one, and no matter what that one may be), and are used in negative, interrogative, conditional and comparative sentences : as,

*Sīnē sōciis nēmō quidquam tālē cōnātūr* (*Cic.* de *Am.* 12. 42), *without companions no one attempts any such thing.*

*Idcīrcō cāpīte et sūpercliis est rāsis, ne ullum pīlum uīrī bōni hābērē dicātūr* (*Cic.* p. *Rosc. Com.* 7. 20), *he goes with his head and his eyebrows shaved, that he may not be said to have a single hair of respectability about him.*

*Et quisquam Iūnōnis nūmēn ădōret Praetērēā?* (*Virg.* A. i. 52) *and is any one after this to worship the divinity of Juno?*

\* Thus, *si quid est pabūli* may be considered to be the accusative case after the verb *obruunt*.

† So Juvenal, if we may trust the best and the majority of the MSS. (Madvig.)—Cicero uses both *sum aliquis* and *sum aliquid*.

‡ *Qui*-*quam* however is at times an adjective, and *ullo*- at times a substantive, in speaking of persons : as, *qui*-*quam*, *Ter.* *Haut.* i. 1 29, *Plaut.* *Ps.* iii. 2. 62 ; *ullo*-, *Caes.* B. G. i. 8. 3, *Liv.* v. 40, *Cic.* ad *Fam.* xiii. 26. 1.

Num censēs ullum ān̄imal, quod sanguinem h̄abeat, sīn̄e corde essē possē? (*Cic. de Div.* I. 52. 119) *now do you think that any animal that has blood can exist without a heart?*

Si ullā mea āpūd tē commendātiō uāluit, haec ut uāleat rōgō (*Cic. ad Fam.* XIII. 40), *if any recommendation of mine ever had weight with you, I beg that this may.*

Quamdiū quisquam ērit, qui tē dēfendēre audeat, uīuēs (*Cic. in Cat.* I. 2. 6), *as long as there is a single living being who dares to defend you, you shall live.*

Cuiūis potest accīdere, quod cuiquām potest (*Syr. ap. Sen. de Tranq. An.* 11), *that may happen to every one, which may happen to any one.*

Nihil est exītiōsius cīuītātībus quam quidquam āgī per uim (*Cic. de Leg.* III. 18. 42), *nothing is more pernicious to a state than that violence should be resorted to in any thing.*

1143 Qui-piam is used like ālīqui- :\*

Quaeret quispiam (*Cic. in Rull.* II. 8. 20), *some one will ask.*

Forsitān ālīquiūs ālīquando ēiusmōdī quidpiam fēcērit (*Cic. II. Verr.* II. 32. 78), *perhaps some one will some time or other have done something of this kind.*

Pēcūniām sī quoipiam fortūna ādēmit, aut si ālīcūiūs ērīpuit inīūriā, tāmen consolātūr hōnestās ēgestātem (*Cic. p. Quinct.* 15. 49), *if money be taken from any one by misfortune, or wrested from him by the violence of some one, still integrity is a consolation to poverty.*

1144 Qui-uīs and qui-lūbet *any you please* are universal affirmatives, and may often be translated by *every one* :† as,

Abs quiūis hōmīnē bēnīfīcium accīpērē gaudeās (*Ter. Ad.* II. 3. 1), *one would be glad to receive a favour from any one.*

Mihi quiduis sāt est (*Plaut. Mil. Gl.* III. 1. 155), *for me any thing is enough.*

Non cuiūis hōmīni contingīt ādīrē Cōrīnθūm (*Hor. Ep.* I. 17. 36), *it is not every man's lot to visit Corinth.*

\* Except that it has never the meaning of 'something important,' which *alīqui-* often has.

† A superlative may often be substituted for them; as for example in the following sentences: 'the greatest stranger,' 'the least quantity,' 'only the most fortunate.'

Quem sēquar? Quemlūbet, mōdo ăliquem (*Cic. Acad. Pr. II. 43. 132*), *whom am I to take for my guide? Any body you please, provided it be somebody.*

1144.1 Qui-quē (N. quisquē) *every, all taken each by itself*, is opposed to ūnūuerso- *all united as a whole*. See examples under § 1057, *a, b, c.*\*

1145 Qui-dam *some* is used both generally, and in reference to particular objects which we either cannot or do not choose accurately to define. Hence it is often employed to soften some strong metaphor or epithet :

Sed sunt quīdam† itā uōce absōni ăt ī ūrātōrum nūmērum uēnīrē non possint (*Cic. de Or. I. 25. 115*), *but there are in fact some of so unmusical a voice that they can never be admitted into the number of orators.*

Accurrit quīdam, nōtūs mīhī nōmīnē tantum (*Hor. Sat. I. 9.3*), *there runs up a certain person known to me by name alone.*

Nēquē pugnas narrat, quod quīdam‡ fācit (*Ter. E. III. 2. 29*), *nor does he talk of his battles, as a certain person does.*

Hābet ēnim quēdam ăcūleum contūmēliă quem pātī uīrī bōnī diffīclūmē possunt (*Cic. II. Verr. III. 41. 95*), *for insult has in fact a sort of sting in it, which a gentleman can with the greatest difficulty endure.*

Fuit ēnim mīrīfīcūs quīdam in Crassō pūdōr (*Cic. de Or. I. 26. 122*), *for there was in fact in Crassus a bashfulness I had almost called astounding.*

1146 Qui-cunquē is commonly an adjective, and is used in three ways (of which however the first is by far the most common) : *a.* as *every one who*, in the same way as the ordinary relative is used ; *b.* without any antecedent, but so as to admit the insertion of such words as *no matter before the who* ; *c.* in the sense of *some one or other, the best I can.*

*a.* Quōd ērit cumquē uīsum, ăgēs (*Cic. de Fin. IV. 25. 69*), *whatever you think proper, you will do.*

*b.* Quōcunque in lōcō quīs est, idem est ēi sensūs (*Cic. ad Fam. VI. 1. 1*), *wherever a person is, his feelings are the same.*

\* See also § 349.

† Here Cicero has no particular persons in view.

‡ Here there is a particular person in view, viz. the braggart Thraso.

c. Quae sānārī pōtērunt, quācunquē\* rātiōnē sānābō (*Cic. in Cat. II. 5. 11*), *what parts admit of being healed, I will heal in the best way I can.*

1147 Qui-qui-† is commonly a substantive, and is used chiefly in the sense of *no matter who, &c.*; but at times as a relative in grammatical connection with the main clause:

Ago grātias, quōquo ānīmō fācīs (*Cic. Phil. II. 13. 33*), *I thank you, no matter with what feeling you do it.*

Quicquid auctōritātē possūm, Id omuē tībi polīceōr (*Cic. p. leg. Man. 24. 69*), *whatever power I possess in my name, I promise you the whole of it.*

1148 The chief constructions of ālio-‡ *one, some, other*, are the following:

Aliūd est mālēdīcēre, āliūd accussārē (*Cic. p. Cael. 3. 6*), *it is one thing to abuse, one to accuse.*

Quae mīnus tūta ērant, āliā fossīs, āliā uallīs, āliā turrībus mūniēbat (*Liv. XXXII. 5*), *the parts which were less protected, he was fortifying, some with ditches, some with palisades, some with towers.*

Ipsi inter se āliis āliī prōsunt (*Cic. de Off. I. 7. 22*), *they themselves mutually assist one another.*

Mē quōtidie āliūd ex ālio impēdit (*Cic. ad Fam. IX. 19*), *for myself, one thing after another hinders me every day.*

Equītēs ālii āliā dilapsī sunt (*Liv. XLIV. 43*), *the cavalry slipped off, some by one route, some by another.*

Iussit āliōs ālibi fōdērē (*Liv. XLIV. 33*), *he ordered them to dig, some in one place, some in another.*

Quōtannis ālium atque ālium dōmīnum sortiuntūr (*Liv. XXXI. 29*), *they take the chance of the lot every year, first for one master, then for another.*

Tīmeō ne āliud crēdam atque āliud § nuntiēs (*Ter. Hec. V. 4. 4*),

\* *Potero* might have been inserted.

† The use of *qui-qui-* in the sense of *qui-que* is very rare, at any rate in the best writers.

‡ That *alio-* did not originally mean difference is shown by the fact that *aliqui-* is connected with it, and that its other derivative *altero-* in itself never signifies difference.

§ This shows the way in which *atque* alone came to be used after *alio-*.

*I am afraid that I am giving credit to one thing, and you asserting another.*

Longe ăliă nōbis ac tū scrips̄eras nuntiantūr (*Cic. ad Att. xi. 10. 2*), *the accounts brought to us differ widely from what you write.*

Nōn ăliūs essem atquē nunc sum (*Cic. ad Fam. i. 9. 21*), *I should not have been a different person from what I now am.*

Lux longe ăliast, sōlis et\* lychnōrum (*Cic. p. Cael. 28. 67*), *there is a wide difference in the light of the sun and of a lamp.*

Lūtatiō quae ăliă res quam cēlēritas uictōriam dēdit ? (*Liv. xxii. 14*) *what else but rapidity gave Lutatius the victory ?*

Quid ĕnim ăliud quam admōnendi essētis ut mōrem trāditūm ā pātrībus seruāretis ? (*Liv. xxii. 60*) *for what else would there have been to do but to remind you of the duty of maintaining a custom handed down by your fathers ?*

Quid est dīcere ăliud, Quia indignos uestrā uoluntātē créatūrī nōn estis, nēcessitātem uōbis creāndi quos non uoltis im-pōnam ? (*Liv. vi. 40*) *what is this but to say : Since you will not willingly elect unworthy persons, I will impose on you the necessity of electing those whom you do not like ?*

Rōgāuit, numquid ăliud ferret praetēr arcām (*Cic. de Or. ii. 69. 279*), *he asked whether he was carrying any thing else besides a chest.*

1149 Altēro- is used in the following constructions, being always limited to *one of two, or the second of many* :

Quōrum altēr exercitūm perdīdit, alter uendīdit (*Cic. p. Planc. 35. 86*), *of whom one has lost, the other has sold an army.*

Altērit̄ dimīcant ; altēri uictōrem tīment (*Cic. ad Fam. vi. 3. 4*), *the one party stake all upon war, the other look with terror to the conqueror.*

Miluo est quoddam bellum quāsī nātūrālē cum coruo ; ergo altēr altēriūs ūuā frangit̄ (*Cic. N. D. ii. 49. 125*), *between the kite and the crow there is, as it were, a sort of natural war ; consequently each breaks the other's eggs.*

Altērit̄ altērōs ăliquantum attriūerant (*Sal. Jug. 79*), *each nation had considerably reduced the power of the other.*

\* When *et* or *que* are used in these phrases, the things compared are brought together. A pause too should precede. *Atque* is not so limited.

† See the note to § 324.

Vterquē nūmērus plēnūs, altēr altērā dē caussa hābētūr (*Cic.* Somn. Sc. 2), *both numbers are accounted full, the one for one reason, the other for another.*

Omnes quōrum īn altērius mānū uītā pōsītast (*Cic.* p. Quint. 2. 6), *all those whose lives are in the hands of another.*

Tū nunc ērīs altēr āb illo (*Virg.* Buc. v. 49), *thou shalt now be next after him.*

Ad Brūtum nostrum hos lībrōs altēros quinquē mittēmūs (*Cic.* Tusc. v. 41. 121), *we shall send to our friend Brutus this second set of five books.*

Altērum tantum ēquītibus dīuīsit (*Liv.* x. 46), *he gave to each horse-soldier as much again.*

1149. 1 Nēmōn- *no man, no one*, though properly a substantive, is found with appellations of persons, as nēmo cīuīs *no citizen*, nēmo Rōmānūs *no Roman*, nēmo quisquam *no one whatever*, where however cīuīs, Rōmānūs, quisquam, may be regarded themselves as adjectives. In place of the genitive and dative nulliūs and nulli are preferred.

## PRONOMINAL ADVERBS.

1150 The pronominal adverbs,\* especially by the old writers, were often used as adjectives in connection with nouns: as,

Tēque ībīdem peroluam in lūtō (*Ter.* And. iv. 4. 38), *and I will give you a good rolling in the same mud.*

Quīd ēgō nunc āgam nīsī in angūlum ālīquo ābeam? (*Ter.* Ad. v. 2. 9) *what am I to do now, but take myself off into some quiet corner?*

Venīt meditātūs álicunde ex solō loco (*Ter.* And. ii. 4. 3), *he is just come, after conning his lesson, from some solitary place.*

Modo quāndam uidi uīrginem hic uicīnae† (*Ter.* Ph. i. 2. 45), *I just now saw a maiden in this neighbourhood.*

Quōd tendītīs inquit; Quī gēnūs; undē dōmō? (*Virg.* A. viii. 113) *whither haste ye, says he; who by race; from what home?*

Indīdem ex Achaia īriundi (*Liv.* xxv. 15), *sprung from the same Achaia.*

Indīdemne ex Ameriā? (*Cic.* p. Rosc. Am. 27. 74) *what from the same Ameria?*

\* Those forms of course being selected which accord with the relation of place expressed in the accompanying phrase.

† *Hic uiciniae*, both datives. See § 952. Nay in *Plaut.* *Mil.* ii. 3. 2, *hic proximae uiciniae*, for so the *Palimpsest* and *Mss. C. D.*

1151 The relative adverbs, like the relative itself, are often used without an expressed antecedent : as,

*Pergam quō coepi hoc itēr (Ter. Hec. I. 2. 119), I will continue this journey of mine to the place I started for.*

*Si rém seruassem, fuit ubi negótiosus éssem (Plaut. Truc. I. 2. 38), if I had saved my money, I should have had something to employ myself upon.*

*Est, dis gratia, únde haec fiant (Ter. Ad. I. 2. 41), there is, thanks to the gods, the wherewithal to do this.*

*Vágārī quā uēlit (Cic. de Or. I. 16. 70), to wander along whatever road he pleases.*

1151.1 The adverbs of all pronouns used logically, especially those connected with the relative, may refer to antecedents of any gender or number, so that undē, for example, stands for āb or ex quō, quā or quībūs, quō for īn or ad quem &c., ūbi for in quō &c. : as,

*Omnībūs undē pētītūr, hoc consili dēdērim (Cic. ad Fam. VII. 11. 1), to all defendants in a suit I would give this advice.*

*Pōtest fiēri, ut līs undē te audissē dīcīs, irātūs dīxērit (Cic. de Or. II. 70. 285), it may be that the person from whom you say you heard it said so in anger.*

*Nēquē praeter tē quisquam fuit, ūbi nostrum ius contra illōs obtinērēmūs (Cic. p. Quinct. 9. 34), nor was there besides you any one before whom we could maintain our right against them.*

*Hōmo āpūd eos quō sē contūlit grātiōsūs (Cic. II. Verr. IV. 18. 38), a man of influence among those to whom he betook himself.*

*Omniā quā uīsūs ūrat constrāta armīs (Sal. Jug. 101), all the ground along which the eye could see was bestrewn with arms.*

## VERB.

### PERSONS, NUMBER, &c.

1152 The verb agrees in number and person with the agent (or nominative), and where it contains a participle, in gender also.

1152.1 Where there are two nominatives to a verb, the verb either, *a.* adapts itself to both, taking the plural form ; or, *b.* to the nearer nominative.

a. Haec nēque ēgo nēquē tū fēcīmūs\* (*Ter. Ad. I. 2. 23*), *true, neither I nor you ever acted thus.*

Castōr et Pollux ex ēquis pugnārē uīsī sunt (*Cic. N. D. II. 2. 6*),  
*Castor and Pollux appeared fighting on horseback.*

b. Et tu ēt omnēs hōmīnes sciunt (*Cic. ad Fam. XIII. 8. 1*), *you and all men know.*

Sēnātus pōpūlusquē Rōmānūs intellēgīt (*Cic. ad Fam. V. 8. 2*),  
*the senate and people of Rome perceive.*

Emissae eō cohortes quattuōr et C. Annīus praefectūs (*Sal. Jug. 77*), *there were sent out to that place four battalions and C. Annīus as governor.*

1152. 2 But of course when the compound sentence does not admit of being broken up into separate parts, a plural verb is required : as,  
Iūs ēt iniūriā nātūrā diiūdīcantūr (*Cic. de Leg. I. 16. 44*), *right and wrong are naturally distinguished from each other.*

1152. 3 The second person, as in English, is often used indefinitely, where we might also say 'a man.' (See § 1224.)

1152. 4 The third person plural, as in English, is often used indefinitely, especially with the adverb uolgō *promiscuously* : as, aiunt *they say*, fērunt *they carry the news about, they report.*

1152. 5 The compound tenses formed with fu- are rarely used. When found beside those with ēs- they denote more forcibly precedence in point of time : as,

Lēges, quum quae lātae sunt, tum uērō quae prōmulgātāe fuērunt (*Cic. p. Sest. 25. 55*), *both those laws which were passed, and above all those which (though never passed) were duly advertised.*

Armā quae fixa in pāriētībus fuērant, ea hūmī sunt inuentā (*Cic. de Div. I. 34. 74*), *arms, which had previously been fixed up on the walls, were found on the ground.*

Nēque ălīter Carnūtēs interficiendī Tasgetiī consīlīum fuissē captūros, nēque Eburōnēs ad castrā uentūrōs essē (*Caes. B. G. V. 29*), *but for this (he said) neither would the Carnutes have conspired (as they had done) to put Tasgetius to death,*

\* It need scarcely be noticed that 'we' has a twofold meaning, including with the first person sometimes the second person—*ego et tu, ego et uos* ; sometimes the third, *ego et hic*. So also 'you' may include several persons addressed together, *tu et tu* ; or may denote 'you' and 'he,' 'you' and 'they,' &c.

*nor would the Eburones have been marching (as they then were) to the camp.*

1152.6 Fōrem &c. is used in compound tenses by many writers\* precisely as essem is.

1152.7 The compound tenses made up of *fu-* with the participles in *tūro* and *endo* are used only in hypothetical phrases: see §§ 709 to 721, and 1214.

#### INDICATIVE MOOD.

1152.8 The indicative is employed in affirming, denying, and asking questions. The chief uses of this mood and its several tenses have been already stated.† Moreover, it is evidently sufficient to point out the cases where the other moods are required. Hence all further remark upon the indicative is nearly superfluous. However, it may still be useful to draw special attention to those cases where error is not uncommon.

1153 Conditional sentences may be divided into two general heads: 1. those which put an imaginary case, the non-existence of which is implied in the very terms, and which are here called hypothetical, such as, 'If he were here, he would tell us,' or 'If I had been ill, I should have consulted the physician,' in which cases it is clearly implied that 'the person spoken of is *not* present,' that 'I was *not* ill.' 2. Those suppositions which may be the fact or not, so far as the speaker professes to know, as, 'If I receive the letter, I will forward it.' This distinction being understood, it may be stated that conditional sentences of this second class have nearly always the indicative‡ in Latin in both clauses, although the English language may have the subjunctive: thus,

Erras si id crēdis (*Ter. Haut. I. 1.53*), *you are mistaken if you believe that.*

Perficiētur bellum, si urgēmūs obsessōs (*Liv. V. 4*), *the war will be finished, if we at once press the besieged.*

Si quōd ērat grandē uas, laeti adfērēbant; sī mīnūs ēiusmōdi quippiam uēnārī pōtuērant, illā quīdem certē prō lēpuscūlis cāpiēbantur, pātellae pātērae tūribūlā (*Cic. II. Verr. IV.*

\* As Sallust, Livy, and the poets, but not Cicero.

† See §§ 451-478 and 575-591.

‡ But see below.

21. 47), *if any great vessel fell in their way, they brought it to him with joy; but if they were unable to run down any thing of that sort, then at any rate they would catch him as a sort of leveret, a plate, a chalice, a censer.*

Apud mē sīquid ērēt ēiūsmōdī, me imprūdente ērit (Cic. ad Att. I. 19. 10), *in my writings, if any thing of the kind exist, it will exist without my knowledge.*

Sī qui aut prīuātūs aut pōpūlūs eōrum dēcrētō non stētit, sācrīfīciīs interdicunt (Caes. B. G. VI. 13), *if any party, whether an individual or a state, abide not by their decision, they forbid them the sacrifices.*

Sēt sī tu negāris ducere, ībi culpam in te trānsferet (Ter. And. II. 3. 5), *but if you refuse to marry, then he'll throw the blame on you.*

Grātissūmum mihi fēcēris, sī ād eum ultrō uēnērēs (Cic. ad Fam. VII. 21), *you will greatly oblige me if you will make the first move and call upon him.\**

1154 Often the indicative mood is in the clause of condition, followed by an imperative, or a subjunctive used as an imperative : as,

Sī mē dīlīgis, postrīdiē kālendārum coena āpūd mē (Cic. ad Att. IV. 12), *as you love me, dine with me on the second.*

Sī quīcquām inuenies mē mentītū, occīdīto (Ter. And. V. 2. 22), *if you find that I have told any falsehood, kill me.*

Sī itāst, facturus út sit officiū suūm, Fāciat ; sin aliter de hāc re est eius sentētīa, Respōndeāt mi (Ter. Ad. III. 5. 4), *if the fact be that he will do his duty, why let him do it ; but if his purpose in this matter be otherwise, then let him give me an answer.*

1155 The indicative mood may be used without sī as a condition or supposition : thus,

Nēgat quis,† nēgo ; aīt, aio (Ter. E. II. 2. 21), *a man says no, I say no ; he says yes, I say yes.*

\* It will be here seen that the conjunction may be used with every tense of the indicative ; yet it is a common assertion in Latin grammars that the subjunctive denotes doubt or contingency, and that sī takes the subjunctive.

† A mark of interrogation is often inserted, but is unnecessary.

1156 So also an indicative mood at the beginning of a sentence often expresses a concession, as introductory to something opposed : as,  
 Triumphāuit Sullā dē Mithrīdātē, sēd ītā triumphāuit, ūt illē  
 pulsus regnāret (*Cic. p. leg. Man. 3. 8*), *true, Sulla did*  
*triumph over Mithridates, but his triumph was of such a*  
*nature, that the other, though defeated, still held royal power.*†

1157 So also the double sīuē sīuē has the indicative mood : as,  
 Hōmīnes nōbīles, sīuē rectē seu perpēram fācērē coepērunt, īn  
 ūtrōque excellunt (*Cic. p. Quinct. 8. 31*), *men of family,*  
*whether they commence a course of good or bad conduct, in*  
*either career become distinguished.*

1158 The doubled forms of the relative,\* and those which have cumquē attached to them, take the indicative : as,  
 Quidquid ērit, scribēs (*Cic. ad Att. xiv. 1*), *whatever it be, you*  
*will write.*  
 Tu quāntus-quantu'st, nīl nisi sapiēntia's (*Ter. Ad. III. 3. 40*),  
*you, every inch of you, are nothing but philosophy.*  
 Quamquāmst scelestus, nōn committet hōdie unquam iterum  
 ut uāpulet (*Ter. Ad. II. 1. 5*), *be he ever so great a scoundrel,*  
*he will not run the risk of a second thrashing today.*  
 Vtut erat, mansūm tamen opōrtuit (*Ter. Haut. I. 2. 26*), *no*  
*matter how it was, he ought still to have staid.*  
 Hoc quōquo ibō mēcum ērit (*Plaut. Aul. III. 3. 1*), *I will have*  
*this with me wherever I go.*  
 Quicunque īs est, īi mē prōfīteōr īnīmīcum (*Cic. ad Fam. x.*  
*31. 3*), *whoever that man may be, I declare myself his enemy.*  
 Dēiōtārī cōpias, quantaecunquē sunt, nostrās essē dūcō (*Cic.*  
*ad Fam. xv. 1. 6*), *the forces of Deiotarus, in their full ex-*  
*tent, I look upon as ours.*  
 Qui ūbīcunquē terrārum sunt, ībi est omnē rēpublīcae prae-  
 sīdium (*Cic. Phil. II. 44. 113*), *and wherever in the world they*  
*are, there is every thing that is to guard the country.*

1158.1 In relative propositions which limit something which is stated in general terms, the old writers, and even Cicero at times, used the indicative.

\* See § 353-358.

† See *Addenda*.

† Printed in the editions so that the verb wholly disappears ; a common error in the text of Terence.

Cătōnem uērō quis nostrōrum ōrātōrum, quī quidem nunc sunt, lēgit? (Cic. Brut. 17. 65), but *Cato—who of our orators, at least those now living, ever reads?*

Ex ōrātōribūs Atticis antīquissūmī sunt, quōrum quidem scriptā constant\*, Pērīclēs ēt Alcībīadēs (Cic. de Or. II. 22. 93), of *Athenian orators the oldest, at least among those whose writings are authenticated, are Pericles and Alcibiades.*

Quae tībi mandāui, uēlim cūres, quod‡sīnē tuā mōlestiā fācērē pōtēris (Cic. ad Att. I. 5. 8), *these commissions I would thank you to attend to, as far as you shall be able without inconvenience to yourself.*

Tū tāmen uēlim ne intermitas, quod‡ēius fācērē pōtēris, scribēre ad mē (Cic. ad Att. XI. 12. 4), *you however will I beg of you not cease, so far as you have it in your power, to write to me.*

Erus, quantum audio, uxōre excīdit (Ter. And. II. 5. 12), *master, from what I hear, has lost the chance of a wife.*

Nil locist socōrdiae, Quantum intellexi mōdo senis sentētiam (Ter. And. I. 3. 1), *there is no room for stupidity, to judge from what I saw just now of the old man's feelings.*†

1159 Sentences which express repeated action have the indicative in the secondary clause in the best authors: as,

Quum uēr essē coēpērat, dābat sē lābōrī (Cic. II. Verr. V. 10. 27), *at the beginning of every spring he gave himself up to business.*

Hostēs ūbi āllquos singūlārīs ex nāui ēgrēdientīs conspexērant, impēditōs ādōriēbantūr (Caes. B. G. IV. 26), *the enemy, whenever they saw any coming out of a ship by themselves, fell upon them before they could get clear.*

Si ā persēquendo hostīs dēterrērē nēquīuērant, disiectōs ā tergō circumuēniēbant (Sal. Jug. 50), *if they could not deter the enemy from pursuit, as soon as they were scattered, they kept enclosing them on the rear.*

\* So the MSS., not *constant.*

† See § 922, last example.

† In such phrases as: *non ego te, quod sciam, unquam ante hunc diem uidi* (Plaut. Men. III. 2. 35), *sciam* is probably an old indicative corresponding to *inquam*; as it must be in *haud sciam an ne opus sit quidem* (Cic. de Am. 14. 51), and in *haud sciam an iustissimo triumpho* (Liv. IX. 15). It seems not unlikely that an erroneous interpretation of this *sciam* led to the use of the subjunctive in the parenthetic phrases, *quod meminerim*, &c. (See § 1195.)

Vt cūiusquē sors excīdērat, ālācēr armā cāpiēbat (*Liv.\** xxii. 42), *every time the lot of any one fell out of the urn, delighted he took his arms.*

## EPISTOLARY TENSES.

1160 The use of the tenses in epistolary writing is occasionally very peculiar. The letters in ancient Italy being sent nearly always by private hand, and the roads with the facilities for travelling being very defective, a long time often elapsed between the writing and the receiving a letter. Hence it was not uncommon for the writer to make allowance for this interval, and to use those tenses which were suited to the time when the letter should be read: as,

*Etsī nil sāne hābēbam† nōuī, quod post accīdīsset quam dēdīssem ad tē Philōgēnī littēras, tāmen quum Philōtīmū Rōmam rēmittērem, scribendū ālīquid ad tē fuit, &c. (Cic. ad Att. vi. 3. 1), although I have indeed nothing new that has occurred, at least since I put my last in the hands of Philogenes for you, yet as I am sending Philotimus back to Rome, I am bound to write something to you.*

*Hābēbam acta urbāna usque ad Nōnas Martiās, ē quībūs intel-lēgēbam omniā pōtiūs actum īrī quam dē prōuinciīs (Cic. ad Att. vi. 2. 6), I have the proceedings in the city down to the 7th of March, from which I am disposed to infer that the question of the provinces will be postponed sine die.*

*Littērārum exemplū quās ad Pompeīum scripsī, mīsī tībi (Cic. ad Att. iii. 8. 4), I enclose you a copy of a letter I have just written to Pompey.*

1161 Such terms as 'yesterday,' 'today,' 'tomorrow,' 'here,' are avoided for the same reason. Besides, it was far from the ordinary practice to affix a date of time and place, so that the words might have been unintelligible.

*Pūteōlis magnūs est‡ rūmor Ptōlēmaeūm esse in regnō. . . .*

\* *Livy* is not consistent in this construction. Examples of a subjunctive in him are: *ubi dixisset* (i. 32), *quum uidissent* (ii. 27), *quem-cumque prehendisset* (iii. 11), *sicubi conserta nauis esset* (xxi. 50), *ubi semel procubuissent* (xxii. 2), *ubi conuenissent* (xxii. 38).

† Otherwise the tenses should have been, *habeo, acciderit, dederim, remittam, est.*

‡ The epistolary tense would have been *erat.*

Pompēiūs in Cūmānum Pārilībus uēnit. Mīsit ad mē stātim qui sālūtem nuntiāret. Ad eum postrīdiē mānē uādēbam quum haec scripsī (*Cic. ad Att. iv. 10*), *we have a strong report down here that Ptolemy has been restored to his throne.* . . . . *Pompey arrived at his villa yesterday. He forthwith sent one of his people with his compliments to me. I am going to pay him a visit this morning.*

*Puteoli, April\* 22.*

Trīgintā diēs ērant ipsī, quum has dābam littēras, per quos nul-lās ā uōbīs accēpēram (*Cic. ad Att. iii. 21*), *it is now exactly thirty days since I heard from you.*

1162 Such change of tenses occurs chiefly at the beginning and end of letters, where the writer has it more forcibly impressed upon him that he is not in conversation. It is also confined for the most part to those matters which are likely to be affected by the interval of time that must elapse before the letter is read.

IMPERATIVE.

1163 The chief distinction between the two tenses is seen in §§ 592, 593. The future is chiefly used in laws.

*Diuīs omnībus pontifices, singūlis flāmīnes suntō* (*apud Cic. de Leg. ii. 8. 20*), *for the gods in general there shall be a college of pontifices, each separate god shall have his flamen.*

1164 It is also used in the language of wills : as,  
*Tītius filius meus mihi hērēs estō* (*Gaius, ii. 179*), *my son Titius shall be my heir.*

1165 It is also used generally in reference to future time, more particularly if that time be fixed by any condition or otherwise : as,  
*Vbi nōs lauérimus, sī uoles lauáto* (*Ter. E. iii. 5. 48*), *when we have bathed, bathe if you will.*

*Quoquo hīc spectabit, eō tu spectatō semul;*  
*Si quo hīc gradietur, páriter tu progrēdiminō†* (*Pl. Ps. iii. 2. 69*),

\* The Festival of Pales was on the 21st.

† So the MSS., not *progredimino*; and indeed the passage requires the singular. Moreover Madvig has proved, what Kvarup already maintained, that the form in *minor* does not exist. That in *mino* does exist, and belongs to the singular. See Madvig, *Opusc. ii. 239*.

*Where'er he looks, thither must you look with him ;*

*Where'er he marches, march you too forward by his side.*

*Cum uālētūdīnī tuae consūluēris, tum consūlītō nāuīgātīōnī*

*(Cic. ad Fam. xvi. 4. 3), when you have taken measures for  
your health, then and not till then take measures for your  
voyage.*

1166 The present is used in a less authoritative manner, and is applied both to the immediate occasion and to general directions.

*Iunō Lucina fér opem* (*Ter. And. III. 1.15*), *Juno Lucina, aid  
me, I implore thee.*

*Mihi crēdē* (*Cic. ad Fam. ix. 16. 8*), *take my word for it.*

*Iustītiam cōle et piētātem* (*Cic. Somn. Sc. 3*), *cultivate justice  
and affection.*

*Vidē quam rem āgas* (*Ter. Ad. III. 2.45*), *have a care what you  
are after.*

*Cāuē sīs* (*Ter. E. IV. 7. 29*), *be on your guard, if you please.*

1167 The present of the subjunctive mood is often used as an immediate imperative : as,

*Ecfērānt\* quae sēcum hūc attūlērunt* (*Ter. Haut. IV. 4. 23*),  
*let them bring out what they brought here with them.*

*Quod bōni dātūr, fruārēt dum līcet* (*Ter. Haut. II. 3. 102*), *all  
the good that offers, enjoy while you may.*

1168 The presents cūrā and fāc and the subjunctive uēlim are often prefixed to a subjunctive of a verb, with or without ūt, and so express more forcibly what might have been expressed by a simple imperative of the latter verb : as,

*Quārē sī quod cōstītūtūm cum pōdāgra hābes, fāc ūt īn ālium  
diem diffērās* (*Cic. ad Fam. VII. 4*), *if then you have any  
engagement with the gout, mind you put it off to another day.*

*Fāc āput te ut siēs* (*Ter. And. II. 4*), *mind you have your wits  
about you.*

\* This subjunctive is due to an ellipsis of a verb which is occasionally supplied : as, *Treuīros uites censeo* (*Cic. ad Fam. VII. 13. 2*), 'I recommend you to fight shy of the Treviri.'

† Madvig would limit this use of the second person to the cases of a general nature, where 'you' means 'any one.' But he admits that there are some examples where 'you' is used in its definite sense, and himself quotes from Terence, *Si certum est facere, facias; uerum ne post cul-pam conferas in me*, 'If you are resolved to do it, why do it; but do not afterwards throw the blame on me.'

Cūra ut quam prīmū uěniās (*Cic. ad Fam. iv. 10*), *take care and come as soon as you can.*

Tū uělim ănlmō săpientī fortiquē sīs (*Cic. ad Fam. ix. 12*), *do you meanwhile, I beg you, act with philosophy and firmness.*

1169 An affirmative in the future often expresses a direction with a confidence that it will be followed : as,

Tu intērēā non cessābīs ăt eă quae hăbēs instlūtă perpōliēs (*Cic. ad Fam. v. 12. 10*), *you meanwhile will lose no time in giving the last polish to what you have in hand.*

Siquid accīdērit nōū, făciēs ut sciam (*Cic. ad Fam. xiv. 8*), *if any thing new occurs, you will let me know.*

1170 The present imperative is used at times to express a condition : as,

Tolle hanc ăpluiōnem, luctum sustūlērīs (*Cic. Tusc. i. 13. 30*), *once put an end to this opinion, and you will have put an end to all mourning for the dead.*

1171 A question may be so asked as to amount to an order : as,

Etiam tăcēs ?\* Egō căuēbo (*Ter. Ad. iv. 2. 11*), *hold your tongue; Syrus will be on his guard.*

Quin condescendimūst ăquōs ? (*Liv. i. 57*) *come, come, let us mount our horses.*

Abin† hinc in malám rem cum suspicione istác, scelus ? (*Ter. And. ii. 1. 17*) *go and be hanged with your suspicions, you rascal.*

Non tu hinc ăbis ? (*Ter. E. iv. 7. 29*) *be off, sir.*

1172 Hence in some phrases, such as those just quoted, the present imperative takes the place of the indicative : as,

Etiam§ tu hoc respónde, quid istic tibí negotist ? Mihin ? Ita (*Ter. And. v. 2. 8*), *answer me this at once, what business have you in that cottage (which you have just left) ? What business have I ? Yes, you.*

\* Literally 'Are you yet silent?' with a hint that he will soon be made so.

† Literally 'Why do we not mount our horses ?'

‡ Literally 'Are you going ? &c.; if not, I'll help you.' Pronounce *ăbin, ain.*

§ Pronounce *étyam, qu'istic, ti* and *min.*

Quin\* díc, quid est (*Ter. And. II. 6.18*), *come, come, sir, tell me what it is.*

Quin tu hoc audí (*Ter. And. II. 2.9*), *come, come, listen to this.*

1173 Sentences of forbidding, &c. are variously formed. Nē with the future imperative is used in laws, and occasionally elsewhere: as,

Nocturnā mūliērum sacerficiā nē suntō, praetēr ollā quae prō pōpūlō rītē fient; nēue īnītiantō, nīsi ȳt assōlet, Cērērī, Graecō sacerō (apud Cic. de Leg. II. 9. 21), *sacrifices by women at night there shall be none, save those which are duly made for the state; nor shall they celebrate mysteries, except as is wont, to Ceres, according to the Greek rite.*

Bōreā flantē, ne ȳrātō, sēmen nē iācītō (apud Plin. XVIII. 77), *when the north wind blows, plough not, sow not.*

1174 Nē with the present imperative is found for the most part only in the old writers and the poets: as,

Ah nē saeui tantōpērē (*Ter. And. V. 2.27*), *oh, be not in such a passion.*

Quaeso ȳnīmūm nē despondē (*Plaut. Merc. III. 4.29*), *I prihee despōnd not.*

Nīmīum nē crēdē cōlōrī (*Virg. Buc. II. 17*), *trust not too much to the outside.*

1175 The subjunctive mood is used in forbidding, &c., but generally in the perfect tense. The use of the second person of the present subjunctive is rare, except when that person is used indefinitely.†

Nihīl ignōuēris, nihil grātiae caussā fēcēris, mīsērīcordiā com-mōtus nē sīs (*Cic. p. Mur. 31.65*), *forgive nothing (they say), do nothing to oblige a friend, be proof against pity.*

Nē transiēris Ibērum, nē quid reī tībi sit cum Sāguntinīs (*Liv. XXI. 44*), *cross not the Ebro (he says), have nought to do with the people of Saguntum.*

Ne me ístoc posthac nōmine appellāssis (*Ter. Ph. V. 1.15*), *do not call me by that name for the future.*

\* In this way these two particles, *etiam* and *quin*, practically acquire a new meaning, just as *quidni*, 'why not,' comes to signify 'of course.' Compare too the secondary meaning of *oukovv* arising from its use in questions.

† These qualifications are from Madvig.

Nū quaerās (*Ter. IIaut. iv. 4.23*), *ask no questions.*

Istō bōno ūtārē dum adsit, quum absit nē rēquirās (*Cic. de Sen. 10.33*), *enjoy that blessing while you have it; when gone, grieve not for it.*

1176 The verbs căuē, nōlī, nōlim, are frequently used in negative requests : as,

Cauneās, *i. e.* căuē ne eās (ap. *Cic. de Div. II. 40.84*), *do not go.*

Căuē te essē tristem sentiat (*Ter. And. II. 3.29*), *take care he does not perceive you are out of spirits.*

Căuē dixēris (*Ter. Ad. III. 4.12*), *say it not.*

Nōlite id uellē quod fiēri non pōtest (*Cic. Phil. VII. 8.25*), *do not wish for what is impossible.*

Hoc nōlim mē iōcārī pūtēs (*Cic. ad Fam. IX. 15.4*), *do not, I pray you, suppose that I am joking in this.*

1177 The poets have many other imperatives used in negative requests, as fugē, mittē, parcē, &c.

Quid sit fūtūrum cras, fūgē quaerērē (*Hor. Od. I. 9.13*), *what shall be tomorrow, shun to ask.*

Mittē sectārī (*Hor. Od. I. 38.3*), *cease to search.*

#### SUBJUNCTIVE.\*

1178 A secondary clause or subordinate proposition is attached to the main clause or proposition in four ways: *a.* by a relative, *b.* by an interrogative, *c.* by an accessory conjunction, or *d.* by the construction called accusative and infinitive.

1178.1 With this subordinate relation must not be confounded the relation between two coördinate clauses, united by such words as et or quē *and*, or else placed beside each other without any conjunction. Coördinate propositions are either both main propositions, or both subordinate clauses attached to the same main proposition.

1178.2 When a secondary clause beginning with a conjunction precedes the main clause, the secondary clause is called the *protāsīs* (putting forward), and the following main clause the *āpōdōsīs* (payment of a debt).

\* The chief uses of the subjunctive have already been briefly pointed out in §§ 487-505 and 594-624.

1178.3 The subjunctive is used where a proposition is put forward, not as a fact, but as a conception to be spoken of. Hence it is used in secondary clauses attached to the main clause of a sentence by a conjunction, or relative, or interrogative: 1st, where an object is expressed; 2d, where the assertions or thoughts of another than the speaker are stated; 3d, where that which does not exist is imagined, &c. But it will be practically more useful to deal with the separate cases.

1179 The *object\** or purpose of an action may be expressed by an imperfect of the subjunctive and the conjunctions *ut*, *quō*, *qui*, and the relative; or if the object be prevention, by *ut nē*, *nē*, *quōmīnūs*, and *quīn*: as,

Aliis nōcent, *ut* īn ālios libērāles sint (*Cic. de Off.* I. 14. 42),  
*they injure some, that they may be generous to others.*

Māgis mihi *ut* incommōdet quam *ut* obsēquātur gnātō (*Ter. And.* I. 1.135), *more to annoy me than to oblige my son.*

Sibi quisquē tendēbat *ut* pērīcūlō prīmūst ēuādēret (*Liv. xxi. 33*), *every one for himself was striving to be the first to get out of the danger.*

Obdūcuntur cortīcē truncī quō sint ā frīgōrībus tūtiōrēs (*Cic. N. D.* II. 47.120), *the trunk of a tree is sheathed with bark, that it may be safer from the cold.*

Verbā rēpertā sunt quae indīcārent uōluntātem (*Cic. p. Caec.* 18. 53), *words were invented to indicate the will.*

Gallīnae pullos pennis fōuent nē frīgōrē laedantūr (*Cic. N. D.* II. 52.129), *hens warm their chickens with their wings, that they may not be hurt by the cold.*

Vix mē contīneo quīn inuōlem in Cāpillum (*Ter. E.* v. 2. 20), *I with difficulty restrain myself from flying at his hair.*

Elēfantōs in prīmam ācīem indūcī iussit, sī quem īnīcēre eā res tūmultum posset (*Liv. xxvii. 14*), *he ordered the elephants to be led into the first line, in hopes that this manoeuvre might cause some confusion.*

1180 Hence also verbs of commanding, advising, begging, wishing, compelling, preventing, permitting, are followed by an imperfect of the subjunctive, and *ut*, or the negatives, *ut nē*, *nē*, *quōmīnūs*, *quīn*:

\* See §§ 599, 607.

† *Prius* in the *Mss.*, altered by some to *prior*.

Allōbrōgībūs impērāuit ūt his frūmentī cōpiam fācērent (*Caes.*

B. G. i. 28), *he commanded the Allobroges to supply them with corn.*

Mōnet ūt in rēlīcum tempūs omnīs suspīcīōnēs uītet (*Caes.*

B. G. i. 20), *he advises him for the future to avoid all suspicion.*

Per te ēgo deōs ūro ut me adiūuēs (*Ter. And. III. 3. 6*), *by the gods I beg you to assist me.*

Sinite óratōr ut sim\* (*Ter. Hec. prol. II. 2*), *allow me to be an intercessor.*

1181 Not unfrequently the ūt is omitted before the subjunctive in short phrases : as,

Sīnē me expurgem (*Ter. And. v. 3. 29*), *allow me to clear myself.*

Quō diē Rōmā te exitūrum pūtes uēlim ad mē scribās (*Cic. ad Att. II. 5. 3*), *I would wish you to write me word what day you think you shall leave Rome.*

1181.1 But verbs of wishing, and also prohībe-, impēra-, sīn-, iūbe-, pāti-(r.), and uēta-, are also found with the accusative and infinitive, especially the passive infinitive ; and indeed the last three of these six verbs are but rarely found with ūt.

1182 The *result†* is expressed by the subjunctive. This construction is common after verbs, &c. of accomplishing and happening : as,

Tempērantia ecfīcīt ūt appētitiōnes rectae rātiōnī pāreant (*Cic. Tusc. IV. 9. 22*), *self-restraint effects this, that the passions wait upon right reason.*

Accīdit ut prīmus nuntiāret (*Cic. p. Rosc. Am. 34. 96*), *it happened that he was the first to bring word.*

Nunquam accēdo quīn abs te ābeam doctiōr (*Ter. E. IV. 7. 21*), *I never go near you without leaving you the wiser.*

Non possunt multī rem āmittēre ut non‡ plūres sēcum ī eādem cālāmītātem trahant (*Cic. p. leg. Man. 7. 19*), *it is impossible for many persons to lose their property without dragging a still larger number into the same calamity.*

\* This has been altered to *exorator sim* by those who did not know that the last syllable of *orator* might be long in Terence.

† The form *faxo* is used only parenthetically, and does not affect the mood of the verb which accompanies it, which is always the future of the indicative. *Faxo scies, 'you shall know, trust me for that.'* This has been shown by Madvig in the second volume of his *Opuscula*.

‡ *Non* is required where the *result* is expressed ; *ne* would be wrong.

Illud tibi affirmō, sī rem istam ex sententiā gessēris, fōre ūt absens ā multis, cum rēdiēris ab omnibus collaudērē (Cic. ad Fam. 1. 7. 5), *of one thing I assure you, and that is this, that if you carry the matter out satisfactorily, the consequence will be that even in your absence you will be praised by many, and when you return you will be lauded to the skies by all.*

Tantum őpes crēuerant, ut mōuēre armā nec Mezentius, nēque ulli ălii accōlae ausī sint (Liv. 1. 3), *so greatly had their power increased, that neither Mezentius nor any other of their neighbours dared to draw the sword.*

1183 With phrases which denote hindrance, opposition, avoiding, omission, doubt, the subjunctive is preceded by nē, quōmīnūs or quīn, but by the last, only in case there be with the main verb a negative to express the non-existence of the hindrance : as,

Impēdior dōlōre ănīmī nē plūrā dicam (Cic. p. Sulla, 33. 92), *I am prevented by indignation from saying more.*

Per mē stetit\* quo mīnus hae fierent nūptiae (Ter. And. iv. 2. 16), *it was my fault that this marriage did not take place.*

Nēque ăbest suspiciō quīn ipsē sībi mortem consciūerit (Caes. B. G. 1. 4), *nor is there wanting a suspicion that he was the author of his own death.*

Prorsus nihil ăbest quin sim mīserrūmūs (Cic. ad Att. xi. 15. 3), *absolutely nothing is now wanting to complete my misery.*

Numquid† uis quīn ăbeam? (Ter. Ad. ii. 2. 39) *is there any thing else I can do for you before I go?*

Fācērē non possum quīn ad tē mittam (Cic. ad Att. xii. 27. 3), *I cannot but send to you.*

Non dūbito quin mīrērē (Cic. ad Att. xvi. 21), *I do not doubt that you are surprised.*

Quīd est caussae quin cōlōniam in Iānīcūlūm possint dēdūcērē? (Cic. in Rull. ii. 27. 74) *what reason is there to prevent them from founding a colony on the Janiculum itself?*

1184 Impersonal phrases that signify an addition, &c. are generally followed by ut and the subjunctive : as,

\* Forcellini is inaccurate in making *per me stat* equivalent to *sum in caussa*. The phrase can only be used of hindrances.

† A question is often equivalent to a negative. This, or a shorter form, *numquid uis?* was a civil mode of saying 'Good bye' (Plaut. Cap. i. 2. 88).

Rēlicumst ut dē fēlicitatē paucā dīcāmūs (*Cic.* p. leg. *Man.* 16.

47), *it remains for us to say a few words on good fortune.*

Accessit\* eo ut mīlitēs sīus conclāmārint pācem sē uellē (*Cic.* ad *Fam.* x. 21.4), *there was added to all this that his soldiery cried out they wished for peace.*

1185 In the same way ūt and the subjunctive often follow the verb est with or without a substantive or neuter adjective : as,

Sēd est mōs hōmīnum ut nōlīnt eundem plūribus rēbūs excellērē (*Cic.* *Brut.* 21.84), *but it is in fact a habit with the world not to allow that the same person excels in several things.*

Vērisimilē nōn est ut mōnūmentis māiōrum pēcūniā antēpōnēret (*Cic.* ii. *Verr.* iv. 6. 11), *it is not likely that he valued money above the monuments of his ancestors.*

Atque eī ne intēgrum† quīdem ērat ut cīuībus iūrā reddēret (*Cic.* *Tusc.* v. 21.62), *but he had it not even in his power then to restore to his countrymen their rights.*‡

1186 Verbs &c. of fearing have the subjunctive, with nē if the object be not desired, with ūt if it be desired :§ as,

Vēreor ne hoc serpat longiūs (*Cic.* ad *Att.* i. 13.3), *I fear that this will creep further.*

Ornamenta mētuo ut possim rēcipere (*Plaut.* *Cure.* iv. 1.3), *the ornaments I am afraid I shall not be able to recover.*

Haud|| sānē pēricūlumst nē non mortem aut optandam aut certē non tīmendam pūtet (*Cic.* *Tusc.* v. 40.118), *there is assuredly no risk of his escaping from the belief that death is an object to be desired, or at least not to be feared.*

\* *Accedit* is often followed by *quod* and the indicative, particularly where the past or present is spoken of. So also *adde quod.*

† *Mihi non est integrum*, ‘the thing is no longer entire; I have taken a step in it by which I am committed to a continuance in the same direction.’

‡ In such phrases as the preceding a notion of futurity is commonly implied, and hence it will generally, perhaps in good writers always, be found that an imperfect of the subjunctive is alone admissible. Even in the second sentence the idea is, ‘It is not likely we shall find that &c.’ It should be observed too, that the subjunctive phrase always follows.

§ Observe that the Latin inserts a negative where the English has none, and *vice versa*.

|| This is an example of a practice common in Cicero, the crowding negatives in a sentence.

1187 The quality or quantity is often expressed by the subjunctive with *ut*, or the relative, preceded by some word signifying *so* or *such*.

Non tam impēritust rērum ut non scīret (*Caes. B. G. I. 44*), *he is not so inexperienced in the world as not to know.*

Rēs ēiusmōdī cūiūs exītus prōūdērī possit (*Cic. ad Fam. VI. 4*), *a matter of such a kind that the issue of it can be foreseen.*

Nēque ēnim tu ī es quī quid sis nesciās (*Cic. ad Fam. V. 12. 6*), *nor indeed are you the sort of person not to know what is due to you.*

Tantā pūtabātūr ūtilitas percīpi ex bōbūs, ut eōrum uiscērībus uescī scēlūs hābērētūr (*Cic. N. D. II. 64. 159*), *so highly valued were the advantages derived from the ox, that to eat his flesh was deemed an impiety.*

1188 Sometimes the pronominal noun or adverb is omitted in the Latin, but the subjunctive still retained : as,

Pināriūs ērat uīr ācēr et quī nihīl in fidē Sicūlōrum rēpōnēret (*Liv. xxiv. 37*), *Pinarius was a man of energy, and not one to rely at all on the honour of the Sicilians.*

1189 In *indefinite* expressions the relative preceded by a verb signifying existence is followed by a subjunctive\* : as,

Sunt quī censeant (*Cic. Tusc. I. 9. 18*), *there are persons who think.*

Inuenti autem multī sunt qui ētiam uitam prōfundērē prō pātriā pārāti essent (*Cic. de Off. I. 24. 84*), *and there have been found many who were ready to pour out their very life-blood for their fatherland.*

Quīs est quin cernat? (*Cic. Ācad. Pr. II. 7. 20*) *who is there who does not see?*

Fuit anteā tempus quum Germānos Gallī uirtūtē sūpērārent (*Caes. B. G. VI. 24*), *there was formerly a time when the Germans were surpassed in valour by the Galli.*

Est quātēnūs āmīcītiae dārī uēniā possit (*Cic. de Am. 17. 61*), *there is a line up to which friendship may be indulged.*

Est ūbi id uāleat (*Cic. Tusc. V. 8. 23*), *there are cases where this principle avails.*

\* In these sentences the English language can always employ the word 'there.'

Nullă dōmūs in Siciliā lōcūples fuit, ūbi istē non textrīnum instītuērit (*Cic.* II. *Verr.* IV. 26. 58), *there was not a wealthy house in Sicily, but what that man set up in it a cloth manufactory.*

Inuentūs est. scribā quidam quī cornīcum ūcūlos confixērit (*Cic.* p. *Mur.* 11. 25), *there turned up a certain clerk, who caught the weasels napping.\**

1190 There are many phrases apparently similar to these where the indicative is found, but in most of these it will be seen that the relative clause is the subject, and what precedes it the predicate: as,

Quis illic est qui cóntra me astat? (*Plaut. Pers.* I. 1. 13) *who is the man yonder who stands facing me?*

Here the person alluded to is altogether definite.

Sunt autem multī qui ērīpiunt ăliis quōd ăliis largiantūr (*Cic.* de Off. I. 14. 43), *and indeed those who rob one set of men to lavish what they thus rob on another set, are a numerous class.*

1191 Sometimes est-quī, sunt-quī† are to be looked upon as nouns, equivalent to nonnēmo, nonnullī, and are then followed by the indicative: as,

Set ést-quod suscensét tibi (*Ter. And.* II. 6. 17), *but he is annoyed with you about a certain matter.*

Sunt-quos currīcūlō puluērem Olympīco  
Collēgissē iūvat (*Hor. Od.* I. 1. 3),

*To some on Olympic course to have swept up dust is maddening joy.*

Sunt-qui itā dicunt impēriā Pisōnis sūperbā barbāros nēquī-  
uissē pātī (*Sal. Cat.* 19), *some do say that the barbarians could not bear the tyrannical commands of Piso.*

Est-ūbī peccat (*Hor. Ep.* II. 1. 63), *sometimes (the world) goes wrong.*

1192 After digno-, ădōneo-, apto-, ūno-, sōlo-, primo-, &c., what is necessary to complete the predicate is expressed by the *relative* or ūt with the subjunctive :‡ as,

\* Literally 'pierced the eyes of the crows.'

† Nay Propertius (III. 7. 17) has *est-quibus* for a dative. Compare too the Greek *εστιν*.

‡ But an infinitive also in later writers, as *legi dignus* (*Quint. x.* I. 96). See also § 1255.

Luiānae fābūlae non sātis dignae sunt quae Itērum lēgantūr  
(*Cic. Brut.* 18.71), *the plays of Livius do not deserve a second reading.*

Idōneus uōn est qui impētret (*Cic. p. leg. Man.* 19.57), *he is not a fit person to obtain his request.*

Sōlūs es, Caesar, cūiūs in uictōriā cēcīdērit nēmō nīsi armātūs  
(*Cic. p. Deiot.* 12.34), *you are the only conqueror, Caesar, in whose victory no one fell unless armed.*

1193 After comparatives, *quam* *qui-* or *quam* *ūt* is followed by the subjunctive : as,

Māiōrēs arbōres caēdabant *quam* *quas* *ferrē* *cum* *armis* *miles* posset (*Liv. xxxiii.* 5), *they were cutting down trees too heavy for a soldier to carry in addition to his arms.*

Fērōciōr ḫrātiō uīsa est *quam* *quae* *hābēndā* *āpud* *rēgem* *esset* (*Liv. xxxi.* 18), *the speech was looked upon as in too high a tone to be addressed to a king.*

Nīmis laetā rēs est uīsā, māiorquē *quam* *ūt* *eam* *stātim* *cāpēre* *ānīmō* posset (*Liv. xxii.* 51), *the suggestion seemed too delightful and too grand for him to grasp immediately.*

Sēnior iam ēt infirmior *quam* *ut* *contentiōnēm* *dīcēndī* *sustīnēret*, *obmūtuit* *et* *concēdit* (*Liv. xxxiii.* 2), *being now advanced in years and too weak to support any violent effort in speaking, he suddenly lost his voice and fell to the ground.*

1194 A predicate is limited and explained by *qui-* and the subjunctive :\* as,

Peccassē mihi uīdeor *qui* *ā* *tē* *discessērim* (*Cic. ad Fam.* xvi. 1.1), *I did wrong, I think, in leaving you.*

Satin sānu's, mē *qui* *id* *rōgites* ? (*Ter. And.* iv. 4.10) *are you quite in your senses to ask me that?*

1195 So also a relative clause with a subjunctive (but not to the exclusion of the indicative)† is used at times parenthetically : as,

\* *Quippe qui-, utpote qui-, ut qui-*, are also used in this way, but with greater emphasis. The indicative is found in some writers in these phrases.

† See § 1158.1. Many passages are unduly put forward as examples under this head by both Madvig (§ 364, Anm. 2) and Zumpt (§ 559): as, *quod sine molestia tua fiat* (*Cic. ad Fam.* xiii. 23), *qui modo tolerabili condicione sit* (*Cic. in Cat.* iv. 8.16), *quod suum dici uellet* (*Cic. II. Verr.* iv. 16.36).

Rēfertae sunt ḍrātiōnes centum quinquāgintā, quas quidem  
ādhūc inuēnērim et lēgērim, et uerbis et rēbūs illustrībūs  
(*Cic. Brut.* 17. 65), *the hundred and fifty orations are replete,  
at least such of them as I have hitherto come across and read,  
with brilliant language and brilliant matter.*

Nēque ērat ī exercitū, qui quidem p̄dēstria st̄ipendiā fēcisset,  
uir factis nōbīliōr (*Liv. vii.* 13), *nor was there a soldier in  
the army, at least of those who had served on foot, more dis-  
tinguished for his deeds.*

1196 In *indirect questions*, *i. e.* where an interrogative pronoun or conjunction and verb are attached to some verb or phrase, the verb following the interrogative\* is in the subjunctive : as,

Nātūrā dēclarat quid uēlit (*Cic. de Am.* 24. 88), *Nature pro-  
claims what she wishes.*

Tēneo quid erret, et quid āgam hābeo (*Ter. And.* iii. 2. 18), *I  
twig what his mistake is, and know what to do.*

Ex captiuis cognōuit quo in lōco hostium cōpiae consēdissent  
(*Caes. B. G. v.* 9), *he learnt from the prisoners where the  
enemy's forces were posted.*

Ignōrābat rex ūtēr eōrum esset Orestēs (*Cic. de Am.* 7. 24), *the  
king knew not which of the two was Orestes.*

Ex hoc quantum bōni sit ī āmīcītiā, iūdīcārī pōtest (*Cic. de  
Am.* 7. 23), *from this a judgment may be formed, how much  
happiness there is in friendship.*

Existit quaestiō num quando āmīcī nōuī uētērībus sint antē-  
pōnēndī (*Cic. de Am.* 19. 67), *there rises the question, whether  
at any time new friends are to be preferred to old friends.*

Cum incertū essem, ūbi essēs (*Cic. ad Att.* i. 9), *being uncer-  
tain where you were.*

Discent quemadmōdum haec fiant (*Cic. de Am.* 12. 41), *they  
will learn how these things are done.*

Dūbīto an Vēnūsiām tendam (*Cic. ad Att.* xvi. 5. 3), *I am at a  
loss whether to make for Venusia.*

Cōpias suas, iūdīcīōnē non conduxērit, ān ēquītūm aduentū  
prohībitus, dūbiumst (*Caes. B. G. vi.* 31), *whether it was*

\* Care must be taken not to confound the relative and interrogative. *Scio quid quaeras* means, 'I know the question you wish to put;' but *scio quod quaeris*, 'I know the answer to it.' Compare *Ter. And.* iii. 3. 4, *ēt quid te ego uelim, ēt quod tu quaeris scies.*

*from design that he omitted to collect his forces, or because he was prevented by the arrival of our cavalry, is doubtful.*

Dōleam necnē dōleam nihil intērest (Cic. Tusc. II. 12. 29), *whether I am hurt or not hurt, makes no difference.*

Id uisō, tūn ān illi insāniant (Ter. And. III. 3. 3), *the object of my visit is to see whether it be you or they that are mad.*

Dē puēris quid āgam, nōn hābeō (Cic. ad Att. VII. 19), *what to do with the boys, I know not.*

Hanc (pālūdem) sī nostri transīrent, hostēs expectābant (Caes. B. G. II. 9), *this (morass) the enemy were waiting to see whether our men would cross.\**

1197 In the older writers, and occasionally in Horace and Virgil, an indicative is found in indirect questions : as,

Sī nunc mēmōrārē uēlim, quam fīdēli ānīmo ī illam fūi, uērē possum (Ter. Hec. III. 5. 21), *if at this very moment I wished to mention how faithful I have been towards her, I could do so with truth.*

Vide ut discidit lābrum (Ter. Ad. IV. 2. 20), *see how he has cut my lip open.*

Adspice ūt antrum

Siluestris rāris sparsit lābruscā rācēmis (Virg. Buc. V. 6),

*See how the wild labrusca†*

*Has sprinkled the cave with scattered grapes.*

1198 An interrogative clause sometimes accompanies the phrase quid aīs, or the imperatives dīc, cēdō, or the indicative quaeſō, but without being dependent on them : as,

Quid aīs†, ubi intellēxeras I'd consilium cāpere, cur non dīxti extēmōlō Pāmphilo ? (Ter. And. III. 2. 37) *just tell me this : When you saw that they were going to play that game, why did you not immediately tell Pamphilus ?*

Dic§ mihi, plācētnē tībi ēdēre inīussū meō ? (Cic. ad Att. XIII.

\* It has been already noticed (§ 495) that in these indirect questions there is often an ambiguity whether the existing time or future time be meant. Compare §§ 594 and 600.

† 'A wild vine.'

‡ The phrase *quid aīs* is also used in expressing surprise at something heard : as, 'What do you say ? surely I misunderstand you,' or 'You don't say so.'

§ This *dic mihi*, like the conjunction *eho*, is merely a mode of inviting a person's special attention to some coming question. The French in the same way use *dis-moi*.

21. 4) *be so good as to answer me this: Do you approve of your publishing the book without my authority?*

Cědō, quid iurgābit tēcum ? (*Ter. And. II. 3. 15*) *pray, what quarrel will he have with you ?*

Quaesō, quōtiens dicendumst tībi ? (*Plaut. Most. IV. 2. 32*) *how often must I tell you, prihee ?*

1199 The phrase *nesciō-qui-* is to be looked upon as a trisyllabic word partaking of the nature of an adjective. Hence there is no irregularity in the construction with an indicative : as,

Alii *nesciō-quō* pacto obdūruērunt (*Cic. ad Fam. V. 15. 2*), *others somehow or other have become hardened.*

1200 A similar union accounts for the indicative in such phrases as, *Sālēs in dicendō nīmīum-quantum\* uālent* (*Cic. Or. 26. 87*), *jokes tell immensely in oratory.*  
 Id *mīrum-quantum\* prōfuit ad concordiam cīuītātīs* (*Liv. II. 1*), *this conduced wonderfully to harmony among the citizens.*  
 Immānē-quantum *ānīmi exarsērē* (*Sal. ap. Non.*), *the men fired up beyond all measure.*

*Reported Speech or Thoughts (OBLIQUA ORATIO).*

1201 When the words or thoughts of another are reported and not in the first person, it is called the *obliqua oratio*, and all secondary clauses, that is, clauses dependent upon the relative or upon conjunctions, are in the subjunctive mood. Compare the following passages :

Sēnātū reīquē publicae ēgō non dērō, si audacter sententias dicērē uultis; sin Caesārem respicītis atque ēius grātiam sēquīmīni, ut sūpēriōribus fēcīstis tempōrībūs, ēgō mihi consilium cāpīam, nēquē sēnātūs auctōrītāti obtempērābō†, *I will not be wanting to the senate and the country, if you are willing to express your opinions boldly; but if you look to Caesar, and make his favour your object, as you have done on recent occasions, then I will take my measures for myself, and will not be guided by the authority of the senate.*

\* Still the original phrases must have been, *nīmīum est quantum ualeunt, mīrum est quantum profuerit, &c.* Compare the Greek phrase *θαυματτον δσον.*

† See Cāesar, B. C. I. 1.

Sēnātū relque publicae sē non dēfūtūrum pollēcētur, si audacter sententias dicērē uēlīnt; sin Caesārem respīcīant atque ēius grātiām sēquantūr, ut sūpēriōrībus fēcērīt tempōrībus, sē sībi consīlīum captūrum nēquē sēnātūs auctōrītāti obtēmpērātūrum, he promises that he will not be wanting &c.

1202 Or the tenses might be thrown into past time (which is more commonly used) by writing pollēcēbātūr or pollēcītūs est, uellent, respīcērent, sēquērentūr, fēcīscent.

1202.1 In the *obliqua oratio*, as compared with the *directa oratio*, the changes are as follows :

The main tenses, which are indicatives in the original speech, are changed to the accusative and infinitive.

Imperatives are changed to imperfects of the subjunctive.

Subjunctives remain subjunctives.

Direct interrogatives in the indicative are changed to the accusative and infinitive, provided the person was either the first or third ; but if it was the second person, then the subjunctive is required.\*

With regard to the tenses, imperfects remain imperfects, and perfects remain perfects ; but which of the imperfects or perfects is to be preferred, depends upon the tense of the indicative verb to which the whole is subjoined.

The pronouns ho- (in its original sense) and isto- have no place in the *obliqua oratio*, any more than ēgō, tū, nōs, uōs, &c. Illo-commonly supplies the place of the second person. See *Sal. Jug.* cc. 61, 62, 64, 65, 77.

All this however does not prevent the use of the indicative mood in the midst of the *obliqua oratio*, where the writer chooses to say something of his own.

1203 Sometimes the *obliqua oratio* is introduced by a verb of recommending &c. with the subjunctive mood, and this is followed by an infinitive ; before which in the English some word signifying *to say* must be inserted : as,

Censēbānt ut noctu Iter fācērent, possē priūs ād angustias uēnīrī quam sentīrentūr (*Caes. B. C. I. 67*), they recommended that they should march by night, observing that they might make their way to the pass before they were perceived.

\* See *Madvig's Opuscula*, vol. ii. p. 208.

1204 At other times the *obliqua oratio* is introduced by a verb of saying, &c. with the infinitive mood, and this is followed by a subjunctive ; before which in the English some word signifying *to recommend* &c. must be inserted : as,

Dōcent sui iūdīcī rem nōn essē ; prōinde hābeat rātiōnem pos-  
tēritātis (Caes. B. C. i. 13), *they point out that it is not a*  
*matter for them to decide upon, and they recommend him*  
*therefore at once to consider the consequences.*

1205 Without a formal use of the *obliqua oratio*, a verb in a dependent clause may be in the subjunctive mood, when it expresses the thoughts or words or alleged reasons of another.

Aristīdes, nonne ūb eam caussam expulsust pātriā, quod praeter  
mōdum iustūs esset ?\* (Cic. Tusc. v. 36.105) *Aristides again,*  
*was he not driven from his country on the very ground that*  
*he was just beyond measure ?*

Fābiō dictā diēs est, quod lēgātūs in Gallos pugnasset (Liv. vi.  
1), *notice of trial was given to Fabius, for having fought*  
*against the Galli when ambassador.*

Aedem deō Iōuī nōuit, si eō diē hostes fūdisset (Liv. xxxi. 21),  
*he vowed a temple to the god Jupiter, if he routed the enemy*  
*that day.*

1206 In these cases the power of the subjunctive may be expressed by inserting such words as *they said* or *they thought* : for example, in the last sentence but one the English might have been, ‘ because he was just *they said* beyond measure.’

1207 Sometimes the verb *to say* or *think* is expressed in these phrases, and unnecessarily put into the subjunctive mood : as,

Illē pētērē contendit ut rēlinquērētur, partim quod mārē tīmē-  
ret, partim quod rēligiōnibūs impēdīrī sēsē dicēret (Caes.  
B. G. v. 6), *the other zealously entreated to be left behind,*  
*partly because he was afraid of the sea, partly because he was*  
*prevented, he said, by religious scruples.*

\* The subjunctive mood may be thus used, when the writer speaks of a feeling which moved himself at a *former* time : as, *Mihi Academiae consuetudo non ob eum caussam solum placuit, quod . . . . , sed etiam quod esset ea maxima dicendi exercitatio* (Cic. Tusc. ii. 3.9), ‘For myself the practice of the Academy pleased me, not merely because . . . . , but also because it afforded the best exercise in speaking.’ (Madvig).—*Occurrebant (mihi) colles campique et Tiberis et hoc caelum, sub quo natus educatusque essem* (Liv. v. 54).

Here *impediretur* would have expressed the same, though less forcibly ; on the other hand, *timeret* might have been translated, ' he was afraid, he said.'

Cum Hannibalis permisso exisset dē castris, rēdiit paulō post, quod se oblītum nesciō-quid dīcēret (*Cic. de Off.* I. 13. 40), *after leaving the camp with Hannibal's permission, he returned shortly after, because he had forgotten something or other, he said.*

Lēgātos suos multī dē prōuincīa dēcēdērē iussērunt, quōd illōrum culpā sē mīnus commōde audīre arbitrārentūr (*Cic. II. Verr.* III. 58. 134), *many (governors) have directed their lieutenants to leave a province, because through the misconduct of these lieutenants they themselves, they thought, had got a bad name.*

Quem quī rēprendīt, ī eō rēprendit, quod grātum praeter mōdum dīcat essē (*Cic. p. Planc.* 33. 82), *and he who censures him, censures him for being, he says, grateful beyond measure.*

1208 It has been said above that the subjunctive is used in speaking of that which does not exist. Thus, what is denied is in the subjunctive after a conjunction : as,

Istos tantum ābest ūt ornem\*, ūt ecfīcī non possit quīn eōs ūdērim (*Cic. Phil.* XI. 14. 36), *so far from complimenting those persons you speak of, I cannot be prevented from hating them.*

Tantum ābērat ut bīnos scribērent, uix singūlos confēcērunt (*Cic. ad Att.* XIII. 21. 5), *so far from copying two sets (of the work), they with difficulty completed one.*

Pūglēs in iactandis caestibūs ingēmīscunt, non quod dōleant, sed quiā prōfundendā uōce omnē corpūs intendītūr (*Cic. Tusc.* II. 23. 56), *the boxer in throwing out the caestus utters a groan, not because he is in pain, but because by sending out the voice every muscle in the body is strained.*

Nōn eō dīcō quōd mihi uēniat in dūbium tuā fidēs (*Cic. p. Quint.* 2. 5), *I do not say this because your word is doubted by me.*

Māiōres nostri in dōmīnum dē seruō quaerī nōluērunt, non

\* The rule applies of course to *ornem*, not to the other subjunctives in this sentence.

quiā non posset uērum inuēnīrī, sed quiā uīdēbātūr indig-  
num essē (*Cic.* p. Mil. 22. 59), *our ancestors were unwilling*  
*that evidence should be drawn by torture from a slave against*  
*his master, not because the truth could not be got at, but be-*  
*cause (in this case) there seemed to be something degrading.*

Non quin confidērem dilīgentiae tuae (*Cic.* ad Fam. xvi. 24.1),  
*not that I in any way distrusted your carefulness.*

1209 Another example of the subjunctive employed in speaking of what does not exist, is seen in *hypothetical\** sentences, both in the clause of condition and the clause of consequence. These sentences are conveniently divided into present and past.

- a. Hoc nec sciō, nec sī sciam, dīcēre ausim (*Liv.* praeſ.), *this in the first place I do not know, and secondly, if I did know, I should not venture to say.*
- Tū si hic sīs, ălīter sentiās (*Ter.* And. ii. 1. 10), *you yourself, if you were in my situation, would feel differently.*
- b. Quid fāciam, sī furtum fēcērit? (*Hor.* Sat. i. 3. 94) *what should I do, were he to commit a theft?*
- c. Nonnē sāpiens, sī fāme ipsē conficiātūr, abstūlērit cībum altērī? Mīnūmē uērō (*Cic.* de Off. iii. 6. 29), *would not a wise man, if he were himself on the point of being starved, rob some other of food? Assuredly not.*
- d. Id si accidērit, sīmūs armātī (*Cic.* Tusc. i. 32. 78), *if that were to happen, we should be ready armed.*
- e. Sī frātēr esset, quī māgis mōrem gērēret? (*Ter.* Ad. iv. 5. 74) *if he had been a brother, how could he have been more obliging?*
- f. Sí quis hoc gnatō tuo Tuōs sérūōs faxet†, quālem habēres

\* See above, § 1153 and §§ 496, 497, 498.

† That *faxit* is inadmissible here, even Madvig would allow, although he denies the existence of the word *faxem*. Moreover the explanation of the form *faxo* given in § 566 is confirmed by a line in the same scene, *Pol si istuc faxis, haū sine poena fēceris*; for the law of the Latin language requires that the two verbs should here be in the same tense (see Madvig's own Gr. § 340, obs. 2), and the difference of form is agreeable to a peculiarity of the iambic senarius, which, while it admits contracted forms in the middle, prefers the uncontracted at the close of the line, as *periculum* and *periculo*, *Plaut.* Cap. iii. 5. 82; *norit* and *nouerit*, *Ter.* And. Prol. 10; *sit* and *sies* or *siet*, And. ii. 5. 13, Haut. iii. 1. 47; *fac* generally, but *face* at the end, And. iv. 1. 56, v. 1. 2; besides a large number of words which are commonly monosyllabic in pronunciation except in the last place, as *mihi*, And. iv. 4. 4, Haut. iii. 1. 101. Madvig's

gratiām ? (*Plaut. Cap. III. 5. 54*) if any slave of yours had done the same for your son, what would your gratitude have been like ?

Si hās īnīmīcītias cāuērē pōtuisset, uīuēret (*Cic. p. Rosc. Am. 6. 17*), if he had been able to guard against the enmity of this party, he would have been now alive.

g. Absque eō esset, recte ēgo mihi uīdissem (*Ter. Ph. I. 4. 11*), if it had not been for him, I should have taken good care of myself.

Régnume híc tu pōssides ? Si pōssiderem, ornátus essemé x tuis uirtútibus (*Ter. Ad. II. 1. 21*), are you lord paramount here ? If I had been, you should have had a dressing such as your special merits deserve.\*

h. Nēcassem tē uerbērībus, nīsi—irātūs essem (*Cic. R. P. I. 38. 59*), I should have flogged you to death, if I had not—put myself in a passion.

Dēlētūs exercitūs fōret, nī fūgientīs siluae texissent (*Liv. III. 22*), the army would have been annihilated, had not the woods covered them in their flight.

1210 It will be seen that in hypothetical sentences with the *present* tenses (whether imperfect or perfect), the condition, though not fulfilled at the present moment, is not an impossibility, for it may yet perhaps be fulfilled.

1211 The *past* tenses in hypothetical sentences (both imperfect and perfect) allude to past time, or at any rate to an obstacle in past time affecting the present state of things. In either case it is now too late to alter matters ; and therefore these tenses often imply not only the non-existence of a state of things, but also impossibility.

1212 The tenses in hypothetical sentences are determined in the usual way. If the imperfect be used in the conditional clause, the notion of the verb is not completed before that in the clause

view is, that *fuxo* and such forms are the equivalents of the Greek *τυψω*, *προκεω*, and consequently simple, not perfect futures. See his *Opuscula*, vol. ii. p. 60, &c. This is clearly wrong.

\* It should be remembered that in the *obliqua oratio* the subjunctive will be found after *si*, even when the construction is not that which we have called hypothetical, but the ordinary sentence of condition, which in the *directa oratio* would be in the indicative.

of the consequence. On the other hand, a perfect tense in the conditional clause generally\* denotes an action completed before what is expressed in the clause of the consequence. As regards the past tenses of hypothetical sentences, in the clause of the consequence the past-imperfect is used to denote a continued state of things, or something not yet completed, whereas a single occurrence is expressed by the past-perfect.

1213 Thus the general construction of sentences containing the word *if*, is, that the hypothetical, *i. e.* those which put a case, the non-existence of which is implied, have the subjunctive in both clauses, while in other cases the indicative is required in both clauses.

1214 The apparent exceptions to this rule are for the most part to be explained by the sentences being elliptical. Thus in hypothetical sentences the participles in *tūro* and *endo* are often found in the clause of consequence; and, if so, always attended by an indicative: as,

*Si mē triumphārē prohībērent, testis cītātūrus† fūi rērum ā mē gestārūm (Liv. xxxviii. 47), if they had attempted to prevent my triumphing, I should have called up witnesses of my achievements.*

*Illi ipsi qui rēmansērant rēlictūri āgrōs ērant, nīsī littēras mīsisset (Cic. II. Verr. III. 52. 121), even those who had remained behind would have abandoned the lands, if he had not sent the letter.‡*

*Quid quod si Andrānōdōrō consiliā prōcessissent, Hēracleae cum cētēris fuit seruiēndū\$, nay, if the plans of Andranodorus had succeeded, Heraclea must have become a slave with the rest of the people.*

*Si priuātūs esset, tāmēn ad tantum bellum ī ērat dēlīgendūs*

\* This word is inserted with a view to such a sentence as, *Id si fecisses, per mihi gratum fecisses*, where however the real consequence is expressed in *per gratum*, 'I should have been greatly your debtor.'

† Literally 'I intended to call them,' for which our translation substitutes, by no very violent inference, 'I should have done so.' The latter literally translated would have been *citauissem*.

‡ That is, 'They were preparing to leave, and' (though, the author omits expressly to say so) 'no doubt would have done so.'

§ This passage occurs in *Liv. xxiv.* 26, with the alterations required by the *obliqua oratio*, viz. *sibi* and *fuerit* in place of *Heracleae* and *fuit*. Compare a similar change in the same chapter of the phrase, *Si īfugium patuisset in publicum, impleturae urbem tumultu fuerunt.*

(Cic. p. leg. Man. 17.50), if he had been in a private station, still for so serious a war he was the man who ought to have been selected.

1215 A similar explanation accounts for the following phrases :—

Nī mētuam pātrem, hābeo quod mōneam prōbē (*Ter. And. v. 4. 15*), *if I were not afraid of my father, I could give him an excellent\* hint.*

Id ēgō, sī tū nēgēs, certō scio† (*Ter. Haut. iv. 1. 19*), *even if you were to deny this, I know it for certain (and consequently your denial of it would be fruitless).*

Admōnēbat mē rēs ūt intermissiōnēm ēlōquentiae dēplōrārem, nī uērērēr nē dē me ipsō uīdērerēr quērī (*Cic. de Off. ii. 19. 67*), *I was reminded by the matter before us that I ought to lament the disappearance of eloquence from among us; and should have yielded to the suggestion, had I not feared that I might be thought to be urging a merely personal complaint.*

Si per Mētellum līctūm esset, mātrēs illōrum, uxōres, sōrōres uēniēbant (*Cic. ii. Verr. v. 49. 129*), *their mothers, wives, sisters were coming (and would actually have come), if Metellus had permitted.*

Multā mē dehortantūr ā uōbis, nī stūdium reīpublīcae sūpēret (*Sal. Jug. 31*), *many considerations dissuade me from troubling you (and they would probably prevail), if my love for my country did not outweigh them.*

Pons īter paene hostībus dēdit, ni ūnus uir fuisse (*Liv. ii. 10*), *the bridge all but offered a passage to the enemy, (and would have done so completely,) had it not been for one brave man.*

Quod nī prōpērē pernōtūisset, haud multum āb exītiō lēgāti ābērant (*Tac. Ann. i. 23*), *and if this had not speedily become generally known, (they would have put an end to the lieutenant-general, for even as it was), they were not far from so doing.*

\* Literally 'I have an excellent hint to give, and but for the reason assigned I would give it.'

† Of course 'my knowledge' is in no way conditional upon 'your speaking the truth or not.'

† Tacitus abounds in this construction: see in the very same chapter, *ferrum parabant, ni . . . interiecerisset.*

1216 Such sentences as the following are mere instances of ordinary exaggeration forthwith corrected\* :—

Mē truncūs illapsus cérēbrō Sustūlērat, nīsī Faunūs ictum  
Dextrā lēuasset (*Hor. Od. II. 17. 27*), *Horace a trunk down  
gliding on his skull had carried off, (or at least would have  
done so), had not Faunus with his hand lightened the blow.*

1217 The verbs of duty and power, already expressing in themselves what is less forcibly implied in the subjunctive mood, generally retain the terminations of the indicative in hypothetical sentences: as,

Hunc pātris lōcō, si ulla in tē piētās esset, cōlērē dēbēbās (*Cic. Phil. II. 38. 99*), *this man you ought to have respected as a father, if you had had any affection in you.*

Consūl essē qui pōtuī, nīsī hunc uītae cursum tēnuissem ā  
pūrītiā? (*Cic. R. P. I. 6. 10*) *how could I have been consul,  
if I had not kept strictly to this course of life from my boy-  
hood?*

1218 In the same way the verb 'to be' in the indicative is accompanied by adjectives†, and occasionally substantives, when the hypothetical form of the sentence might have suggested the subjunctive: as,

Longumst sī tībi narrem quamōbrem id fāciam (*Ter. Haut. II. 3. 94*), *it would be tedious if I were to tell you why I do so.*

Aequiūs ērat id uōluntātē fiērī (*Cic. de Off. I. 9. 28*), *it would have been better if it had been done willingly.*

Nonnē fuit sātiūs tristīs Amāryllīdīs īras Atquē sūperbā pātī  
fastīdiā? (*Virg. Buc. II. 14*) *had it not better been Amaryllis'  
bitter wrath and haughty whims to brook?*

Quantō mēliūs fuērat‡ in hōc prōmissum pātris nōn essē seruā-  
tum? (*Cic. de Off. III. 25. 94*) *how much better would it have  
been, if in his case his father's promise had not been kept?*

1219 The conjunction in hypothetical sentences is sometimes omitted, as in English; but in this case the verb is commonly placed first: as,

\* It should be observed, that in sentences of this character the *nisi* or *si* commonly follows.

† Particularly adjectives of propriety.

‡ The past-perfect tense in place of a simple perfect is common in such phrases, and also with the verbs of duty and power.

Rōges mē, nihil fortassē respondeam (*Cic. N. D. I. 21.57*), *were you to ask me, I should perhaps make no answer.*

Dārēs hanc uim Crasso, in fōrō saltāret (*Cic. de Off. III. 19.75*), *had you offered this power to Crassus, he would have danced in the forum.*

1220 Very frequently the conditional clause is omitted : as,  
 Stārē pūtēs, ādeō prōcēdunt tempōrā tarde (*Ov. Trist. v. 10.5*),  
*you would think (if you were here) that time was standing still, so slowly does it advance.*  
 Reos dīcērēs (*Liv. II. 35*), *you would have said they were on their trial (had you been there).*  
 Hoc confirmāuērim, ēlōquentiam rem ūnam esse omnium diffīcillūmam (*Cic. Brut. 6.25*), *this I would maintain (if there were occasion), that eloquence is the one thing of all most difficult to attain.*

1221 Thus, mālim *I should prefer*, nōlim *I should be unwilling*, uēlim *I should wish*, are modest expressions, not partaking of the rudeness of mālo *I prefer*, nōlo *I won't*, uōlo *I insist*; while mallem, nollem, uellem, signify *I should have preferred &c.*, and refer either to past time, or to what is now impossible. Hence,  
 Nollem\* factum (*Ter. Ad. II. 1.11*), *I wish it had never been done, i.e. I beg your pardon.*

1222 The consequence also is at times omitted : as,  
 O si Sub rastrō crēpēt argēntī mihi sēriā (*Pers. II. 10*), *oh, if neath the harrow a jar of silver were to crack for me.*

1223 The consequence† again is generally omitted in sentences containing quāsī *as if*, or equivalent words : as,  
 Quāsī uērō consili sit rēs (*Caes. B. G. VII. 38*), *as if forsooth it were matter for deliberation.*  
 Mē iūuat, uēlut si ipse in partē lābōris fuērim, ad finēm bellī perūēnissē (*Liv. XXXI. 1*), *I am delighted, as though I had myself shared the toil, to have arrived at the close of the war.*

\* Literally 'I should have wished it not done.' The suppressed condition may have been, *Si optando potuissem quae facta sunt infecta redere.* *Nolim factum* would signify, 'I should be sorry to have it done.'

† Thus in the second sentence the fuller form would have been, 'I am as much delighted as I should have been if &c.'

Eius crūdēlitātem, uēlut sī cōram ādēsset, horrēbant (*Caes. B. G. I. 32*), *they kept shuddering at this man's bloodthirstiness, as though he had been present.*

Sic quaestōr est factus, quam si esset summō lōcō nātūs (*Cic. p. Planc. 25. 60*), *he was made quaestor with the same facility, as if he had been born in the highest station.\**

1224 When the second person† is used to denote generally *one, a man*, the subjunctive commonly enters into secondary clauses, whether preceded by a relative or conjunction : as,

In excītandō plūrūmum uālet, sī laudēs eum quem cohortērē (*Cic. ad Fam. xv. 21. 5*), *in rousing to action, the greatest effect is produced, if one praises the person whom one is encouraging.*

Bōnus segnior fit, ūbi neglēgās (*Sal. Jug. 31*), *the good man becomes less active, when you neglect him.*

Tantum rēmānet, quod rectē factis consēcūtus sīs (*Cic. de Sen. 19. 69*), *that only is left behind, which a man has obtained by good deeds.*

1225 Secondary clauses which are attached to clauses in the subjunctive or infinitive mood and form an essential part of the idea therein expressed, are themselves in the subjunctive mood : as,

Si lūcē quōquē cānes lātrent, quom Deos sālūtātum ālīquī uēnērint, his crūrā suffringantur, quōd ācres sint quom suspīcīō nullā sit (*Cic. p. Rosc. Am. 20. 56*), *if even in the light dogs were to bark, when any persons come to a temple to offer their prayers, they would have their legs broken for being so watchful when there is no ground for suspicion.*

1226 Hence verbs of *promising* and *threatening*, inasmuch as they express in one word 'the saying that something will be done', take a subjunctive of the condition : as,

Praēmīum prōpōsūt qui‡ inuēnīsset nōuam uōluptātēm (*Cic.*

\* See § 499. In the four examples here given the tenses in the indicative mood with a negative would have been respectively, *consili res non est, in parte laboris non fui, non aderat, non erat summo loco natus.* Thus it is only the mood that is here altered by the hypothetical form of the sentence.

† This remark is from Madvig.

‡ For the omission of the antecedent *ei* see § 1126.

Tusc. v. 7. 20), *he promised a reward to the man, who should find a new pleasure.*\*

1227 By the omission of the governing verb the subjunctive appears to carry with it a meaning which really belongs to that verb.

a. Possibility, pōtest esse ȳt understood. This construction however is very rare unless some such word as forsītān, forsān,† accompany the subjunctive: as,

Vēlim dēs ȳpēram, quod commōdō tuō fiat (Cic. ad Fam. XIII. 27. 3), *I would beg you to give your assistance, so far as may be done without inconvenience to you.*

Me mísaram, forsān híc mihi paruam habeát fidem (Ter. E. I. 2. 117), *alas, maybe my friend here may have little faith in me.*

Nímium forsītān haec illi mīrentūr (Cic. II. Verr. IV. 56. 124), *those people may perhaps admire these things overmuch.*

Nēque id fācio, ut forsītan quībusdam uīdear, sīmūlātiōnē (Cic. ad Fam. I. 8. 2), *nor do I do this, as some perhaps may think, by way of make-believe.*

b. Permission and concession, such a verb as sīn- *permit*, or cēd- *grant*, being understood: as,

Fruātūr‡ sāne hoc sōlāciō (Cic. de Prov. Con. 7. 16), *let him enjoy forsooth this consolation.*

Vt§ dēsint uires, tāmēn est laudandā uōluntas (Ov. Pont. III. 4. 79), *though strength be wanting, praiseworthy still the will.*

Fuērit cūpīdus, fuērit īrātus, fuērit pertīnax, scēlēris uērō cīmīnē līceat mortuō cārērē (Cic. p. Lig. 6. 18), *he may have been ambitious, he may have been revengeful, he may have been obstinate; but the charge of impiety at any rate allow him, now that he is dead, to be clear of.*

Vt ēnim. cētērā pāriā Tubērōnī cum Vārō fuissent, hoc certē

\* See § 503.

† The *an* at the close of these words is no doubt identical with the Greek *av*; but as this takes the form *κεν* in Homer, we probably have in it only a variety of our verb *can*. Compare our *may-be* and the French *peut-être*. Moreover the root *can* was not a stranger to the Latin language, for it virtually occurs in the old form *ne-quin-ont* for *nequeunt*.

‡ Observe that the concessive tenses nearly always commence a clause, unless *modo* or *dum* accompany them.

§ ‘Even granting that.’

*praecipuom Tubērōnis fuit (Cic. p. Lig. 9. 27), for even allowing that every thing else had been shared by Tubero with Varus, this at least was the peculiar qualification of Tubero.*

*Sit clārus Scipio, ornētūr exīmīa laude Afrīcānūs, hābeātūr uīr ēgrēgius Paullus, sit aeternā glōriā Māriūs, antēpōnātūr omnībus Pompēiūs, ērit p̄fecto intēr hōrum laudes ālī- quid lōcī nostrae glōriæ (Cic. in Cat. iv. 10. 21), let Scipio be renowned, let Africanus be covered with especial glory, let Paullus be accounted a great man, let Marius enjoy eternal fame, let Pompey take precedence of all, still there will assuredly be amid the glories of these men some room for our fame also.*

*Nē sit summum mǎlum dōlor, mǎlum certe est (Cic. Tusc. II. 5. 14), granting that pain is not the greatest evil, an evil it certainly is.*

*Mānent ingēniā sēnībus, mōdō permāneat stūdium (Cic. de Sen. 7. 22), the intellect remains with the aged, provided only there still remain energy.*

*Seruōs est nēmō, quī mōdō tōlērābīlī condīcōnē sit seruītūtis, quī nōn audāciām cīuīm pērhorrescat (Cic. in Cat. iv. 8. 16), there is not a single slave even, if his position as a slave be but tolerable, that does not shudder at the audacity of men who call themselves citizens.*

*Id quoque possum fērre, módo si reddat (Ter. Ad. II. 1. 51), that also I can put up with, provided only he pay.*

*Tū fors quid me fīat parui pēndis, dum illi cōsulas (Ter. Haut. IV. 3. 37), you perhaps care little what becomes of me, provided only you secure your master there.*

*Hōmīnes, quamūis\* in turbīdis rēbus sint, tāmēn interdum ānīmis rēlaxantūr (Cic. Phil. II. 16. 39), men, allowing that they are in circumstances as troubled as you please, still at times unbend.*

*c. Indirect interrogative, rōgās understood : as,*

*A. Quid fēcit ? B. Quid illē fēcērit ? (Ter. Ad. I. 2. 4) A. What has he done ? B. What has he done, ask you ?*

*d. Wishing, uīs, p̄rēcōr, &c. understood : as,*

\* The poets, together with Livy and later writers, use *quamuis* with an indicative, and vice versa *quānquam* with a subjunctive : as, *quamuis est rustica* (*Virg. Buc. III. 84*), *quānquam moueretur* (*Liv. xxxvi. 34*).

Quid făciam? (*Ter. E. i. 1.1*) *what would you have me do?*

Quid făcărem? (*Ter. E. v. 1.15*) *what ought I to have done?*

Valeant qui intér nos discidiúm uolunt (*Ter. And. iv. 2.13*),  
*farewell to those who insist upon tearing us asunder.*

Nē uīuam si id tībi concēdō (*Cic. ad Fam. vii. 23.4*), *may I die if I grant you that.*

Disp̄ream nī Submossēs omnis (*Hor. Sat. i. 9.47*), *may I be utterly destroyed, if thou wouldst not have made the whole of them move off.*

Atque itá me dí ament út ego nunc non tám meapte caúsa  
Laetór quam illius (*Ter. Haut. iv. 3.8*), *and so may heaven love me, as I am delighted now not so much on my own account as on his.*

e. Demanding, postūlant? &c. understood: as,

Tu ūt unquam tē corrīgās! (*Cic. in Cat. i. 9.22*), *you ever correct yourself!*

Hícine ut tibi respóndeat! (*Ter. Ph. v. 8.3*), *this man answer you!\**

f. Duty, ḥōportet &c. understood: as,

Vilicūs iniuissū dōmīnī crēdat nēmīnī (*Cato. R. R. 5.3*), *a bailiff should lend to no one without his master's authority.*

Pōtius dīcēret nōn esse aecum (*Cic. de Off. iii. 22.88*), *he should rather have said, it was not fair.*

Súmeret Alicúnde (*Ter. Ph. ii. 1.69*), *he should have borrowed it from some one.*

Frūmentum ne ēmissēs (*Cic. ii. Verr. iii. 84.195*), *you should not have bought the corn.*

g. The object is often expressed elliptically, more particularly in a parenthesis, which ought always to be brief: as,

Vēre ut dicam† (*Cic. ii. Verr. v. 69.177*), *to speak candidly.*

Sēnectūs est nātūrā lōquācior‡, ne āb omnībūs eam uītiis uīdear uindīcārē (*Cic. de Sen. 16.55*), *old age is naturally somewhat talkative, so you will not charge me with defending it from every fault.*

\* See § 1247 and note.

† Perhaps in this example 'permission' is the notion understood, *dabis ueniam.*

‡ *Hoc dico* understood, 'I say this that I may not appear &c.'

Vix incedo inānis, ne ire pōsse cum onere exīstumes (*Plaut. Am. 1. 1.174*), *I can scarcely walk with nothing about me, so do not suppose that I can get on with a load.*

1228 For the sake of brevity, such a verb as existūmēs or dīcam is often omitted in sentences like that just given. Thus Plautus might have said in the last example, *Vix incēdo inānis, ne irē possim cum onērē* : as,

Nōuam eam pōtestātem ēripuērē pātrībus nostris, nē nunc dulcēdīnē sēmel captī fērant dēsidēriū (*Liv. III. 52*), *this power, when yet unknown to them, they wrested from our fathers; much less now, having once tasted the sweets of it, will they tolerate the loss.*

Mortaliā factā pēribunt, Nēdum sermōnum stēt hōnōs (*Hor. Ep. II. 3. 68*), *deeds will perish, much less will the glory of words survive.*

Vix in ipsis tectis frīgus uītatur, nēdum in mārī sit fācile ābesse āb iniūriā tempōrīs (*Cic. ad Fam. XVI. 8*), *even in a roofed building it is difficult to avoid the cold, much less is it easy at sea to escape being hurt by the weather.*

Erat ēnim multō dōmōcīliūm hūiūs urbīs aptiūs hūmānītāti tuae quam tōtā Pēlōpponnēsus, nēdum Pātrāe (*Cic. ad Fam. VII. 28. 1*), *for in those days this city was better suited as a residence to one of your refined habits, than any part of the Peloponnesus, let alone Patrae.*

1229 Quum or cum in clauses signifying a *reason* for or against any thing is followed by a subjunctive : as,

Quum uītā sīne āmīcīs mētūs plēnā sit, rātio ipsā mōnet āmīcītias compārārē (*Cic. de Fin. I. 20. 66*), *seeing that life without friends is full of danger, reason itself warns us to form friendships.*

Quae quum omniā factā sint, tāmēn ūnā sōla ērat cīuītas Māmertīnā, quae lēgātos qui istum laudārent mīsērint (*Cic. II. Verr. II. 5. 13*), *in spite of all these doings, Messana was the one sole city that sent an embassy to speak in favour of the accused.*

Sēd eā quum contemplārī cūpērem, uix adspīciēndī pōtestas fuit (*Cic. de Or. I. 36. 161*), *but although I was eager to have a good stare at these things, I could scarcely get a look at them.*

Quae quum ita sint (*Cic.* in *Cat.* I. 5.10), *this being the case.*

1230 Quum as an adverb of time in the past tenses has the subjunctive mood, being translated with the imperfect by *while* or *as*, with the past-perfect by *after*: as,

Quum ācerrimē pugnārētur, sūbitō sunt Aedui uisi ab lātērē nostrīs āpertō (*Caes.* B. G. VII. 50), *as the battle was proceeding with the greatest spirit, there suddenly appeared a body of Aedui on the exposed\* flank of our men.*

Quum dies complūres transsint, sūbitō pēr explōrātōres certior factūs est (*Caes.* B. G. III. 2), *after many days had already passed by, he was suddenly informed by his scouts.*

1231 Quum followed by *tum*, in the sense of *not only, but also*, has generally the indicative, occasionally the subjunctive: as,

Quum multae rēs in phīlōsophiā nēquāquam sātis explicātae sint†, tum perdiffīcīlis quaestio est dē nātūrā dērōrum (*Cic.* N. D. I. 1.1), *while there are many things in philosophy which have been by no means fully explained, one of the most difficult is the inquiry about the nature of the gods.*

1231.1 After *antē-quam* and *prius-quam*, *a. a* subjunctive is used, where the speaker would imply the non-occurrence of the act; *b. an* indicative, where he would imply the occurrence of the act, and therefore particularly where a negative precedes, and above all in past sentences. In other cases there seems to be some indifference as to the mood.

*a. Subj.* Nūmīdae, priusquam ex castris subuēnīrētūr, in proxīmos collīs discēdunt (*Sal.* Jug. 54), *the Numidians went off to the nearest hills, before assistance came from the camp.*

Antēquam hōmīnes nēfārii dē meo aduentu audīrē pōtuissent, in Mācēdōniā perrexī (*Cic.* p. Planc. 41. 98), *before the villains could hear of my approach, I went straight on into Macedonia.*

Antē lēues pascentūr ī aethērē cerui, Quam nostro illius labātūr‡ pectōrē uoltus (*Virg.* Buc. I. 60), *sooner aloft in air*

\* *i.e.* the right, which had no shields to protect them.

† The examples of this construction are not numerous, and what there are seem open to doubt. In some perhaps, instead of *tum* we should read *tamen*, and translate the *quum* by 'although.'

‡ Yet in a similar passage (*A.* IV. 27) Virgil has *uiolo* and *resoluo*.

*shall graze the hart, than from this breast his features pass away.*

b. *Ind.* Nēquē prius fūgērē destītērunt, quam ad flūmen per-  
uēnērunt (*Caes.* B. G. I. 53), *nor did they stop flying, before  
they reached the river.*

Nēque antē dimisit eum, quam fidem dēdit (*Liv.* xxxix. 10),  
*nor did he let him go, till he gave his word.*

Non dēfātīgābōr, antēquam illōrum uias percēpērō (*Cic.* de Or.  
III. 36. 145), *I will not give in, before I fully understand their  
ways.*

Ante ālīquantō quam tū nātūs ēs (*Cic.* ad Fam. x. 3. 2), *a con-  
siderable time before you were born.*

## INFINITIVE.

1232 The infinitive\* is an undeclined neuter substantive, which denotes in the most general way the action or state expressed by the verb. The use of it, as of other undeclined substantives (§ 149), is in strictness limited to the nominative and accusative, indeed almost exclusively to the latter. (Yet see § 1255.)

a. It seems to occupy the place of a nominative in such sentences as,

Docto hōmīnī uīuēre est cōgītārē (*Cic.* Tusc. v. 38. 111), *with  
the educated man to live is to think.*

Non cādīt autem inuīdēre in sāpēntēm (*Cic.* Tusc. III. 10. 21),  
*but envy is incompatible with the character of the wise man,  
or the wise man is not susceptible of envy.*

b. It occupies the place of an accusative in such sentences as, Stoīci īrascī nesciunt (*Cic.* de Or. III. 18. 65), *the Stoic knows  
not anger.*

Emōrī cūpīo (*Ter.* Haut. v. 2. 18), *I long for death (that I may  
get out of my misery).*

1233 Hence the infinitive is occasionally, though very rarely, found after prepositions which govern the accusative : as,

Intēr optūmē uālēre et grāuissūme aegrōtārē nihil dicēbant  
intēressē (*Cic.* de Fin. II. 13. 43), *between the best health and  
the severest sickness there is no difference they said.*

\* In the Greek language this is so completely the fact, that the article may be prefixed to it in all its cases. The English also treat their infinitive as a substantive, when they place before it the preposition 'to.'

Quod crimen dicas praeter *āmassē meum?* (*Ov. Her. vii. 164*)  
*what charge dost allege against me, except the having loved?*

1234 Hence also a neuter adjective occasionally accompanies the infinitive : as,

*Viuēre ipsum turpe est nōbis* (*Cic. ad Att. xiii. 28*), *life itself is disgraceful to us.*

*Tōtum hoc displicet phīlōsōphārī* (*Cic. de Fin. i. 1.1*), *all this acting the philosopher offends me.*

1235 The most common use of the infinitive is as the object of active verbs, particularly those which signify *wish, power, duty, habit, knowledge, intention, commencement, continuance, cessation* : as,

*Artēriae mīcārē non dēsīnunt* (*Cic. N. D. ii. 9.24*), *the arteries never leave off throbbing.*

*Intuērī sōlem aduorsum nēquītis* (*Cic. Somn. Sc. 5*), *you cannot gaze directly upon the sun.*

*Et nesciō-quid tībi sum oblitus hōdie, ut uolui, dīcere* (*Ter. And. v. 1.22*), *and somehow or other I forgot to tell you today, as I intended.*

*Vincērē scis, uictōria ūtī nescis* (*Liv. xxii. 51*), *you know how to gain a victory, you know not how to use a victory.*

1236 Some verbs besides an accusative of the person\* take a second accusative of the *thing* expressed by an infinitive : as, *dōce-+ teach, iūbe-bid, ucta-forbid, sīn-permit, cōg-compel, mōne-warn, horta-(r.) encourage, impēdi-hinder, prohibe-prevent, &c.* Thus,

*Dōcēbo eum posthac tācērē* (*Cic. in Rull. iii. 2.4*), *I will teach him to be silent for the future.*

*Hērus mē iussit Pamphīlum obseruārē* (*Ter. And. ii. 5.1*), *master has ordered me to keep an eye upon Pamphilus.*

*Ab ḥpērē lēgātos discēdērē uētuērat* (*Caes. B. G. ii. 20*), *he had forbidden the lieutenant to leave the work.*

*Me ēnim impēdit pūdōr *āb* hōmīnē grāuissūmo haec exquirērē* (*Cic. de Or. i. 35. 163*), *for I cannot for shame urge this request on one of his dignity.*

1237 After the passive too of many of the verbs given in the preced-

\* See Madvig, Gr. 390.

† All these verbs, except the first two or three, are also found with a subjunctive following. See §§ 1180, 1181

ing section the infinitive is used, the accusative of the preceding construction, which expressed the person, becoming now the nominative : as,

An sum ętiamnunc Graecē lōquī dōcendūs? (*Cic. de Fin. II. 5.*

15) or am I at this time of life to be taught to speak Greek?

Consūlēs iūbentur scribēre exercitūm (*Liv. III. 30*), the consuls are directed to enrol an army.

Mūrōs ădīrē uētītī sunt (*Liv. XXIII. 16*), they were forbidden to approach the walls.

Prohībīti estīs in prōuincīā pēdem pōnērē (*Cic. p. Lig. 8. 24*), you were prevented setting foot in the province.

1238 Verbs of *saying\**, *hearing, feeling, thinking, knowing*, are followed by an accusative and infinitive† : as,

Thălēs ăquam dixit esse ęnītium rērum (*Cic. N. D. I. 10. 25*), Thales said that water was the beginning of things.

Perlūbentēr audiū te essē Caesāri fāmīliārem (*Cic. ad Fam. VII. 14. 2*), I heard with very great pleasure that you were on intimate terms with Caesar.

Tē multum prōfēcissē sentiō (*Cic. ad Fam. V. 13. 2*), I feel that you have advanced matters greatly.

Spēro nostrām ămīcītiām nōn ęgērē testībūs (*Cic. ad Fam. II. 2*), I hope that our friendship needs not witnesses.

Tibi eos scio obtempērātūros māgīs (*Ter. Ad. IV. 5. 70*), I know that they will more readily comply with your wishes.

1239 An abstract substantive or a neuter pronoun which conveys the same meaning as the verbs of the last section, may be followed by the construction of the accusative and infinitive : as,

Illa ępīnī tollētūr, Crassūm non doctissūmū fuissē (*Cic. de Or. II. 2. 7*), that opinion shall be put an end to, that Crassus was not a most learned man.

De hōc ipsō, nīhīl essē bōnum nīsī quōd hōnestūmū esset, dispūtāuit (*Cic. Tusc. II. 25. 61*), he held an argument on this very point, that there is nothing good except what is right.

1240 An impersonal passive of *saying, thinking, &c.* is sometimes

\* See §§ 911, 912. 1, also § 1202 with note, and § 1203.

† The same applies to phrases such as *fama est, auctor sum, certiorem te facio, &c.*

used with an accusative and infinitive, particularly with the perfect tense or the participle in *endo* : as,

Nuntiātum est ādēssē Scipiōnē cum lēgiōnē (*Caes.* B. C. III. 36), *word was brought that Scipio was close at hand with a legion.*

Ibi dīcendumst nullam essē rempublīcam (*Cic.* R. P. III. 31. 43), *there we cannot but acknowledge there is no constitution.*

1241 Sometimes the same idea is expressed by the personal passive together with the nominative and infinitive : as,

Caesār ā Gergōuiā discessisse audiēbātūr (*Caes.* B. G. VII. 59), *reports reached them from time to time that Caesar had left Gergovia.*

Vōluntāriā mortē intērissē crēdītūs est (*Tac.* Hist. IV. 67), *he was believed to have perished by his own hand.*

Glādiōrum multitūdo dēprehēndī posse indicābātūr (*Cic.* p. Mil. 24. 64), *secret information was given by more than one person, that a large number of swords might be seized.\**

Perspectust ā mē dē tē cōgītārē (*Cic.* ad Fam. I. 7. 3), *I saw clearly that he was thinking of you.*

1242 Verbs of *wishing, permitting, bidding, hindering, &c.* are followed by the accusative and infinitive† : as,

Corpōrā iūvēnum firmārī lābōrē uōluērunt (*Cic.* Tusc. II. 15. 36), *they wished the muscles of young men to be strengthened by labour.*

Dēlectum hābērī prohībēbo (*Liv.* IV. 2), *I will prevent the levy of troops from being held.*

Rem ād armā dēdūci stūdēbat (*Caes.* B. C. I. 4), *he was eager that matters should be brought to a contest of arms.*

1243 The verbs, *iūbe- bid, uēta- forbid, prohībe- prevent, impēra- command*, may be used passively with a passive infinitive‡ : as,

\* See § 911 and note.

† The construction with the subjunctive with many of these verbs is more common. See § 1180.

‡ This construction is widely different from that noticed in § 1237. The *tu* which is the nominative to *iussu's* would be the accusative after *renuntiare* in the active construction ; whereas in *consules iubentur scribere exercitum*, the word *consules* would be the accusative after *iubent* itself.

Iussu's rēnuntiārī consūl (*Cic. Phil.* II. 32. 79), *directions were given that you should be returned as consul.*

In lautūmias dēdūci impērantūr (*Cic. II. Verr.* V. 27. 68), *an order is given that they should be conducted down into the stone-quarries.*

1244 The perfect passives, coeptūs est, dēsītūs est\*, are preferable to the active when a passive infinitive is used : as,

Mātēriā coepta ērat comportārī (*Caes. B. G.* IV. 18), *they had begun carrying timber.*

Pāpīsiūs est uōcārī dēsītūs (*Cic. ad Fam.* IX. 21. 2), *he ceased to be called Papisius.*

1245 The verbs which express the *emotions* of the mind† are followed by an accusative and infinitive to express the cause of the emotion‡ : as,

Haec perfecta essē gaudeo (*Cic. p. Rosc. Am.* 47. 136), *I am delighted that these matters are settled.*

Tantum se ēiūs ḫpīniōnis dēperdīdissē dōlēbant (*Caes. B. G.* V. 54), *they were hurt that they had lost so much of their reputation in this respect.*

1246 A predicate consisting of a neuter adjective, or a substantive, or an impersonal verb, is accompanied by the accusative and infinitive to express the subject : as,

Nōn est rectum mīnōrī pārērē māiōrem (*Cic. Univ.* 6), *it is not fitting that the superior should obey the inferior.*

Fācīnūs est uincīrī cīuem Rōmānum (*Cic. II. Verr.* V. 66. 170), *it is a serious matter for a Roman citizen to be bound.*

Omnībus bōnis expēdit saluam essē rempublīcam (*Cic. Phil.* XIII. 8. 16), *it is for the interest of all good men that the country should be free from danger.*

\* So in the old writers there occur such phrases as *nequitur comprimi* (*Plaut. Rud.* IV. 4. 20), *retrahi nequitur* (*Plaut. ap. Fest.*), *id fanum nequitum exaugurari* (*Caio ap. Fest.*), *suppleri queatur* (*Lucr.* I. 1045), and perhaps *ulcisci nequitur* (*Sal. Jug.* 31).

† This construction is similar to *horret tenebras, id gaudeo, &c.* See §§ 401, 893, 909.

‡ The construction with *quod* is more common, and in some cases that with *cum* is admissible. See § 1455 i.

Hos trūcidāri ſportēbat\* (*Cic. in Cat. I. 4. 9*), *these men ought to have been butchered.*

Corpus mortale ălqūo tempore intērīrē nĕcesſest\* (*Cic. de Inv. II. 57. 170*), *mortal flesh must some time or other perish.*

1247 Broken sentences consisting of an accusative† and infinitive are often used interrogatively to express any strong feeling, as indignation about the present or past, rarely about the future : as,

*Ex-illan fămiliă tam inliberălē făcīnūs esse ortum ?† (Ter. Ad. III. 4. 2) to think that so ungentlemanly a proceeding should have originated with that family !*

*Te istā uirtūte in tantăs aerumnăs incīdissē ? (Cic. ad Fam. XIV. 1. 1) that you with your merit should have fallen into such troubles !*

*Mēne inceptō dēſistērē uictam ? (Virg. A. I. 41) Juno indeed desist from what she has begun, defeated !*

1248 The accusative that precedes the infinitive performs the same office as the nominative in the other moods, and it is for this reason often called the *subject-accusative*. There is this difference however between the infinitive and the other moods, that the latter have suffixes to denote the different persons, so that the nominative need not be expressed by a separate pronoun. With the infinitive the subject-accusative pronoun is nearly always expressed : as,

*Scribīs, you write ; but, dico tē scribērē, I say that you write.*

1249 But even with the infinitive the subject-accusative pronoun is occasionally omitted if both the infinitive and the main verb have the same subject§ : as,

*Confitēre hūc eā spē uēnissē (Cic. p. Rosc. Am. 22. 61), confess that you came here with this hope.*

*Id nescīrē Māgō dixit (Liv. xxiii. 13), Mago said that he did not know this.*

\* *Oportet* and *necesse est* are also at times used with the subjunctive, but rarely with *ut*. *Necesse est* prefers a dative to an accusative if it be a person, as, *homini necesse est mori* (*Cic. de Fat. 9. 17*).

† The construction of *ut* with the subjunctive refers to the future. See § 1227 e.

‡ This infinitive is dependent upon some such phrase as *credendum est.*

§ See also § 879.

Rēfractūros carcērem mīnābantūr (*Liv. vi. 17*), *they kept threatening that they would break open the prison.*

1250 On the other hand, the reflective pronouns are sometimes used unnecessarily with verbs of wishing : as,

Grātūm sē uīdērī stūdet (*Cic. de Off. ii. 20.70*), *he is anxious to be thought grateful.*

Attīcum sē dici ōrātōrem uōlēbat (*Cic. Brut. 82. 284*), *he insisted on being called an Attic orator.*

1251 When to the construction of the accusative and infinitive a short clause is attached by means of a relative or the conjunction quam, the same construction, by a species of attraction, is at times introduced into this clause also : as,

Affirmāūi, quiduis mē pōtius perpessūrum, quam ex Itālia exītūrum\* (*Cic. ad Fam. ii. 16.3*), *I solemnly declared that I would suffer any thing rather than leave Italy.*

Antōniūs aiēbat sē tantidem frūmentum aēstūmassē, quanti Sacerdōtem† (*Cic. ii. Verr. iii. 92. 215*), *Antony kept declaring that he had valued the corn at the same price as Sacerdos.*

Suspīcor te hisdem rēbus quībus me ipsum‡ commōuērī (*Cic. de Sen. 1. 1*), *I suspect that you are moved by the same circumstances as myself.*

1252 There are constructions where the infinitive seems to supply the place of a genitive : as,

Nīsī quem fortē lībido tēnet pōtentiae paucōrum libertātem suam grātīficārī (*Sal. Jug. 31*), *unless perchance a fancy possesses any one for sacrificing his liberty to gratify the power of a few.*

Tempūs est hinc ăbīrē mē (*Cic. Tusc. i. 41. 99*), *it is time for me to go away.*

Summa éludendi occāsiost mi nūnc senes, Et Phaēdriæ curam ádimere§ argentāriam (*Ter. Ph. v. 6. 2*), *I have a glorious opportunity now of dodging the old people, and relieving Phædria of his anxiety about money.*

\* For *quam ex Italia exirem.*

† For *quanti Sacerdos aēstumasset.*

‡ For *quibus ipse commoueor.*

§ For *adimendi.*

1253 In narrative the infinitive is at times used as the main verb\* with the power of the past-imperfect of the indicative; and when so used, is called the *historic infinitive*: as,

Consūlem anceps cūra ḡitārē; nollē dēsērērē sōcios, nollē mīnuērē exercītūm (*Liv.* xxxiv. 12), *a twofold anxiety troubled the consul; he was unwilling to desert the allies, he was unwilling to diminish the army.*

Ego instārē ut mihi respondēret, quīs esset (*Cic.* ii. Verr. ii. 77.188), *I meanwhile kept pressing him to tell me who he was.*

Iste ūnumquodquē uās in mānūs sūmērē, laudārē, mīrārī† (*Cic.* ii. Verr. iv. 27.63), *your worthy praetor kept taking into his hands and praising and admiring every separate vase.*

1254 After the words pārāto- *ready, prepared*, and insuēto- *unaccustomed*, an infinitive is at times used by good writers,‡ and in the poets and later writers after contento- *contented*, suēto- and assuēto- *accustomed*: as,

Omniā perpētī pārātī, maxīmē ā rē frūmentārīa lābōrābant (*Caes.* B. C. iii. 9), *prepared to endure the worst, they suffered most in the article of grain.*

Id quod pārātī sunt fācērē (*Cic.* p. Quint. 2. 8), *the which they are prepared to do.*

Insuētus uēra audīrē (*Liv.* xxxi. 18), *unaccustomed to hear the truth.*

1255 Some writers, especially the poets, use the infinitive in many constructions where good prose writers employ a different form of words: as,

Frūges consūmērē nāti§ (*Hor.* Ep. i. 2.27), *born to consume grain.*

\* In such a phrase as *iamque dies consumptus erat, quum tamen bari nihil remittere, &c.* (*Sal.* Jug. 98), the verb *remittere* is still the main verb.

† For a copious use of the historic infinitive see *Caes.* B. G. iii. 4, where there occur in succession, *decurrere, conicere, repugnare, mittere, occurrere, ferre, superari.*

‡ Cicero more commonly however uses *ad* with the gerund.

§ In this and the following sentences more legitimate phrases would have been: *ad fruges consumendas, ad pellendos inimicos, committendae pugnae, exeundi, qui cantaretur, ut adiret, the supine uisum, habenda or quae habeat, ad sequendum, persequendi.* The use of the adjective with an infinitive is very common in the lyric poetry of Horace.

Non mihi sunt uires inimicos pellere (*Ov. Her. I. 109*), *I have not strength to drive away my foes.*

Audus committere pugnam (*Ov. Met. v. 75*), *eager to join battle.*

Nulla hinc exitus potestas (*Virg. A. ix. 739*), *no power of going out from hence.*

Puer ipsus fuit cantari dignus (*Virg. Buc. v. 54*), *the boy himself was worthy to be sung of.*

Virum tot adire labores impulit (*Virg. A. I. 14*), *she urged the hero to encounter so many toils.*

Pecus egit altos Viserem montes (*Hor. Od. I. 2.7*), *he drove his cattle to visit the lofty mountains.*

Illus suos mordens dat habere nepoti (*Virg. A. ix. 362*), *he again dying gives them to his grandchild to keep.*

Celerem sequi Aiacem (*Hor. Od. I. 15.18*), *Ajax swift to follow.*  
Necessitudo persequi (*Sal. Jug. 92*), *the necessity for pursuing.*

1256 The Latin language often admits the perfect infinitive where the English language uses the simple infinitive; but it will be seen in such cases that the completion or consequences of the action are regarded more than the action itself. This distinction applies especially to phrases of regret or satisfaction in the future tenses, also to phrases of wishing and prohibition, &c.: as,

Contenti simus id unum dixisse (*Vell. II. 103*), *let us be satisfied with this one observation.*

Quiesce erit melliis (*Liv. III. 48*), *you had better be quiet.*

Bacchus ne quis adisset uelit (*Inscr. S. C. de Bacc.*), *let no one wish to approach the priestesses of Bacchus.*

Magnum si pector possit excussisse deum (*Virg. A. vi. 78*),  
*in hopes she may have power to shake from her breast the mighty god.*

Sociis maxime lex consultum esse uolt (*Cic. in Caecil. 6.21*),  
*the law wishes to provide for the interests of the allies above all.*

1257 On the other hand, while the English express past time by the perfect infinitive after the auxiliary verbs *could*, *might*, *ought*, the Latin writers generally consider it sufficient to express the past time in the main verb, and to use with it the simple infinitive: as,

Licuit in Hispaniam ire (*Liv. xxii. 41*), *I might have gone to Spain.*

Hoc ęgő cūrārě non dēbuī (*Cic. ad Fam. v. 2.9*), *this I ought not to have cared for.*

1258 Still not unfrequently both the main verb of duty and the infinitive are in the perfect tense : as,

Tunc děcuit flessě (*Liv. xxx. 44*), *then was the time for weeping.*

Quod iampridem factum esse őportuit (*Cic. in Cat. i. 2.5*), *what ought to have been done long ago.*

Adulescenti mórem gestum opórtuit (*Ter. Ad. ii. 2.6*), *you ought to have humoured the youngster.*

1259 In the compound tenses of the infinitive, both active and passive, the verb essě is often omitted : as,

Děnęgārat sē commissūrum mihi gnātam suam uxōrem (*Ter.*

*And. i. 5.6*), *he had declared that he would not trust his daughter in marriage to me.*

Omnīs uōs őrātos uōlo (*Ter. Haut. prol. 26*), *I must entreat you all.*

Néque tu hoc dices, tíbi non praedictūm. Caeu (*Ter. And. i. 2.34*), *nor shall you say that no previous notice was given you. So be on your guard.*

1260 The future infinitive, both active and passive, is often expressed by the circumlocution of fōrě with ūt and an imperfect subjunctive\* (called the *periphrastic future*) : as,

Spēro fōre ut contingat id nōbīs (*Cic. Tusc. i. 34.82*), *I trust that we are destined to have this happiness.*

Pompēius dixērat fōre ūti exercitūs Caesāris pellērētūr (*Caes. B. C. iii. 86*), *Pompey had foretold that Caesar's army would be routed.*

1261 The participle in tūro with fuissě is exclusively used as a hypothetical tense : as,

An Pompēium censes trībus suis consūlatībus laetātūrum fuissě, sī scīret se in sōlītūdīne Aegyptiōrum trūcīdātūm irī? (*Cic. de Div. ii. 9. 22*) or do you think that Pompey would have gloried in his three consulships, if he had known that he was to be butchered in a desert of Egypt?

\* This construction is the only one where the verb has no participle in *tūro*. Observe however that the periphrastic future differs from the simple future by being unlimited in point of time.

Nisi nuntiū dē uictoriā pēr ēquitēs essent allāti existimābant, fūtūru fuisse ūti oppidum āmittērētūr (*Caes. B. C. III. 101*), *they were of opinion that if the news of the victory had not been brought by men on horseback, the town would have been lost.*

1262 A future passive may be expressed by the impersonal passive infinitive of *i-go* and the accusative supine : as,

Arbītrantur sē bēnificos uisum īrī (*Cic. de Off. I. 14. 43*), *they think they shall be considered kind.*\*

1263 A future-perfect passive is at times expressed by the infinitive fōrē and the perfect passive participle : as,

Dēbellātūm mox fōrē rēbantūr (*Liv. XXIII. 13*), *they thought that the war would be shortly brought to a close.*†

#### PARTICIPLES AND VERBAL SUBSTANTIVES.

1264 Participles are partly like adjectives, partly like verbs. Like adjectives they agree with some noun in case, gender and number. On the other hand they are derived from verbs, denote an act, and govern the same case as the verb from which they are derived. The tense or time of a participle depends upon the verb which it accompanies.

1265 The participle in *enti* is an imperfect, and corresponds to the English participle in *ing* : as,

Gūbernātōr clāuom tēnēs sēdet in puppī (*Cic. de Sen. 6. 17*), *the pilot holding the tiller sits on the stern;*—i. e. the pilot holds the tiller and sits at the stern. Here tēnēs refers to present time, because sēdet is present.

Arantī Cincinnātō nūntiātūmst eum dictātōrem ēssē factūm (*Cic. de Sen. 16. 56*), *word was brought to Cincinnatus ploughing, that he had been made dictator;*—i. e. as Cincinnatus was ploughing, word was brought to him that he had been made dictator. Here ārantī refers to past time, because nūntiātūmst is past.

\* More literally, 'that people are going to look upon them as kind.' The beginner should take care not to confound this supine with the perfect passive participle.

† For the significations of the tenses see also §§ 509, 511, 512, 513.

Croesüs Hālyn pěnětrans magnám peruortet ɔpám uim (quoted by Cic. de Div. II. 56. 115), *Cræsus penetrating to the Halys will overturn a mighty power*;—i. e. when Croesus shall penetrate to the Halys, he will overturn a mighty power. Here pěnětrans refers to future time, because peruortet is future.

The participle in *enti* is often best translated by the conjunctions *as*, *whilst*, &c., with the proper tense of the indicative mood.

1266 The participle in *enti* is sometimes used where the act is completed, but only just completed : as,

Rōmam uěniens cōmītia ēdixit (*Liv. xxiv. 7*), *immediately upon his arrival at Rome he proclaimed the day for the election*.

1267 Similarly the participle in *enti* is sometimes used when the act has not yet begun, but will commence forthwith : as,

Discēdens īn Itāliam lēgātīs impērat ūtī nāuīs rēficiendas cūrārent (*Caes. B. G. v. 1*), *immediately before setting out for Italy he gives orders to the lieutenants to have the ships repaired*.

1268 The participle in *tūro\** is used by the best writers rarely except in connection with the verbs *ēs-be* and *fu-be*; with the former to denote *intention* or *destiny*, with the latter to denote *what would have happened under a certain hypothesis*.

1269 In Livy and the later writers it is often used at the end of the main clause of a sentence with the same significations : as,

Dilābuntū īn oppīdā, moenībus sē dēfensūrī (*Liv. viii. 29*), *they slip away into different towns, intending to defend themselves by means of fortifications*.

Dēdit mihi quantum pōtuit, dātūrūs amplius sī pōtuisset (*Plin. Ep. iii. 21*), *he gave me as much as he was able; and would have given me more, if he had been able*.

1270 The perfect participle in *to* had probably at first only an active signification. It still retains this power in those verbs which are called *reflectives* or *deponents*, and traces of it also appear in the poetical construction : Membrā sūb arbūto Strātūs (§ 892).

1271 Still in the ordinary language the participle in *to* is nearly al-

\* See §§ 517 and 702-711.

ways used as a passive, unless the verb whence it is formed be employed exclusively as a reflective or a deponent.\* Thus, with *scrib-ěrē* *to write*, we have *scripto- written, being written, having been written*; but with *sēqu-i* *to follow*, *sēcūto- having followed*.

1272 At the same time there are not a few perfect participles from reflective or deponent verbs which are at times used passively: as,

Sēnectūtem ȳt ȳdīpiscantūr omnēs optant, eandem accusant  
ȳdeptam (*Cic. de Sen.* 2. 4), *old age all pray that they may attain to, yet abuse when it is attained.*

Virtūs experta atquē perspectā (*Cic. p. Corn.* 6. 16), *merit that has been tried and proved.*

Partītō exērcitū (*Caes. B. G.* vi. 33), *having divided his army.*  
Euersio exsēcrātæ cōlumnae (*Cic. Phil.* i. 2. 5), *the overthrow of the accursed pillar.* †

1272.1 Although, when the simple verb is not transitive, the passive is commonly used only as an impersonal, still the poets take liberties in this respect, especially in the perfect participle: as,

Triumphātae§ gentēs (*Virg. G.* iii. 33), *nations that have been triumphed over.*

1273 A few participles in *to* from deponents appear at times to be used as imperfects: as, ȳpērāto-, fēriāto-, ūso-, sēcūto-, uecto-, sōlīto-, &c. Thus,

Vidit se ȳpērātūm (*Tac. Ann.* ii. 14), *he saw himself sacrificing (in a dream).*

Conclāmant sōciī laetum paeānā sēcūti (*Virg. A.* x. 738), *his comrades following pour forth the happy paean.*

1274 The participle in *to* is at times used with the verb hābe- *have*, by which circumlocution a sort of perfect indicative of the active voice is produced: as,

Hābēs iam stātūtūm quid tūbi ȳgendūm pūtēs (*Cic. ad Fam.* iv.

\* Still there are exceptions. *Cenato-* is equivalent to *quum cenuisset*, and has nothing of the passive signification. Other exceptions are *pranso-*, *poto-*, *nupta-*, *exoso-*, *iurato-*, *coniurato-*, *adulto-*, &c. See also §§ 392, 393.

† Literally 'his army having been divided.'

‡ Others are *comitato-*, *confesso-*, *emenso-*, *emerito-*, *pacto-*, *perfuncto-*, *populato-*, &c.

§ But for the simple verb, *triumphare de gentibus.*

2. 4), you have at last determined what course you deem it right to pursue.

Rōmāni in Asiā pēcūnias magnas collōcātās hābent (*Cic. p. leg. Man. 7. 18*), *Romans have invested large sums of money in Asia.*\*

1275 The participle in *to* is used with the futures of the verbs *da*-*give* and *redd-* *give back*, so as to form a future perfect; but the phrase further denotes that the act is done for another person: as,

Sic strātas lēgiōnes Lātinōrum dābō, quemadmōdum lēgātūm iācentem uīdētis (*Liv. viii. 6*), *I will lay the legions of the Latins low for you, just as you see their ambassador lying on the ground.*

Hoc ēgo tibi ecfectum reddam (*Ter. And. iv. 2. 20*), *this I will effect for you.*

1276 The participle in *to* in agreement with a substantive is largely used, where the English language commonly prefers an abstract noun. Thus,

Barbārūs eum ūb īram interfecti dōmīni obtruncāuit (*Liv. xxi. 2*), *a barbarian cut him down out of revenge for the murder of his master.*

Maiōr ex cīulbūs āmissis dōlor quam laetītiā fūsīs hostībus fuit (*Liv. iv. 17*), *there was more sorrow for the loss of their fellow-countrymen than delight at the rout of the enemy.*

Ab condīta urbe ad libērātam (*Liv. i. 60*), *from the foundation of the city to its liberation.*

Post nātōs hōmīnēs (*Cic. Brut. 62. 224*), *since the creation of man.*

1277 The neuter nominative of the participle in *to* is occasionally used (by Livy for example) as the subject of a verb. Thus,

Auditum omnem exercītūm prōfīcisci laetītiā ingentem fēcit (*Liv. xxviii. 26*), *the hearing that the whole army was setting out caused unbounded joy.*

Dēgēnērātūm ī ūliis artībūs huic quōquē dēcōri offēcit (*Liv. i. 53*), *his degeneracy in other qualities stood in the way of his credit in this respect also.*

\* More literally 'they have large sums invested.' From this construction arose the formation of the perfect in the languages derived from the Latin.

Diū non perlītātum tēnuērat dictātōrem ne antē mēridiem signum dārē posset (*Liv.* vii. 8), *a long delay in obtaining a successful issue to the sacrifices had prevented the dictator from giving the signal before noon.*

1278 The ablative of the participle in *to* is used at times as an ablative absolute with a whole sentence for its substantive : as,

Expōsītō quid īnīquītas lōci posset (*Caes.* B. G. vii. 52), *having explained to them what consequences unfavourable ground could produce.*

Edictō ut quicunque ad uallum tendēret pro hoste hābērētūr (*Liv.* x. 36), *having proclaimed that whoever made for the entrenchment would be dealt with as an enemy.*

Permissō seu dīcērē prius seu audīrē mallet, itā coepit (*Liv.* xxxiv. 31), *permission having been given him to speak first or to listen, as he preferred, he began thus.*

Auditō Marcium in Ciliciam tendērē (*Sal.* *Frāgm.* v.), *having heard that Marcius was hastening into Cilicia.*

1279 The ablative of the participle in *to\** is occasionally used absolutely even without a noun : as,

Nōn est peccātō mi ignosci aecum (*Ter.* *Hec.* v. 1.10), *I am not entitled to be forgiven if I offend* (more literally, *an offence having been committed*).

1280 An ablative of the participle in *to*, with or without a noun in agreement, is used with *ōpūs est†* : as,

Nihil ērat cur prōpērātō ōpūs esset (*Cic.* p. *Mil.* 19.49), *there was no reason why they need make haste.*

Prius quam incēpias, consulto ; et ūbi consūluēris, mātūrē factō ōpūs est (*Sal.* *Cat.* 1), *before you commence, you must deliberate ; and when you have deliberated, you must act with due haste.*

1281 As the Latin language is for the most part without a participle for the perfect active, the following circumlocutions are in use.

a. The ablative absolute : as,

\* Some ablatives of this kind have virtually become adverbs : as, *au-spicato, litato, &c.*

† *Vsus est* is found with the ablative of the participle in *to* in the older writers. The construction is consistent with the use of the same phrases in connection with other ablatives. See § 999.

Hac partē cōpiārum aucta ītērum cum Sābinis confligītur (*Liv.* I. 37), *having increased this part of his forces, he engages again with the Sabines.*

b. Quum with the past-perfect subjunctive, or ūbi with the simple perfect indicative : as,

Quum ab sēd̄ suā prōs̄lūisset āmōuērīque āb altārībus iūuēnem iussisset (*Liv.* II. 12), *having leapt down from his seat and ordered the young man to be moved away from the altars.*

Vbi eō uēnit, prōp̄ē trībūnal constitīt (*Liv.* II. 12), *having arrived there, he at once posted himself near the tribunal.*

c. An accusative of the perfect passive participle dependent upon the main verb : as,

Gallum caesum\* torquē spōliāuit (*Liv.* VI. 42), *having slain the Gaul, he stripped him of his collar.*

1282 The participle in *to* is a perfect, and its tense or time depends upon the verb which it accompanies. Thus,

a. Omniā quae dīco dē Planciō, dico expertūs in nōbīs (*Cic.* p. Planc. 9. 22), *all that I say about Plancius, I say having made trial of him in my own person.* Here expertūs is a present-perfect, because dīco is a present—I have had experience of his great worth, and therefore speak with certainty.

b. Consēcūtūs id quōd ānīmō prōp̄osuērat, rēceptuī cānī iussit (*Caes.* B. G. VII. 47), *having obtained what he had proposed to himself, he ordered the signal for retreat to be sounded.* Here consēcūtūs is a past-perfect, because iussit is a past—He had obtained what he wished, and so he sounded a retreat.

c. Nōn admissi, Karthāgīnem protīnūs ibunt (*Liv.* XXI. 9), *if not admitted, they will proceed straightway to Carthage.* Here admissi is a future-perfect, because ibunt is a future; and indeed if the conjunction sī be used, the phrase will at once become : si admissi nōn ērunt. Thus the perfect participle which accompanies a future tense is far from expressing a fact.

1283 The gerund is a neuter substantive in *endo* which denotes the

\* Often a better translation is effected by two verbs: as, 'he slew him and stripped him &c.'

action or state expressed by the verb. It differs from the infinitive, in that it is declinable, and that through all the cases (including, what is commonly omitted, the nominative). Also like an ordinary substantive it may be governed by some few prepositions (in, āb, dē, ex, rarely prō, with the ablative; and with the accusative by ād, ūb, intēr, rarely īn, circā, antē).

*Nom.* Iūuēnī pārandum, sēni ūtendumst (*Sen.* Ep. 36), *earning belongs to the young, using to the old man.*

*Acc.* Hōmo ād intellēgendum nātust (*Cic.* de Fin. II. 13. 40), *man is born to understand.*

*Gen.* Dicēdi diffīcultātem pertīmescit (*Cic.* de Or. I. 26. 120), *he dreads the difficulty of speaking.*

Deus bōuem ārandī caussā fēcit (*Cic.* N. D. II. 14. 37), *God made the ox for the purpose of ploughing.*

*Dat.* Tēlum fōdiendo ācūmīnātūm (*Plin.* XI. 2), *a weapon pointed for digging.*

*Abl.* Virtūtēs cernuntūr īn āgendō (*Cic.* Part. Or. 23. 78), *the manly virtues are seen in action.*

1284 The simple ablative of the gerund is used at times in such a manner that the nominative of the ordinary imperfect participle might be substituted for it: as,

Miscendō\* consilium prēcesquē, nunc ārābant nē se exīlārē pātērētūr, nunc mōnēbant nē mōrem pellendī rēgēs ūnultum sīnēret (*Liv.* II. 9), *mixing advice and entreaties together, they one moment begged him not to suffer them to remain in exile, another warned him not to leave the practice of expelling kings unpunished.*

1285 The gerund is followed by the same case as the verb to which it belongs: as,

Viam quam nōbīs quōque ingrēdiundumst (*Cic.* de Sen. 2. 6), *the road which we also have to travel.*

Sūō quoiquē iūdīciost ūtendum (*Cic.* N. D. III. 1. 1), *each must use his own judgment.*

Diālectīcast ars uēra ac falsā dīiūdīcāndī (*Cic.* de Or. II. 38. 157), *logic is the art of judging between truth and falsehood.*

\* Equivalent to *miscentes*. It is probably to this use of the gerund that the Italian and Spanish languages are indebted for their imperfect participle in *ndo*. So also *reportando* (*Liv.* xxv. 8. 10), *omnia temptando* (*Sal.* Jug. 70).

Tr̄ibuendō suom quoiquē (*Cic. de Off. I. 5. 14*), *by allotting to every man what belongs to him.*

Mōrī māluit falsum fātendō (*Cic. Part. Or. 14. 50*), *he preferred to die through confessing a falsehood.*

1286 The gerund being a substantive may also have a genitive after it (but this usage seems limited to the genitive of the gerund): as,

Rēiciundi trium iūdīcum lēges Cornēliae fāciunt pōtestātem (*Cic. II. Verr. II. 31. 77*), *the Cornelian laws give the power of challenging\* three jurymen.*

Ego ēius uīdendī cūpīdūs (*Ter. Hec. 3. 3. 12*), *I desirous of seeing\* her.*

Sūi purgandīt causā (*Caes. B. G. IV. 13*), *for the sake of clearing\* themselves.*

1287 *Gerundive.*—When a noun in the accusative‡ would accompany the gerund, the construction is commonly altered so that this noun takes the case of the gerund, and the gerund, now called a gerundive, takes the number and gender of the noun : as,

Dīlēgentīa cōlēdast nōbīs (*Cic. Or. II. 35. 148*), *we must cultivate a habit of precision.*

Coniungo mē cum hōmīnē māgīs ad uastāndam§ Itāliam quam ad uincendūm pārātō (*Cic. ad Att. VIII. 16*), *I am uniting myself with a man who is better prepared for devastating Italy than for concluding the war victoriously.*

Nēquē rēs ullā quae ad plācandōs§ deos pertīnēret prātermis-  
sast (*Cic. in Cat. III. 8. 20*), *nor was any thing omitted which was thought likely to appease the gods.*

\* The insertion of the preposition 'of' after these participles would make the phrases vulgar; but a vulgar phrase is generally an old one. In fact the formation of the Latin participle in *endo* from an abstract substantive called the gerund is exactly parallel to the origin of our own participle in *ing* from a substantive in *ing*. With us the substantive was the older form; and the use of the participle originated in such a phrase as, 'the house was a-building' (*i. e.* 'in building'), 'I was a-hunting of a hare.'

† The pronominal genitives in *i*, even when they refer to a plural noun, require that the gerund should be a genitive singular.

‡ The same construction is also admissible with the four reflective verbs, *ut-* 'use,' *fru-* 'enjoy,' *fung-* 'discharge,' and *poti-* 'make oneself master.'

§ All the best MSS. have *uastāndam* and *plācandōs*, as Madvig has pointed out; not, as our editions, *uastāndum*, *plācandum*.

Inita sunt consilia urbis dēlendae, ciuium trucidandōrum, nō-mīnis Rōmāni extingendi (*Cic. p. Mur. 37. 80*), *plans were formed for destroying the city, butchering the citizens, extinguishing the Roman nation.*

1288 The two constructions of the neuter gerund with a noun dependent upon it, and the gerundive in agreement with the noun, are not to be used indifferently. The construction with the gerund was the earlier one, and so belonged to the older writers\*, but still maintained its ground in certain phrases†. In those which are commonly considered the best writers, the construction with the gerundive was for the most part preferred‡. Indeed, when the phrase is attached to a preposition governing the accusative, the gerundive construction is adopted almost without exception.

1289 The use of the gerundive with the accusative is very common after the verbs lōca-, condūc-, cūra-, rēdīm-, da-, suscip-, &c. : as,

Mōnūmentum ei marmōreum fāciundum lōcārunt (*Cic. ad Fam. iv. 12. 3*), *they placed the making a marble monument in his hands, i. e. they contracted with him that he should build the monument.*

Cōlumnām condūxērat fāciundam (*Cic. de Div. ii. 21. 47*), *he had undertaken the erection of a pillar, or he had contracted to erect.*

Pontem in Arārī fāciendum cūrat (*Caes. B. G. i. 13*), *he has a bridge built over the Arar.*

1290 The gerundive is often omitted in these phrases for the sake of brevity : as,

Sī Rhōdiis turpē nōn est portōrium lōcārēs, ne Hermacreontī quīdem turpest condūcērē (*i. e. exīendum understood*) (*Cic. de Inv. i. 30. 47*), *if it is not disgraceful in the Rho-*

\* *Mihi hac noctu agitandumst uigilias* (*Plaut. Trin. iv. 2. 27*), ‘I have to keep watch to-night;’ *aeternas poenas in morte timendumst* (*Lucr. i. 112*), ‘they have to dread eternal punishment when dead.’

† See §§ 1285, 1286.

‡ Madvig has carefully examined this question in his *Opuscula*, i. 380, &c. He there points out that in the phrase *ad occupandum Vesontionem* (*Caes. B. G. i. 38*) there is no violation of the rule, *Vesontionem* being masculine, like *Narbo Martius* in the same country.

§ Hence the connection between the two significations of *locare*, to place’ and ‘to let,’ the latter alone surviving in the French *louer*.

*dians to let the port dues, neither is it disgraceful in Herma-  
creon to farm them.*

*Ansēribus cībāriā lōcantūr (i. e. praebendā understood) (Cic.  
p. Rosc. Am. 20. 56), the providing food for the (sacred)  
geese is farmed out.*

1291 This construction is used with *impēra-* *impose\**, the gerundive being always omitted : as,

*Equītes impērat ciuitatibūs (i. e. cōgendōs understood) (Caes.  
B. G. vi. 4), he imposes upon the states the providing horse-  
soldiers, or he commands them to provide him with cavalry.*

1292 The genitive of the gerundive is used† to denote a tendency, fitness or purpose, more particularly in connection with the verb *ēs-* *be* : as,

*Quae diūtīnae obsīdiōnis tōlērandae sunt (Liv. xxx. 9), what-  
ever is of use for supporting a long blockade.*

*Quae tēmēre āgītāuērant, eā prōdēdi impēri Rōmānī, trā-  
dendae Hannībālī uictōriāe ērant (Liv. xxvii. 9), the hasty  
measures they had taken, tended to sacrifice the Roman empire,  
to betray the victory into the hands of Hannibal.*

*Cētēra in duōdēcim tābūlis mīnuendī sunt sumptūs (Cic. de  
Leg. ii. 23. 59), the other regulations in the twelve tables have  
for their object a diminution of expense.*

*Armā cēpit, non prō sua iniūriā, sed lēgum ac libertatis sub-  
uertendae‡ (Sal. Fragn. Or. Philippi c. Lep.), he has taken  
up arms, not to avenge any wrong done to himself, but to up-  
set our laws and our liberties.*

1293 The dative§ also of the gerundive is used to denote fitness or purpose : as,

*Quāsī firmandae uālētūdīni in Campāniā concessit (Tac. Ann.  
III. 31), he retired into Campania as if to improve his health.*

\* That this is the literal translation of *impera-* is consistent with the translation of *separa-*, *dispara-*, *compara-*, *appara-*, 'put apart, in different places, together, before a person.'

† Particularly by Livy.

‡ This construction is commonly explained, but whether rightly is doubtful, by an ellipsis of *caussa*. It often occurs in Tacitus.

§ Tacitus has even the ablative in this sense: *explenda simulatione*, Ann. xiv. 4.

Qui őněři fěrendo črat (Liv. II. 9), *such as were capable of bearing the burden.*

Nec soluendo aeri čliěnō respubliča črat (Liv. XXXI. 13), *nor was the state in a condition to pay its debts.*

Děcemuřrōs ágrō Samnitī mětiendō diučendōquě creat (Liv. XXXI. 4), *he appoints ten commissioners for the purpose of measuring and dividing the Samnite territory.\**

1295 The construction of the gerundive with the verb ćs- *be*, in the sense of *duty*, is only a particular case of what has been already noticed in § 966, and the dative of the person in fact belongs to the verb ćs rather than to the gerundive.† Thus,

Vt tibi ambülandum, ungendum, sic mihi dormiendum (est‡) (Cic. ad Att. IX. 7. 7), *as you must walk, must anoint yourself, so I must sleep;—which would be more literally translated, as walking, as anointing belongs to you, so does sleeping to me.*

1296 The frequent use of the gerund and gerundive with ćs- *be*, in the sense of *duty* or *fitness*,§ led the mind at last to attach the notion of *duty* to the gerundive itself, so that the latter is at times used as an equivalent of an adjective in *bili*. Thus,

Nec tē, iňuěnis měmōrandě, silebo (Virg. A. x. 793), *nor thee, ever-memorable youth, will I pass by in silence.*

\* The last three phrases are common. See § 984.

† So in such a phrase as *legionem in Morinos ducendam Fabio dedit* (Caes. B. G. v. 24), the dative *Fabio* is dependent not upon *ducendam*, but upon *dedit*; and again, the accusative after *dedit* is not *legionem*, but *legionem ducendam*, ‘the duty of conducting the legion.’ But although the dative case commonly accompanies the gerund and gerundive, yet there are occasional examples even in Cicero where *ab* and the ablative occur, especially when the verb takes a dative of its own, and a second dative in the sense of the agent would cause ambiguity. Thus, *quibus est a uobis consulendum* (Cic. p. leg. Man. 2. 6), ‘whose interests you must consult.’

‡ *Est mihi* admits the translation, ‘I have;’ and precisely in the same way, *est mihi ambulandum* may be well translated by ‘I have to walk.’ Thus the origin of the dative in this phrase is without difficulty.

§ The notion of *possibility* is sometimes expressed by the participle in *endo*, but it occurs in the best writers only with a negative or *uix*: as, *malum uix ferendum* (Cic. de Fin. IV. 19. 53), ‘an evil scarcely to be endured.’ For the use of this participle with *fu-* ‘be’ in *hypothetical* sentences, see §§ 715-721.

1297 The phrases denoting duty at the same time refer commonly to the future time for the performance of the act ; and indeed generally, as the gerund or gerundive is strictly an imperfect, the completion of the act must belong to future time. Hence the idea of futurity gradually attached itself to this form, and grammarians have given it, though inaccurately, the name of a future participle. That it is truly an imperfect\* is well seen in such phrases as :

Intēr āgendum (*Virg. Buc. ix. 24*), while driving.

In pātriā dēlenda occūpāti et sunt et fuērunt (*Cic. de Off. i. 17. 57*), *they both are and have been for some time occupied in blotting out their fatherland from the face of the world.*

1298 The so-called verbal adjective in *bundo* is really a participle, and so sometimes found with an accusative : as,

Vitābundus castra hostiū (*Liv. xxv. 13*), *carefully avoiding the enemy's camp.*

1299 The verbal substantive in *tu* is used in the accusative† after verbs of motion to denote the object : as,

Ad Caesārem grātūlātūm conuēnērunt (*Caes. B. G. i. 30*), *they came from different quarters to Caesar to congratulate him.*

Quinquē cohortīs frūmentātūm mīsit (*Caes. B. G. vi. 36*), *he sent five cohorts to get corn.*

Id rescītūm irī crēdit (*Ter. Ad. i. 1. 45*), *he believes that people are going to find it out, or he believes that it will be found out.*

1300 It governs the same case as the verb from which it is derived : as,

Pācem pētitūm īrātōres mittunt (*Liv. i. 15*), *they send ambassadors to seek peace.*

Lēgātos mittunt rōgātūm auxīliūm (*Caes. B. G. i. 11*), *they send ambassadors to ask aid.*

1301 The verbal substantive in *tu* is used in the ablative with certain adjectives : as,

\* Something like an imperfect participle is seen in the so-called adjective *secundo-* (i. e. *sequendo-*) 'following, second.'

† This accusative of the verbal in *tu* is often called the supine active, and the ablative of the same the supine passive ; but there is nothing passive in the latter, and therefore the distinction is inappropriate. A similar error exists in our own language in the foolish practice now beginning to prevail of saying, 'a house to be let,' instead of 'a house to let.'

Difficilē dictu est (*Cic. de Off.* II. 14. 48), *it is difficult to say* (literally, *in the saying*).

Optūmum factu est (*Cic. ad Fam.* VII. 3. 1), *it is the best thing to do.*

1302 The verbal *in tioñ* sometimes governs the same case as the verb from which it is derived : as,

Iustītia est obtempēratiō scriptis lēgibūs (*Cic. de Leg.* I. 15. 42), *justice is obedience to written laws.*

Dōrum rēditiōnis spē sublātā (*Caes. B. G.* I. 5), *the hope of returning home having been taken away.*

1303

## PREPOSITIONS.

Ab (or ā before some consonants) seems to have signified originally *proximity* ; and hence it was well suited to denote the quarter from which an action commenced, and therefore the source and origin of things. Thus it signifies :

a. The *quarter at or near which*, expressed by *at, in, on, &c.* : as, A frōnte ēt ab sīnistrā partē nūdātis castris (*Caes. B. G.* II. 23), *the camp being laid bare in front and on the left.*

Gallia ab Sēquānīs et Heluētīs adtingit Rhēnum (*Caes. B. G.* I. 1), *Gallia reaches to the Rhine at the parts occupied by the Sequani and Helvetii.*

Isthmus duō māria āb occāsu ēt ortū sōlis finitīmā dīrīmīt (*Liv. XLV.* 28), *the isthmus divides two adjoining seas on the west and the east.*

A mātrē Pompēium arctissimō contingēbat grādū (*Suet. Aug.* 4), *he was very nearly related to Pompey on the mother's side.*

Apud sōcrum tuam prōpē ā meīs aedībus sēdēbās (*Cic. in Pis.* 11. 26), *you were sitting at your mother-in-law's near my house.*

b. With the verb *sta- stand, &c.*, *by, on the side of, in favour of* : as,

Nēmo ā sēnātu et bōnōrum caussā stētit constantiūs (*Cic. Brut.* 79. 273), *no one stood more firmly by the senate and the cause of good men.*

Hōc nihilō māgis āb aduorsāriis quam ā nōbis fūcīt (*Cic. de Inv.* I. 48. 90), *this tells no more for our opponents than for us.*

Vide ne hoc tōtum sit ā mē (*Cic. de Or. I. 13. 55*), *have a care lest the whole of this argument be in my favour.*

c. *In, in respect of, in point of, as regards* : as,  
 Sūmūs ēnim impārātī, cum ā mīlitībus tum ā pēcūniā (*Cic. ad Att. VII. 15. 3*), *for we are indeed unprepared, not merely in point of troops, but even of money.*

Antōniūs āb ēquītātū firmūs essē dīcēbātūr (*Cic. ad Fam. X. 15. 2*), *Antony was said to be strong in cavalry.*

d. The department *in which* the services of an officer or servant are called for, and thus arises a name for the *office* : as,

Hōrmīnēs hābet quōs āb ēpistōlīs et libellīs et rātiōnībūs appellat (*Tac. Ann. XV. 35*), *he has persons whom he calls secretaries, registrars, accountants.*

Phīlēmōnēm, ā mānū seruum, simplicī mortē pūniit (*Suet. Jul. 74*), *his amanuensis Philemon he punished by simply putting to death.*

Antiōchus Ti. Claudiī Caesāris ā bibliothēcā (*Inscr. ap. Grut. 584. 6*), *Antiochus, librarian to Tiberius Claudius Caesar.*

e. *At, in reference to time* : as,

Summissūs ā prīmō, post exsultāuit audāciūs (*Cic. Or. 8. 26*), *subdued at first, he afterwards burst out in a bolder style.*

f. *From, the point of departure* : as,

Mātūrat āb urbē prōfīcīscī (*Caes. B. G. I. 7*), *he hastens to set out from the city.*

Ab Rōmā lēgātī uēnērunt (*Liv. XXI. 9*), *ambassadors came from Rome.*

g. *With, after verbs signifying commencement* : as,

Caedīs īnītīum fēcīsset ā mē (*Cic. Phil. V. 7. 20*), *he would have made a beginning of the massacre with me.*

Ab his sermo ɔrītūr, respondet Laeliūs (*Cic. de Am. I. 5*), *with these the conversation commences, Laelius replies.*

h. *From, the commencement of time* : as,

Ab hōrā septīma ad uespērūm pugnātūm est (*Caes. B. G. I. 26*), *the battle continued from one o'clock until evening.*

Tuās ēpistōlās ā prīmō lēgo (*Cic. ad Att. IX. 6. 5*), *I am reading your letters from the beginning.*

Quibūs ā puēris dēdītī fuīmūs (*Cic. de Or. i. 1 2*), to which we have been devoted from our boyhood.\*

i. *From*, the commencement of a series : as,

Carneādēs est quartūs āb Arcēsīlā (*Cic. Acad. ii. 6. 16*), *Carneades is fourth in the line from Arcesilas.*

j. Immediate succession of time, translated by *with*, *after* : as, *Ab his praeceptis contiōnem dīmisit* (*Liv. xliv. 34*), *with these injunctions he dismissed the assembly.*

*Ab hoc sermōnē p̄fōctūs est* (*Liv. xxii. 40*), *immediately after this conversation he set out.*

k. With verbs signifying *to pay*, the source whence the money proceeds : as,

Tibi quod dēbet, āb Egnātiō soluet (*Cic. ad Att. vii. 18. 4*), *what he owes you, he will pay by a draft on Egnatius.*

Rēlīquam pēcūniām ā Fābēriō rēpraesentābīmūs (*Cic. ad Att. xii. 25*), *the rest of the money we will pay at once by drawing on Faberius.*

l. With personal pronouns and the names of persons, *from their house* : as,

A. Unde est ? B. A nōbīs (*Ter. And. iv. 4. 15*), A. *Where did it come from ? B. From our house.*

*Ab Andriast ancilla haec* (*Ter. And. iii. 1. 3*), *this maid-servant is from the Andrian woman's house.*

*Hāec cistella, nūmnam hinc ab nobīs domost ?* (*Plaut. Cist. iv. 1. 6*) *this casket, pray did it come from our house here ?*

m. A motive, *from, out of, in consequence of* : as,

Tanto ardōrē milītūm est ūsūs āb īra inter condīcōnes pācīs interfactae stātiōnīs (*Liv. xxiv. 30*), *he was so warmly supported by his soldiers, from their anger at the troops on guard having been killed during a negociation.*

Nōn ā cūpīdītātē sōlūm ulciscendi āgrum nostrum inuādent (*Liv. v. 5*), *not merely from the desire of revenge will they invade our territory.*

n. The *agent* with passive verbs, expressed by the preposition *by* : as,

\* Literally 'from boys,' an idiom which agrees with our own.

Ab sōciis ūnicē diligēbātūr (*Cic. p. Planc. 9. 24*), *he was most highly esteemed by his colleagues.*

A mē tū coactūs es confitēri (*Cic. II. Verr. v. 30. 76*), *you were compelled by me to confess.*

o. What is considered as an agent, with intransitive verbs : as, Māre ā sōlē collūcet (*Cic. Acad. Pr. II. 33. 105*), *the sea is made a mass of light by the sun.*

Nihil est ualentius, ā quo intēreat (*Cic. Acad. Post. I. 7. 29*), *there is nothing stronger (than itself) by which it may be destroyed.*

p. Removal, separation, distance, expressed commonly by *from* : as,

Ab dēlectatiōne omni nēgōtiis impēdīmūr (*Cic. p. Mur. 19. 39*), *we are prevented from taking any amusement by business.*

Proxīmūs ā tectīs ignis dēfendītūr aegre (*Ov. Rem. Am. 625*), *an adjoining fire is warded off from buildings with difficulty.*

Ab ūnīmicōrum audācia tēlisquē uītam dēfendērē (*Cic. p. Mil. 2. 6*), *to defend our lives against the audacity and weapons of our enemies.*

Ipse āb hōrum turpītūdīne ābhorrēbat (*Cic. p. Sest. 52. 112*), *he himself turned away in horror from the baseness of these men.*

Miliā passuum tria āb eōrum castrīs castrā pōnīt (*Caes. B. G. I. 22*), *he pitches his camp three miles from their camp.*

*Obs.* In many of these constructions a mere ablative is sufficient (see § 1023), but before persons the preposition *āb* is required.

q. *Ab* is sometimes placed before the measure of the distance, instead of the place measured from : as,

Ab milībus passuum octō uentō tēnēbantūr (*Caes. B. G. IV. 22*), *they were detained by the wind eight miles off.*

Pōsītis castrīs ā milībus passuum quindēcim auxīlia expectārē constituūnt (*Caes. B. G. VI. 7*), *having encamped at a distance of fifteen miles, they resolve to wait for the allied troops.\**

1304 In composition with verbs *āb* denotes, *a. removal, absence* : as, aufēr- *carry away*, ābēs- *be absent*; hence ābūt- (r.) *use up*. *b. down* :

\* See Matthiae's Greek Grammar, Transl. II. 878, *από σταδιων τετταρακοντα της θαλασσης*.

is, *ābīc-* or *ābīci-* (*abiīci-*) *throw down, absorb- suck down, abs-*

*trūd-*\* *thrust down, afflig- dash down, appōs- or āpōs-*\* *set down.*†

In composition with adjectives *āb* denotes *absence, difference:* as, *āmenti-* or *āment-* *without mind, mad, absōno-* *out of tune or time.*

1305    *Ad* signifies—*a. Motion to* (i. e. *up to, not into*) : as,  
*Exercitū ad Căsilinūm dūcīt* (*Liv. xxiii. 17*), *he leads his army to (the walls of) Casilinum.*  
*Mūnitiōnēm ad flūmen perduxērat* (*Caes. B. C. iii. 66*), *he had carried the fortification to the (bank of the) river.*

*b. To what time* : as,  
*Ad id dăbīos seruārant ānīmōs* (*Liv. xxi. 52*), *up to that time they had kept their minds in a state of doubt.*

*c. To what extent* : as,  
*Omnēs ād ūnum īdem sentiūnt* (*Cic. de Am. 23. 86*), *they have all to a man the same feeling.*  
*Serui ad quattuor mīlia hōmīnum Căpītōliūm occūpāuērē* (*Liv. iii. 15*), *the slaves to the number of 4000 men seized the Capitol.*  
*Incautōs ad sātiētātem trūcīdābītīs* (*Liv. xxiv. 38*), *unprepared as they will be, you will butcher them till you are tired.*  
*Ad‡ uīgīntī mātrōnis per uiātōrem accītīs* (*Liv. viii. 18*), *as many as twenty ladies having been summoned by the messenger.*

*d. Direction, to, towards* : as,  
*Via ad Căsilinūm obsessā* (*Liv. xxii. 16*), *the road to Casilinum being occupied by the enemy.*  
*Vergīt ad septemtriōnēs* (*Caes. B. G. i. 1*), *it inclines to the north.*

*e. Purpose, for* : as,  
*Multā sunt ānīmāduorsa herbārum gēnēra ad morsū bestiārum* (*Cic. de Div. i. 7. 13*), *many kinds of herbs have been discovered for the bites of beasts.*

\* See § 451.1.

† Compare the German *ab-gehen* ‘go down,’ and Sansk. *ava* ‘down.’

‡ In this usage the numeral alone depends upon the preposition, the substantive adapting its case to the rest of the sentence. See § 1055.1.

Ad lūdos pēcūniae dēcernuntūr (*Cic. ad Q. F. I. 1. 9. 26*), *money is voted for the games.*

Ad āgrum instruendum uīres nōn ērant (*Liv. VI. 5*), *they were too weak (in purse) to stock a farm.*

Pālus Rōmānōs ād insēquendum tardābat (*Caes. B. G. VII. 26*), *the marsh made the Romans slow to pursue.*

*f. To, in reply: as,*

Ad illā quae mē māgis mōuērunt respondēbō (*Cic. p. Cael. 11. 27*), *I will reply to those other points which moved me more.*

*g. In respect of, looking to: as,*

Vīr ād ūsum pēritūs, ad fortūnam fēlix (*Cic. p. Font. 15. 43*), *a man of experience as regards the world, and favoured in respect to fortune.*

*h. In addition to: as,*

Si ad cētērā uolnēra hanc quōquē plāgam infixissēs (*Cic. in Vat. 8. 20*), *if in addition to the other wounds you had inflicted this blow also.*

Ad hoc prōmissā barba et cāpilli effērāuērant spēciem ūrīs (*Liv. II. 23*), *in addition to this a long beard and long hair had given a savage character to his face.*

*i. By, of future time: as,*

Nōs hic tē ad mensem Iānuārium expectāmūs (*Cic. ad Att. I. 3. 2*), *we expect to see you here by the month of January.*

Nescio quid intersit ūtrum nunc uēniam, ān ad dēcem annōs (*Cic. ad Att. XII. 46*), *I know not what it matters, whether I come now or ten years hence.*

*j. Near, before, off, to, over (all in the sense of nearness): as,*

Ad Geronium constitērat bellum (*Liv. xxii. 32*), *before Geronium the war had come to a standstill.*

Classis quae ad Sīciliām ērat (*Liv. xxvii. 22*), *the fleet which was lying off Sicily.*

Cānunt ad tibiam clārōrum uīrōrum laudēs (*Cic. Tusc. iv. 2. 3*), *they sing the praises of great men to the flute.*

Nonnunquam ad uīnum diserti sunt (*Cic. p. Cael. 28. 67*), *they are sometimes eloquent over their wine.*

*k. In comparison to, by the side of: as,*

Nihil ad nostram hanc (*Ter. E. II. 3. 69*), *nothing to this one of ours.*

Terra ăd ūnūorsī caelī complexum quăsī puncti instăr obtinet (*Cic. Tusc. I. 17. 40*), *the earth, compared to what the whole heavens embrace, is as it were but a point.*

*l. In accordance with, after : as,*

Cătō uītam ad certam rătiōnis normam dirīgīt (*Cic. p. Mur. 2. 3*), *Cato shapes his life by the strict square of reason.*

Vixit ăd ăliōrum arbitrium, nōn ad suum (*Cic. p. Mur. 9. 19*), *he has lived according to the pleasure of others, not his own.*

*m. Among, before (in the same sense as ăpăd) : as,*

Mīnus clādis, cētērum non plūs ănmōrum ăd hostis ērat (*Liv. x. 35*), *there was less loss, but not more confidence among the enemy.*

Sēnātōrum sūperbiam ad plēbem crīmīnantūr (*Liv. III. 9*), *they attack the tyranny of the senators before the commonalty.*

*n. Immediately upon, in consequence of, at : as,*

Ad fāmam obsīdiōnis dēlectūs hăbēri coeptūs est (*Liv. IX. 7*), *at the report of a siege, a levy of troops was commenced.*

Nēc ad dūcis cāsum perculsă măgis quam irriṭāta est multitūdo (*Liv. IX. 22*), *and the great mass of the men were not so much panic-struck as roused to fury at the accident to their chief.*

*o. Before a word denoting a person, to the house of that person :*

as, Magnī dōmum concursūs ăd Afrāniūm\* fiēbant (*Caes. B. C. I. 53*), *great crowds kept flocking to the house of Afranius.*

Nēquē dōmum unquam ad mē littēras mittam quīn adjungam eas quas tībi reddī uēlim (*Cic. ad Fam. III. 8. 10*), *nor shall I ever send letters to my own house, without adding to the packet a letter for you.*

Dēuertit Clōdiūs ad sē (*Cic. p. Mil. 19. 51*), *Clodius turned out of the road to his own house.*

*p. With a noun denoting the department in which a servant's offices are looked for, whence arises a name for the office (see ăb, § 1303 d.) : as,*

\* And this phrase is used although Afranius himself was in Spain at the time. See § 1303 *l.*

Licinum seruom sibi h̄abuit ad mānum (*Cic. de Or.* III. 60. 225), *he had a slave Licinus for his amanuensis.*

Puér qūs ex aulā c̄apillis Ad cyāthūm stātuētūr unctis? (*Hor. Od.* I. 29. 7) *shall some page from the palace with perfumed locks be stationed beside the wine-ladle?\**

1306 Ad in composition with verbs denotes—*a. motion to* : as, *ād-i-go to, approach, acced- step up to.* *b. addition* : as, *acced- be added, ascrib-† enroll with.* *c. nearness* : as, *asside- sit near, adiāce- lie near, assurg- (alicui) rise to (a person).* *d. assent, favour* : as, *annu-nod assent, arride- smile on, acclāma- express assent by acclamation, cheer.* But see § 1308. 1, &c.

1307 Aduersūs or -um (old form aduorsūs or -um) is literally translated by our *to-wards.* It denotes :

*a. Motion towards* : as,

Quis haēc est, quae me aduōrsum incedit? (*Plaut. Per.* II. 2. 18) *who is this woman, that is coming towards me?*

Impētum aduersus montem in cohortis fāciunt (*Caes. B. C.* I. 46), *they make a charge up† the mountain upon the cohorts.*

*b. Opposite, facing, before* (without motion) : as,

Lēro et Lērina aduersus Antīpōlim (*Plin. III.* 11), *Lero and Lerina opposite Antipolis.*

Egōne ut te aduōrsum mētiar, matér mea! (*Plaut. Aul.* IV. 7. 9), *I tell a falsehood before you, mother!*

*c. Conduct towards* (good or bad, friendly or unfriendly) : as, Quōnammōdo mē gēram aduorsus Caesārem? (*Cic. ad Fam.* XI. 27. 5) *how in the world am I to bear myself towards Caesar?*

Id grātum fuisse aduōrsum te, habeo grātiām (*Ter. And.* I. 1. 15), *that this was pleasing to you, I feel grateful.*

*d. To counteract, against* : as,

Sunt tāmen quaedam rēmēdiā prōpria aduersus quaedam uē-

\* In very late writers, as Vegetius, *ad* was used to denote the means: as, *ad spongiam detergere* (III. 4. 2), *ad acutam cannam exsecare* (III. 3. 12), *ad siphonem paulatim infundes* (I. 10. 2), *ad acum pars auriculac signatur* (III. 2. 27), *perforare ad acum* (*ibid.* 28).

† See § 451. 1.

‡ He who goes *up* a mountain goes *facing* it. Compare the use of the ablative absolute, *aduerso monte ire*, and § 1320 b.

nēnā (*Cels.* v. 27. 12), there are however certain specific remedies against certain poisons.

e. At variance with, in opposition to : as,

Pēcūniae conciliātae aduorsum lēgēs, aduorsum rempublicam (*Cic.* II. *Verr.* III. 84. 194), money quietly obtained in opposition to the law, in opposition to the interests of the country.

f. Aduorsum is used adverbially with *i- go* &c. and a dative of the person : as,

Cesso hērō meo īre aduorsum ? (*Plaut. Cas.* III. 6. 5) why do I not at once go to meet my master ?

1308 Am, rarely if ever used except in composition, when it signifies,

a. with verbs, round : as, anquīr- look round for, amplex- (r.) embrace, ām-īc- or ām-īci- throw round. b. in adjectives, on both sides : as, ancīp- or ancīpīt- two-headed.

1308. 1 Ana (=ava), used in its full form only as an adverb, and only in medical\* prescriptions, signifies distribution or each : as,

Saccāri, eruī pollīnīs, āna unciam ūnam (*Veg. Art. Vet.* III. 65. 6), sugar, and the flour of black vetches, one ounce of each.

Fōliī cappāris, fōliī mirtī siluestris, fōliī cūppressi āna uncias tres diligētissimē dētērēs (*ibid.* III. 2. 6), take of caper-leaves, wild-myrtle-leaves, cypress-leaves, three ounces each, and pound them as fine as possible.

1308. 2 Ant up (=ava) is found only in composition. The form in which it appears greatly varies. a. In ān-hēla- it retains its correct form. b. Frequently it has the consonant assimilated to that which follows, as in accūmūla-, addormisc-, allēua-, ammōne-, apprehend-, acquiesc-, arrīg-, assicca-, attēr-. c. Sometimes the consonant is altogether lost, as in a-gnosc-, a-scend-. d. More commonly it is attracted into the form of the familiar preposition ād, thus changing the dental liquid for a dental mute, as in ādāresc-, ādēd-, ādīm-, ādōlesc-, ādūr-. e. Not less frequently it is attracted into the form of the familiar preposition īn, by an easy change of the vowel†, as in incīp- or incīpi-, īhorre-, intūmesc-, imbu-, ignosc-. §

\* As the medical art at Rome was in the hands of Greeks, Greek words obtained admission into this part of the language.

† See § 834 b. and note.

‡ So īn, the negative prefix, corresponds to the privative *av.*

§ Even īm-īt- (ēmitt-) represents the c.f. of *av-ēnīmu.*

1308. 3 An *up*, like its equivalent *ava*, has the following meanings: *a.* *up*, as *anhēla-* *send up* (*a blast of air*), *make a violent expiration*; *ascend-* *climb up*, *accūmūla-* *heap up*, *adiūua-* *lift up* and so *aid*, *allēua-* *raise up*, *apprehend-* *take up*, *arrīg-* *erect*, *adaequa-* *raise to a level with*, *inhorre-* *bristle up*, *intūmesc-* *swell up*, *instītu-* *set up*. *b.* *back*, as *īnhībe-* *hold up* or *back*, *inclina-* *bend back*, *inflect-* *bend back*, *infring-* *refract*. *c.* *again*, as *agnosc-* *recognise*, *ammōne-* or *admōne-* *remind*, *adsurg-*\* *rise up again*, *instaura-* (= *restaura-*) *celebrate anew*, *ingēmīna-* *redouble*. *d.* *reversal of a preceding act*, as *ignosc-* *forget*, *acquiesc-* *repose after labour*. *e.* *loosening*, *opening*, as *adāpēri-* *open up*, *īnāra-* *plough up*, *infind-* *cleave open*, *plough up*. *f.* *commencement*, as *ādāma-* *fall in love*, *addormisc-* *fall asleep*, *aduespērāsc-* *begin to be dusk*, *ambūr-* *begin to burn*, *singe*, *imbu-* *wet for the first time*, *informa-* *give a first shape to*, *immīnu-* *impair (what was entire)*, *incēp-* or *incēpi-* *take up*, *begin*. *g.* *separation*, *removal*, *disappearance*, as *ādīm-*† *take up* and so *take away*, *ampūta-* *cut off*, *assicca-* *dry up*, *ādāresc-* *dry up* (intr.), *infring-* *break off*, *incid-* *cut off*, *intābesc-* *melt away*. *h.* *through*, as *ādīg-* *drive through*, *transfix*, *admisce-* *mix up* or *thoroughly*. *i.* *intensity*, as *accid-* *cut deep into*, *ādēd-* *eat deep into*, *attonde-* *cut (the hair) close*, *ādūr-* *burn a deep hole in*, *attēr-* *rub a deep hole in*, *affīc-* or *affīci-* *produce a deep impression on*, *seriously affect*.

1308. 4 An signifies *up* in the adjective *accliui-* *uphill*.

1309 Antē. *a.* *Before* in place: as,

*Immōlābat antē praetōrium* (*Cic. de Div. I. 33. 72*), *he was sacrificing before his tent*.

*Antē trībūnal tuum M. Fanni*, *antē pēdes uostros iūdīces*, *cae-dēs ērunt* (*Cic. p. Rosc. Am. 5. 12*), *before your tribunal*, *Marcus Fannius*, *before your feet*, *gentlemen of the jury*, *will murders be committed*.

*b.* The same without a case: as,

*Flūuiūs ab tergo*, *antē circāquē uēlut rīpā praeceps*, *ōram tū-mūli omnem cingēbat* (*Liv. xxvii. 18*), *a river in the rear*, *in front and on the sides something like a precipitous bank shut in the whole circuit of the eminence*.

\* See *Liv. xxi. 36. 7*, *xxii. 2. 6*, and *ad-insurg-* *xxii. 4. 2*.

† Compare *aw-aipē-*.

c. *Before* a person (rare) : as,

Dicērē caussam antē iūdīcem (*Cic. i. Verr. 3. 9*), *to make a defence before a judge.*

d. Motion *forward* (without a noun) : as,

Vt si aut mānībūs ingrēdiātūr quīs, aut nōn antē sed rētrō (*Cic. de Fin. v. 12. 35*), *as if a person were to walk upon his hands, or to walk, not forwards, but backwards.*

e. *Before* in order : as,

Quem antē mē dīlīgo (*Balb. ap. Cic. ad Att. viii. 15 A.*), *whom I esteem above myself.*

f. *Before* in time (which is the ordinary meaning of the word) : as,

Multo antē noctem cōpias rēduxit (*Liv. xxvii. 42*), *long before night he led the forces back.*

g. *Before* in time without a noun : as,

Et fēci ante et fācio nunc (*Cic. ad Fam. xv. 14. 3*), *I have done so before, and I do so now.*

Paucīs antē diēbūs oppīdūm obpugnārant (*Liv. xli. 11*), *a few days before (this) they had assaulted the town.*

Anno antē quam mortuost (*Cic. de Am. 3. 11*), *the year before he died.*

h. This preposition, as well as post, often causes this ablative to be changed for an accusative by attraction, as if it depended upon the preposition. Thus,

Chalcīdem diēs antē paucos prōdīdērat (*Liv. xxxi. 24*), *he had betrayed Chalcis a few days before.*

Surci ante annum fiunt quam uīnētā consēruntūr (*Col. v. 5*), *the furrows are made a year before the vineyards are planted.*

Lātīnae fēriāe fuēre antē diem tertium nōnas Maiās (*Liv. xli. 16*), *the Latin festival was two days before the nones of May, i. e. the 5th of May.*

i. Hence another preposition may be placed before antē : as,

Caēdem contūlisti ī antē diem quintum kālendas Nōvembrīs (*Cic. in Cat. i. 3. 7*), *the massacre you fixed for the fourth day before the kalends of November, i. e. October the 28th.*

Supplīcātīo indicta est ex antē diem quintum idūs Octōbrīs cum eō die in quinquē diēs (*Liv. xlvi. 2*), *a thanksgiving*

*was proclaimed to continue from the fourth day before the ides of October inclusive for five days, i. e. from the 11th to the 15th of October.*

1310 *Antē* in composition with verbs signifies *before in place, time and excellence* : as, *ante-i- walk before, live before, surpass*; *antē-cěd-\** *precede in place, in time, in quality*.

1311 *Apūd* (*ăpūt*) is for the most part limited to persons. It denotes :

*a. Near, with places (rarely) : as,*

*Apūd oppidum Cybistrā castrā fēcī* (*Cic. ad Fam. xv. 4. 4*), *I encamped near the town Cybistra.*

*Apud forum modo e Dáuo audiui* (*Ter. And. II. 1. 2*), *I heard it just now from Davus near the forum.*

*Ciułcam cōrōnam ăpud Britanniā měritūs ērat* (*Tac. † Ann. XVI. 15*), *he had earned a civic crown among the Britons.*

*b. Near, with persons : as,*

*In lectō Crassūs ērat, ēt ăpūd eum Sulpicius sēdēbat* (*Cic. de Or. II. 3. 12*), *Crassus was on the couch, and near him Sulpicius was sitting.*

*Apūd exercitūm est* (*Cic. II. Verr. IV. 22. 49*), *he is with the army.*

*Auet ănimūs ăpūd illud consilium dīcērē* (*Cic. Phil. V. 5. 13*), *my soul longs to speak before that bench of judges.*

*c. At the house of a person‡, even though he be away : as,*

*Brūtum ăpūd mē fuissē gaudeo* (*Cic. ad Att. XV. 3. 2*), *I rejoice (to hear) that Brutus has been at my house.*

*Dōmi esse ăpud sēse archīpīrātas dixit duōs* (*Cic. II. Verr. V. 29. 73*), *there were at his house, he said, two of the chief pirates.*

*d. Metaphorically in one's senses : as,*

*Non sum apūt me* (*Ter. Haut. V. 1. 48*), *I am all abroad, am lost, am out of my senses.*

*Proīn tu fāc apud té ut sies* (*Ter. And. II. 4. 5*), *do you then at once take care you have all your wits about you.*

\* See § 451.1.

† This use of *apud* with the names of countries is almost peculiar to Tacitus.

‡ See §§ 1303 *l*, 1305 *o*.

e. *In the time of* : as,

Apud pātres nostrōs (*Cic.* p. *Mur.* 36. 75), *among our fathers*,  
i. e. *in the times of our fathers*.

Apud saeclum priūs (*Ter.* *E.* II. 2. 15), *in the preceding generation*.

f. *In the mind* : as,

Praemia āpūd mē mīnūmum uālent (*Cic.* *ad Fam.* I. 9. 11),  
*rewards with me have very little weight*.

Apud uīros bōnos grātiām consēcūtī sūmūs (*Cic.* *ad Att.* IV.  
1. 3), *we have obtained influence with good men*.

g. *In authors* : as,

Vt ille āpūd Tērentium (*Cic.* *de Fin.* V. 10. 28), *like that old  
man in Terence*.

Dē sēpulcris nīhīl est āpūd Sōlōnem amplius quam . . . . (*Cic.*  
*de Leg.* II. 26. 64), *on the subject of sepulchres there is nothing  
in the laws of Solon more than . . . .*

1312 Ar (of the same meaning as ād), rarely if ever used except in composition\*, and then it signifies—*a. to* : as, arcess- *and* arcī-  
*call to (you)*, *send for*; aruōca- *call to (you)*, aruōla- *fly to*, aruēna-  
*one lately arrived*, *a stranger*. *b. presence* : as, arbitēro- *a person  
present*, *a witness, umpire, judge*; arfu- *be present* (whence arfuit).

1313 Circā. *a. About, round*, in reference to place : as,  
Custōdes circa omnīs portas missi nē quīs urbe ēgrēdērētūr  
(*Liv.* XXVIII. 26), *guards were sent round to all the gates to  
prevent any one from leaving the city*.

Cānes circā se hābēbat (*Cic.* II. *Verr.* I. 48. 126), *he had dogs  
about him*.

*b. The same without a noun* : as,

Lūpā sītiens ex montībus quī circā sunt ad puērīlem uāgītūm  
cursum flexit (*Liv.* I. 4), *a thirsty wolf out of the mountains  
which lie around, upon hearing the crying of a child turned  
its course thither*.

*c. About, as to time* : as,

Postērō diē circa eandem hōram cōpiās admōuit (*Liv.* XLII. 57),  
*the next day about the same hour he moved up his troops*.

\* But see *Plaut.* *Truc.* II. 2. 17.

*d. About, as to number : as.*

Dcindě pěr insěquentis dies circā singūlās hēminās ēmittendum (*Cels. VII. 15*), *then during the following days about an hemina is to be drawn off each day.*

*e. About, upon, concerning, in reference to (chiefly in the later writers) : as,*

Hi circā consiliūm ēlīgēndī successōrīs in duas factiōnes scindēbantūr (*Tac. Hist. I. 13*), *these were dividing themselves into two parties upon the question of electing a successor.*

1314 Circitēr. *a. About, as regards place (rare) : as,*  
 Vt ɔpīnor, lōca haec circitēr excīdit mihi (*Plaut. Cist. IV. 2.7*),  
*I fancy it was hereabouts I dropt it.*

*b. About, as to time : as,*  
 Circitēr idūs Sextilis pūto me ād Icōnium förē (*Cic. ad Fam. III. 5.4*), *about the ides of Sextilis, i. e. August 13th, I calculate I shall be in the neighbourhood of Iconium.*

*c. About, as to number (the chief use of the word) : as,*  
 Dies circitēr quindēcim īter fēcērunt (*Caes. B. G. I. 15*), *they marched for about fifteen days.*

1315 Circum, *round*, whether in rest, or circular or other similar motion : as,  
 Terrā circum axem sē conuortīt (*Cic. Acad. Pr. II. 39.123*), *the earth turns round its axis.*  
 Ex eā turrī quae circum essent ɔpērā tuēri sē possē confisi sunt (*Caes. B. C. II. 10*), *from this tower they felt confident that they should be able to defend the works which lay around.*  
 Puēros circum āmīcos dīmittīt (*Cic. p. Quinct. 6.25*), *he sends the servants round to his friends.*  
 Paucae, quae circum illam essent, mānent (*Ter. E. III. 5.33*),  
*a few women remain to wait upon that lady.*

1316 Cis. *a. On this side of, within, as regards place : as,*  
 Saepe āb his cis Pādum ultrāquē lēgiōnes fūsae ērant (*Liv. V. 35*), *the legions had been often routed by them on this side of the Padus and beyond it.*

*b. Within, in regard to time (only in Plautus) : as,*  
 Nūlla, faxim, cīs dies paucōs siet (*Plaut. Truc. II. 3.27*), *I would make it wholly disappear within a few days.*

1317 *Cis* in the composition of adjectives signifies *on this side of* : as, *c̄salpīno-*, *cisrhēnāno-*, *cispādāno-*, *on this side the Alps, the Rhine, the Po.*

1318 *Citrā.* *a. On this side of, within*, as regards place : as, *Erat ēnim cum suis nāuībus citrā Vēliam miliā passuum triā* (*Cic. ad Att. XVI. 7. 5*), *for he was in fact with his fleet three miles on this side Velia.*

*b. The same without a noun : as,*

*Tēla hostium citrā cādēbant* (*Tac. Hist. III. 23*), *the missiles of the enemy kept falling short.*

*c. Within*, as to time : as,

*Lōcīs ūlīgīnōsīs citrā kālendās Octōbrīs sēmīnārē conuēnīt* (*Col. II. 8*), *on wet lands it is right to sow before the 1st of October.*

*d. Short of*, in degree : as,

*Peccāūi citrā scēlūs* (*Ov. Tr. V. 8. 23*), *my guilt is short of impiety.*

1319 *Clam* and the diminutive *clancūlum* are used only before persons, in the sense of *without their knowledge* :

*a. As prepositions : as,*

*Sibi nūnc uterque cóntra legionēs parat*

*Patérque filiūsque clam alter álterum* (*Plaut. Cas. pr. 50*),

*Against each other now are they preparing armies,*

*Both sire and son, each unknown to each.*

*Emptast clam úxōrem et clam fílium\** (*Plaut. Merc. III. 2. 2*),  
*she has been purchased unknown to my wife and unknown to my son.*

*Alii clancūlum pātres quae fāciunt* (*Ter. Ad. I. 1. 27*), *what others do without their fathers' knowledge.*

*b. They are often used adverbially without a substantive.*

1320 *Contrā.* *a. Overagainst, facing : as,*

*Quinctius trans Tībērim contra eum lōcum ūbi nūc nāuāliā sunt, quattuor iūgērum cōlēbat āgrum* (*Liv. III. 26*), *Quinctius was cultivating a farm of but four jugs on the other side of the Tiber, opposite where the dockyard now is.*

\* So Ritschl from the palimpsest; but otherwise the best MSS. have *uxore* and *filio*.

Aspīcē-dum contrā mē (*Plaut. Most.* v. 1. 56), *just look me in the face.*

b. *Up*\*: as,

Dūcēnāriā duō contrā scālas fērēbat (*Plin. v.* 20), *he would carry two two-hundred weights up stairs.*

c. Metaphorically, *opposition, against* : as,

Res Rōmānā contrā spēm uōtāque ēius rēsurgēbat (*Liv. xxiv.* 45), *the power of Rome was rising again contrary to his hope and his prayers.*

d. *Towards*, of the feelings or behaviour : as,

Elēphantī tantā narrātūr clēmentiā contrā mīnus uǎlīdōs ūt &c. (*Plin. viii.* 7), *the kindness of the elephant towards the weak is said to be so great that &c.*

e. *The reverse* (with or without a case) : as,

In stultitiā contrast (*Cic. p. Clu.* 31. 84), *in folly it is just the reverse.*

Quod contrā fit ā plērisquē (*Cic. de Off.* i. 15. 49), *whereas the contrary of this is done by most people.*

f. *Weighed against* (and with a dative case apparently) : as,

Non cárust auro cóntra (*Plaut. Ep.* iii. 3. 30), *he is not dear at his weight in gold.*

1321

Cōram. a. *In the presence of*, only before persons : as,

Mihi ipsī, cōram gēnērō mēō, quae dīcēre ausu's? (*Cic. in Pis.* 6. 12) *even to me, in the presence of my son-in-law, what language did you dare to use?*

Prēcēs ad uos conuerto, disque et pātriā cōram obtestōr (*Tac. Ann.* iv. 8), *I turn my prayers to you, and before the gods and my country implore you.*

b. Frequently without a substantive : as,

Quāsī tēcum cōram lōquēr (*Cic. ad Fam.* ii. 9. 2), *as if I had been talking with you face to face.*

1322

Cum. a. *With*, chiefly in the case of persons : as,

Vāgāmūr ēgentes cum coniūgibūs et lībērīs (*Cic. ad Att.* viii. 2. 3), *we wander about in poverty with our wives and children.*

\* Because he who moves facing the stairs ascends them. See *aduorsum*, § 1307 a.

Tēcum essē uehēmenter uēlim (*Cic. ad Fam. v. 21. 1*), *I should be infinitely delighted to be with you.*

*b.* A relation between two parties is expressed by the dative of the chief party, and cum with the other: as,

Tēcum mihi rēs est (*Cic. p. Rosc. Am. 30. 84*), *my dealings are with you.*

Intercēdunt mihi ūnīmīctiae cum istiūs mūliēris uērō (*Cic. p. Cael. 13. 32*), *there is a disagreement existing between me and the husband of that woman.*

*c. With or in, in the sense of wearing: as,*

Nolo me īn uia Cum hac uéste uideat (*Ter. E. v. 2. 67*), *I must not have him see me in the street in this dress.*

Cēnāuit cum tōgā pullā (*Cic. in Vat. 13. 31*), *he dined in a black toga.*

Ipse essē cum tēlō (*Sal. Cat. 27*), *he himself went about armed.*

*d. Two nouns are at times united by cum, so as to have a common predicate or adjective or genitive attached to them: as,*

Ipse dux cum āliquot princīpībus cāpiuntūr (*Liv. xxi. 60*), *the general himself with a considerable number of the leading men are taken.*

A'bin hinc in malām rem cum suspīcione istāc scelus? (*Ter. And. II. 1. 17*) *go and be hanged, you and your suspicions, you scoundrel.*

Pēdem cum uōcē rēpressit (*Virg. A. II. 378*), *he checked his foot, and checked his voice.*

Induīt albos cum uittā crīnīs (*Virg. A. VII. 417*), *she puts on locks and fillet white alike.*

Cīmīnī cum montē lācum (*Virg. A. VII. 697*), *the lake and mountain of Ciminus.*

*e. With, denoting coincidence of time: as,*

Summī puērōrum āmōres saepe ūnā cum praeextā pōnuntūr (*Cic. de Am. 10. 33*), *the strongest attachments of boys are often laid aside together with (at the same time as) the praeexta.*

Pārīter cum ortū sōlis castrā mētabātūr (*Sal. Jug. 106*), *precisely as the sun was rising he was measuring out a camp.*

*f. With, in, &c., to express accompanying feelings, circumstances: as,*

Athēnienses cum silentio audīti sunt (*Liv. xxxviii. 10*), *the Athenians were heard in silence.*

Flāmīni corpus magnā cum cūra inquīsītum nōn inuēnit (*Liv. xxii. 7*), *the body of Flamininus he made search after with the greatest care, but did not find it.*

g. The immediate consequences, expressed by *to* : as,

Vēnit Lampsācum cum magnā cālāmītātē et prōpē pernīcīe ciūtātīs (*Cic. ii. Verr. i. 24. 63*), *he came to Lampsacus\* to the great damage and all but utter ruin of the citizens.*

h. *With*, in comparisons : as,

Conferte hanc pācem cum illō bellō (*Cic. ii. Verr. iv. 52. 115*), *compare this peace with that war.*

Cum meum factum cum tuō compāro (*Cic. ad Fam. iii. 6. 1*), *when I compare my conduct with yours.*

i. *With*, in the sense of *against*, with verbs denoting contest : as,

Cum omnībus sālūtis meae dēfensōribus bellā gērunt (*Cic. p. Sest. 2. 4*), *they wage war with all who defend my life and fortunes.*

Hannībal de impēriō cum pōpūlō Rōmānō certāuit (*Cic. de Or. ii. 18. 76*), *Hannibal contended for empire with the Roman people.*

j. Cum eō, followed by *ut* and a subjunctive, is employed to express an addition or qualification : as,

Lānūiñis sācrā suā redditā, cum eo ut aedes Iūnōnis com-mūnis Lānūiñis cum pōpūlō Rōmānō esset (*Liv. viii. 14*), *to the people of Lanuvium their sacred property was restored, on the condition that the temple of Juno should be in common between the burgesses of Lanuvium and the people of Rome.*

Vnum gaudium affulserat, cum eo ut appārēret haud prōcūl exītiō fuissē classem (*Liv. xxx. 10*), *one joy had shone upon them, together with the certainty that the fleet had been at one time on the verge of destruction.†*

1323 Cum or cōn in composition with verbs signifies—*a. union* : as, *concūr-‡ run together, co-i- meet, consūl- [sit together], deliberate.*

\* *Lampsacum*, not *Lampsacus*, is the nominative in Cicero. See ii. *Verr. i. 24. 63.*

† See also § 1065. 1, examples 2, 3, 4.

‡ See § 451. 1.

*b. completeness* (in the way of destruction) : as, coměd- *eat up*, com-běr-\* *burn up*, contěd-\* *hammer to pieces*, confic- or confici- *dispatch*, concid- *cut to pieces*. *c. completeness* (in the way of success) : as, confic- or confici- *make up*, consěqu- (r.) *overtake, obtain*, consecta- (r.) *hunt down*. *d. with a great effort* : as, cōněc- or cōněci- *hurl*, conclāma- *cry out loudly*, collōca- *place with care*, place for a permanence, concūt- or concūti- *shake violently*, comprehend- *seize firmly*. *e. in harmony* : as, concin- and consōna- *accord, harmonise, consenti- agree (in feeling)*. *f. the same as be* in English, at once changing the construction of the verb and adding *completeness* : as, constēr-\* *bestrew or pave*, collin- *besmear*. (See § 905.)

1324 Cum or cōn in adjectives denotes *union* : as, conscient- *sharing knowledge*, commūni- *shared in common*, commōdo- *having the same measure, fitting*, coniūg- *yoked together, yokemate*.

1325 Cum or cōn with substantives denotes *fellow* : as, conseruo- *fellow-slave*, commilitōn- *fellow-soldier*, consōcero- *one of two fathers-in-law*.

1326 Dē. *a. Down, down from* : as,  
Ruunt dē montibūs amnēs (*Virg. A. iv. 164*), *adown the mountains rush the rivers*.

Clīpeā dē cōlumnis dempsit (*Liv. xl. 51*), *he took the shields down from the pillars*.

Atque haec āgēbantūr in conuentū pālam dē sellā† (*Cic. II. Verr. iv. 40. 85*), *and what is more, these remarks were made in court openly from the chair*.

*b. The source from which* : as,  
Hoc audiuī dē pātrē meō (*Cic. de Or. III. 33. 133*), *this I heard from my father*.

Millē iūgērum dē Pilio ēmit (*Cic. ad Att. XIII. 31. 4*), *he bought a thousand jugs (of land) of Pilius*.

Pěcūniā nūměrāuit dē suō (*Cic. ad Att. XVI. 16 A. 3*), *he paid the money down out of his own pocket*.

Virtūs, quam tū nē dē fāciē quīdem nostī (*Cic. in Pis. 32. 81*),  
*Virtue, whom you know not even by sight*.

*c. Part of, one or more of* : as,

\* See § 451. 1.

† Which was on elevated ground.

Dē tuīs innūmērābiliūbūs in me officiis, ērīt hoc grātissūmūm (Cic. ad Fam. xvi. 1. 2), *of your innumerable kindnesses to me, this will indeed be the most welcome.*

Hābeātūr sāne ōrātor sed dē mīnōrībūs (Cic. Opt. gen. Or. 4. 9), *let him be accounted indeed an orator, but one of an inferior class.*

*d. The material of which any thing is made : as,*

Prīmūm sībī fēcīt pōcūlā dē lūtō (Tibul. i. 1. 31), *he first made him cups of dirt.*

Dē frātrē quid fīet\* ? (Ter. Ad. v. 9. 39) *what will become of my brother ?*

*e. Motives, causes, suggestions, variously translated, as by under, for, on, &c. : as,*

Iustīs dē caussis rātiōnes dēferrē prōpērāuī (Cic. ad Fam. v. 20. 2), *for good reasons I made haste to give in my accounts.*

Quōrūm dē sententiā tōtā res gestast (Cic. p. Sull. 19. 55), *under whose advice the whole matter was conducted.*

*f. Down upon, on : as,*

Dē grādū cōnārī (Liv. xxxiv. 39), *to fight their best on foot.*

Etiāmsī cēcīdērit, dē gēnū pugnat (Sen. de Prov. 2), *even if he fall, he fights on his knee.*

Non possum, inquit, tībi dicērē, nescio ēnim quid dē grādū fāciat—tanquam de essēdārio interrōgārētūr (Sen. Ep. 29), *I cannot tell you, says he, for I know not what he could do fighting on foot—as though the question had been about a chariot-soldier.*

*g. On (a topic), over, about, of, concerning : as,*

Nihil dīco dē meo ingēniō (Cic. in Caecil. 11. 36), *I say nothing of my own abilities.*

Rēgūlus dē captiūis commūtandis Rōmam missūs est (Cic. de Off. i. 13. 39), *Regulus was sent to Rome about an exchange of prisoners.*

Dē me autem suscīpē paulisper meas partīs (Cic. ad Fam. iii. 12. 2), *on the other hand, as regards myself, put yourself in my position for a moment.*

Afrīcānus dē Nūmantinīs triumphārērat (Cic. Phil. xi. 8. 18), *Africanus had triumphed over the people of Numantia.*

\* Literally ‘will be made.’ See § 1003.

h. With words of time the meaning is somewhat doubtful. It would seem however that here also the notion of a part (see subdivision c.) prevails, and that the determination as to what part is only to be inferred from the context. Thus the best translation perhaps is our preposition *by* or *in the course of*: as,

Vt iūgūlent hōmīnem, surgunt dē noctē lätrōnes (*Hor. Ep. I. 2. 32*), *to murder man, rises by night the robber.*

Coepērunt ȳpūlārī dē diē (*Liv. xxIII. 8*), *they began banqueting by daylight.*

Dē tertiā uīglia exercitūm rēdūcit (*Caes. B. C. II. 35*), *in the course of the third watch he leads back the army.*

i. At times dē is used with a noun to denote immediate succession of time, *directly after*: as,

Non bōnus sompnūs est dē prandiō (*Plaut. Most. III. 2. 8*), *sleep directly after breakfast is not good.*

Iamque ȳdērit multō Priāmī dē sanguīnē Pyrrhus (*Virg. A. II. 662*), *and soon will Pyrrhus be here, fresh from the streaming blood of Priam.*

1327 Dē in composition with verbs denotes—*a. down* : as, dēm- (for de-ȳm-) *take down*, dēmīt-\* *let down*. *b. removal* : as, dētonde- *shear*, dēcortica- *strip off the bark*. *c. absence* : as, deś- or rather dēs- *be wanting*, dēbe- (for dehībe-) *owe*, dēfīc- or dēfīci- *fail*. *d. prevention* : as, dehorta- (r.) *dissuade*, dēprēca- (r.) *pray a thing may not be*. *e. unfriendly feeling* : as, dēspīc- or dēspīci- *despise*, dērīde- *laugh at*. *f. partially* : as, dēperd- *lose in part*, dēpēri- *perish in part*, dērōga- *take part away (by a rogation)*. *g. intensity (?)* : as, dēpōpūla- (r.) *lay thoroughly waste*, deāma- *love to distraction*†.

1328 Dē with adjectives denotes—*a. down* : as, dēcliui- *sloping downwards*. *b. absence* : as, dēmenti- or dēment- *without mind, idiotic*.

1329 Dī or dīs (dīr) is used only in composition. With verbs it denotes—*a. division* : as, dīuīd- *divide*, dīd- *distribute*, dīsrib-\* *distribute by writing*, dīlāb-\* *slip away in different directions*. *b. difference* : as, dīscrepā- *sound a different note*, dīsenti- *feel differently*. *c. the reverse of the simple notion* : as, dīsplace- *displease*, dīffid-\*

\* See § 451.1.

† In this last sense the prefix was perhaps originally the preposition *dī* or *dīs*. See § 1329 d.

*distrust, discing- ungird. d. intensity : as, dilatuda- bepraise, dis- cūp- or discūpi- desire to distraction.*

1330 *Dis* in the composition of adjectives denotes—*a. difference* : as, discōlōr- of different colour or colours, discordi- or discord- (from corda- a musical string) sounding a different note. *b. negation* : as, dissimili- unlike, dispāri- or dispār- unequal.

1331 [Ec], ē, ex may be looked upon as the opposite to ī, just as āb in its ordinary senses is to ād ; and an attention to this distinction is often a useful guide in the translation of the English preposition *from*. It denotes—*a. out of* (with motion) : as,

Tēlum ē corpōre extraxit (*Cic. p. Rosc. Am. 7.19*), *he drew the weapon out of the flesh.*

Eum éxturbasti ex aēdibus (*Plaut. Trin. 1. 2. 100*), *this man you bundled out of the house.*

*b. Off*, i. e. *from on* (and it may be observed that ī signified *on* as well as *in*) : as,

Ex ēquis dēsiliunt et pēdibus proeliantūr (*Caes. B. G. 1. 2*), *they leap off their horses and fight on foot.*

Nisi ē campo in cāuam hanc uiam dēmittimūs ēquōs (*Liv. xxiii. 47*), *unless we ride down from the plain into this hollow road.*

*c. On, from*, when a person is *in* or *on* a place and directs his efforts thence : as,

Castōr et Pollux ex ēquis pugnārē uīsī sunt (*Cic. N. D. II. 2. 6*), *Castor and Pollux were seen fighting on horseback.*

Contiōnāri ex turri altā sōlēbat (*Cic. Tusc. v. 20. 59*), *he was wont to harangue the people from a high tower.*

*d. The material of which any thing is made, of* : as,

Expōnit multum argētū, non paucā pōcūla ex aurō (*Cic. II. Verr. IV. 27. 62*), *he displays much silver, and not a few cups of gold.*

Stātua ex aerē factast (*Cic. II. Verr. II. 21. 50*), *a statue was made of bronze.*

Qui ērat tōtūs ex fraude et mendāciō factūs (*Cic. p. Clu. 26. 72*), *who was made up entirely of roguery and lying.*

*e. A change from one character to another, from* : as,

Quaero ex tē sisne ex pauperrūmō dīues factūs (*Cic. in Vat.*

12. 29), *I ask you whether or no from being very poor you have become rich.*

Sic hōmīnes saepe ex fūcōsis firmī suffrāgātōrēs ēuādunt (*Q. Cic. de Pet. 27*), *in this way men often turn out firm from having been deceitful supporters.*

*f.* The preceding construction is also used to denote an intermediate condition : as,

Pallidūm ē uīrdi et mollē fōlium hābet (*Plin. xxi. 90*), *it has a palish green and soft leaf.*

*g.* *Of*, signifying part of, preceding the whole : as,

Nēmō ē dēcem sānā mente est (*Cic. de Leg. iii. 10. 24*), *not a man of the ten is of sound mind.*

Fūfiūs, ūnūs ex meis intūmīs (*Cic. ad Fam. xiii. 3*), *Fufius, one of my most intimate friends.*

*h.* The commencing point of time whence measurement proceeds, expressed by *from* : as,

Ex kälendis Iānuāriis ād hanc hōram inuīgīlāuī reīpublīcae (*Cic. Phil. xiv. 7. 19*), *from the first of January to the present hour I have kept a close watch upon the interests of the country.*

Ex eā diē septentriōnes uentī fuērē (*Cic. ad Att. ix. 6. 3*), *from that day the wind continued in the north.*

*i.* Immediate succession of time, *after* : as,

Ex consūlātu est prōfectū in Galliam (*Cic. Brut. 92. 318*), *immediately after his consulship he set out for Gallia.*

Oppīdūm ex ītīnēre expugnārē (*Caes. B. G. ii. 12*), *to storm the town immediately on his arrival.*

Diem ex die expectābam (*Cic. ad Att. vii. 26. 3*), *I was waiting day after day.*

*j.* Source of information with verbs of asking, hearing, &c. : as, Sēd ālquīd ex Pompēiō sciam (*Cic. ad Att. v. 2. 3*), *but I shall learn something from Pompey.*

Hoc te ex āliūs audīrē mālo (*Cic. ad Att. v. 17. 2*), *this I prefer your hearing from others.*

Quaesiūi ex Phaniā, quam in partem prōuinciae pūtāret tē uelle ut uēnīrem (*Cic. ad Fam. iii. 6. 1*), *I asked Phania into what part of the province he supposed you to wish me to come.*

*k. Cause* : as,

Grāuīter claudīcābat ex uolnēre ob rempublicam acceptō (*Cic.* de Or. II. 61. 249), *he was very lame from a wound received in his country's service.*

Arctiūs ex lassītūdīnē dormiēbant (*Cic.* de Inv. II. 4. 14), *they were sleeping somewhat soundly from fatigue.*

*l. That on which any thing depends physically or morally* : as, Vīdētis pendēre āliōs ex\* arbōrē, pulsāri autem āliōs et uerbērārī (*Cic.* II. Verr. III. 26. 66), *you see some hanging from a tree, others again beaten and flogged.*

Ex quō uerbō tōta illā caussā pendēbat (*Cic.* de Or. II. 25. 107), *on which word the whole of that cause depended.*

*m. The authority upon which a person acts* : as,

Ex sēnātus consultō Manlius uincūlis libērātūr (*Liv.* VI. 17), *under a decree of the senate Manlius is released from prison.*

Rēs ex foedērē rēpētunt (*Liv.* XXI. 10), *they demand redress under the treaty.*

*n. The standard by which any thing is measured* : as,

Nōn est ex fortūnā fīdes pondērandā (*Cic.* Part. Or. 34. 117), *it is not by success that fidelity is to be measured.*†

Ex ēuentu hōmīnes dē tuō consīlio existūmābunt (*Cic.* ad Fam. I. 7. 5), *the world will judge of your prudence by the result.*

*o. As suggested by, in accordance with* : as,

Stātiūs ūt ex fīdē fāmā rēquē meā uīdēbītūr (*Cic.* ad Att. V. 8. 3), *you will decide as shall appear to be in accordance with my honour, character and interest.*

Te ex sententiā nāūgassē gauđeō (*Cic.* ad Att. V. 21. 1), *I am delighted that your voyage has been satisfactory.*‡

Piscis ex sentēntia Nactūs sum (*Ter.* Ad. III. 3. 66), *I have fallen in with a dish of fish to my heart's content.*§

\* Very frequently *ab* is used with this verb.

† Literally 'weighed.'

‡ Literally 'that you have sailed according to your wishes or feeling.'

§ The phrase *ex mei animi sententia* is ambiguous, meaning either 'to my heart's content,' or 'on my word of honour' (literally 'according to the feeling of my heart'). Hence the pun in Cicero (de Or. II. 64. 260), *Nasica censori, quum ille—Ex tui animi sententia tu uxorem habes?—Non hercule, inquit, ex mei animi sententia.*

p. *In proportion* : as,

Făcăt haerēdem ex deuncă Caecīnam (*Cic. p. Caec. 6.17*), *he makes Caecina heir to eleven-twelfths of his property.*

Ex partē magnā tibi assentiōr (*Cic. ad Att. VII. 3.3*), *I agree with you in a great measure.*

q. *The quarter on or at which* : as,

Vna ex partē Rhēnō continentūr (*Caes. B. G. I. 2*), *on one side they are shut in by the Rhine.*

r. *The liquid in which any thing more solid is dissolved, is preceded by ex* : as,

Resinām ex melle Aegíptiam\* uoráto, saluom féceris (*Plaut. Merc. I. 2.28*), *take a bolus of Egyptian gum mixed in honey, and you will make it right.*

Cūcūmēris silvestris pars intēriōr ex lactē . . diluītūr (*Cels. V. 21.1*), *the inner part of a wild cucumber is dissolved in milk.*

1332 [Ec], ē, ex in composition with verbs denotes—*a. out* : as, exī-*take out*, exi-*go out*, ēgrēd- or ēgrēdi- (r.) *march out*, ecfēr- or effēr-*carry out*, expōs-† *set forth*. *b. removal by the act expressed in the simple verb* : as, excanta- *remove by charms*, ēdormi- *sleep off*, extērre- *frighten away*. *c. escaping by means of the act expressed in the simple verb* : as, ēuīta- *escape by moving on one side*, ēlucta- (r.) *get away by wrestling*, ecfūg- or ecfūgi- *escape by flight*. *d. obtaining an end by the act of the simple verb* : as, extēd-† *hammer out*, ēuestiga- *trace out*, ēlābōra- *work out*, exsēqu- *follow out, attain*. *e. publicity* : as, ēdīc-† *proclaim*, ēnuntia- *divulge*. *f. ascent* : as, ēmerg- *emerge*, ēueh- *carry up or raise*, exsist- *stand up*. *g. completeness* : as, ēdisc- *learn by heart*, exūr- *burn up*, ēmēre- (r.) *complete one's service*. *h. change of character with verbs formed from adjectives and substantives* : as, expia- *make clean, atone for*, ecfēra- *make savage*, ecfēmīna- *convert into a woman*. *i. removal of what is expressed by the noun whence the verb is formed* : as, exossa-‡ *bone* (as a fish), ēnōda-‡ *make smooth by removal of knots*. *j. the reverse* : as, explīca- *unfold*, exaugūra- *deprive of a religious character*, exauctōra- *discharge* (i. e. relieve a soldier of the obliga-

\* So Ms. B, not *Aegyptiam*.

† See § 451.1.

‡ Perhaps immediately from the adjectives *exossi-* 'boneless,' *enodi-* 'without knots.'

tion expressed by the Latin *auctōrāmento*-). *k. distance* : as, *exaudi*- *hear in the distance* or *on the outside*.

1333 In adjectives formed from substantives this preposition denotes *absence* : as, *ēnerui*- *without muscle*, *exsompni*- *sleepless*, *extorri*- (*for exterri*-) *banished*.

1334 *Ergā* with an accusative. *a. Facing* (very rare) : as, *Tonstricém Suram Nouísti nostram, quae hás nunc erga aedís habet*\* (*Plaut. Truc. II. 4. 51*), *you know our coiffuse Sura, who lives now facing this house*.

*b. Towards* (of friendly feeling) : as, *Eōdem mōdo erga āmicōs affectī sūmus quo ergā nosmēt ipsōs* (*Cic. de Am. 16. 56*), *we are disposed in the same way towards friends as towards ourselves*.

*c. Against* (of unfriendly feeling, rare) : as, *Quasi quid filius Meus déliquisset mé erga* (*Plaut. Ep. III. 3. 8*), *as if my son had committed any offence against me*.

1335 *Extrā*.† *a. Without* (no motion) : as, *Hí sunt extrā prōuinciam trans Rhōdānum prīmī* (*Caes. B. G. I. 10*), *these are the first people without the province on the other side of the Rhone*.

*b. The same without a noun* : as, *Extra ēt intūs hostem hābēbant* (*Caes. B. C. III. 69*), *they had an enemy without and within*.

*c. Metaphorically* : as, *Extrā caussam id est* (*Cic. p. Caec. 32. 94*), *that is foreign to the question before us*.

*Dico omnīs extrā culpam fuissē* (*Cic. II. Verr. V. 51. 134*), *I affirm that all were blameless*.

*Sed mehercūlēs extrā iōcum hōmo bellūs est* (*Cic. ad Fam. VII. 16. 2*), *but really without joking he is a pleasant fellow*.

*d. Except* : as, *Extrā dūcem paucosquē praetērēā, rēlīqui in bellō rāpācēs, ūnōrātiōnē crūdēlēs* (*Cic. ad Fam. VII. 3. 2*), *except the chief*

\* This reading is partly conjectural.

† For the preposition *ex*, *e*, see § 1331.

*and a few besides, the rest were rapacious in the field, blood-thirsty in language.*

Nēuē nāuīgātō cītrā Calicadnum extrā quam sī quā nāuis lēgātōs portābit (*Liv. xxxviii. 38*), *neither shall he navigate the sea on this side of Calicadnus, always excepting the case of a ship carrying ambassadors.*

1336 *In* is used with the ablative and accusative; with the former when there is no motion,\* with the accusative when there is motion.

*In* with the ablative denotes—*a. In*, in reference to place: as, *In eō conclāui ei cūbandum fuit* (*Cic. de Div. II. 8. 20*), *in that chamber he would have had to sleep.*

*Attālit in cāueā pullōs* (*Cic. de Div. II. 34. 72*), *he brought the chickens in a cage.*

*In hortis cum uīcinō suo ambūlābat* (*Cic. Acad. Pr. II. 16. 51*), *he was walking in the park with his neighbour.*

*b. On or over*: as,

*Nēmo eum unquam ī ēquō sēdēntēm uīdit* (*Cic. II. Verr. V. 10. 27*), *no one ever saw him on horseback.*

*Equītāre ī ārundīnē longa* (*Hor. Sat. II. 3. 248*), *to ride on a long reed.*

*Pons ī Ibērō prōpē effectūs ērat* (*Caes. B. C. I. 62*), *the bridge over the Ebro was nearly finished.*

*c. Among*: as,

*Caesārīs in barbārīs ērat nōmēn obscūriūs* (*Caes. B. C. I. 61*), *Caesar's name was not well known among the barbarians.*

*Exercitūm ī Aulercis collōcāuit* (*Caes. B. G. III. 29*), *he quartered the army in the country of the Auleroci.*

*d. Included in, part of*: as,

*Nihil praeter uirtūtem in bōnis dūcērē* (*Cic. de Fin. III. 3. 10*), *to look upon nothing but manliness as entitled to a place among blessings.*

*Cāpīto in dēcem lēgātīs ērat* (*Cic. p. Rosc. Am. 9. 26*), *Capito was one of the ten deputies.*

*e. In*, in the sense of *within the range of*, but only in certain phrases: as,

\* That is, no motion in relation to the noun; or rather, no motion from the *exterior* of it to its *interior*.

Cum in sole ambulo, coloror (*Cic. de Or. II. 14. 60*), *when I walk in the sun, I get browned.*

Ista mōdērātio ānīmi ī ȳcūlis clārissūmae prōuinciae atque ī auribūs omnium gentium est pōsītā (*Cic. ad Q. F. I. 1. 2. 9*), *that power of self-control you possess lies under the eyes of a most distinguished province, and within the hearing of all nations.*

*f. In*, denoting the position *in which* a person is, as regards the feelings of others: as,

Difficile est dictū, quanto ī ȳdiō sīmūs āpūd extēras nātiōnēs (*Cic. p. Leg. Man. 22. 65*), *it is difficult to say in what detestation we are held among foreign nations.*

Eā cīuitas tibi ūna ī ȳmōrē fuit (*Cic. II. Verr. IV. 1. 3*), *that state was the special object of your affection.*

Apūd eum sunt ī hōnōre ēt in prētiō (*Cic. p. Rosc. Am. 28. 77*), *they are respected and valued by him.*

*g. In*, before persons, signifying *in the case of, in what concerns them*: as,

Respondit se id quōd in Neruiis fēcisset factūrum (*Caes. B. G. II. 32*), *he replied that he would do the same as he had done in the case of the Nervii.*

Idem in bōnō seruō dīcī sōlet (*Cic. de Or. II. 61. 248*), *the same is commonly said of a good slave.*

*h. Dressed in, wearing, armed with* : as,

Pātibūlo adfixūs, ī isdem ānūlis quos gestābat (*Tac. Hist. IV. 3*), *fixed to the gallows with the same rings on, which he wore (when alive).*

Trīfīdā Neptūnūs ī hastā (*Val. Fl. I. 641*), *Neptune armed with a three-fanged spear.*

*i. In respect of, in reference to* : as,

Vexātūr āb omnibūs ī eō lībrō quem scripsit dē ultā beātā (*Cic. Tusc. V. 9. 24*), *he is attacked by all in reference to the book which he wrote on a happy life.*

*j. A period of time in the course of which a thing happens* is often preceded by *in* : as,

Vix tēr ī anno audirē nuntium possunt (*Cic. p. Rosc. Am. 46. 132*), *they can receive news scarcely three times in the year.*

Hae res contrā nos fāciunt īn hōc tempōrē (*Cic.* p. Quint. I. 1),  
*these things make against us under present circumstances.*

Fere ī diebus paúcis quibus haec ácta sunt Chrysís uicina  
 haec móritur (*Ter.* And. I. 1. 77), *within a few days or so  
 after this occurred, my neighbour here Chrysis dies.*

*k.* The simple verbs of placing, such as pōs- *put*, lōca- *place*,  
 stātu- *set up* (even though motion be implied in them), take īn  
 with an ablative in the best writers, and that whether used in  
 their simple sense or metaphorically : as,

Tābūlæ testāmenti Rōmam ērant adlātæ, ūt ī aerāriō pōnē-  
 rentūr (*Caes.* B. C. III. 108), *his will had been carried to  
 Rome, that it might be deposited in the treasury.*

Omnem cūram in sīdērum cognitiōnē pōsuērunt (*Cic.* de Div.  
 I. 42. 93), *they employed all their thoughts in the study of the  
 stars.*

Apud Pātrōnem te in maxūmā grātiā pōsuī (*Cic.* ad Att. V.  
 11. 6), *I have caused you to be in very high favour with Patro.*

1337 *In* with an accusative denotes—*a. Into* : as,  
 Glādium hosti in pectūs infixit (*Cic.* Tusc. IV. 22. 50), *he drove  
 the sword into the enemy's breast.*  
 Paene in fōueam dēcīdī (*Plaut.* Per. IV. 4. 46), *I all but fell into  
 a ditch.*  
 Inde ērat brēuissīmūs in Brītanniam trāiectūs (*Caes.* B. G. IV.  
 21), *from thence was the shortest passage to Britain.*

*b. On to* : as,  
 Filium īn hūmēros suōs extūlit (*Cic.* de Or. I. 53. 228), *he lifted  
 his son on to his shoulders.*  
 Deiōtārum īn ēcum sustūlērunt (*Cic.* p. Deiot. 10. 28), *they  
 lifted (the aged) Deiotarus on to his horse.*

*c. Among* (with motion) : as,  
 Cohortīs quinque īn Ebūrōnes mīsit (*Caes.* B. G. V. 24), *he sent  
 five cohorts into the country of the Eburones.*

*d. The new form or character into which any thing is changed*  
 has īn before it : as,  
 Ex hōmīnē sē conuortīt in bēluam (*Cic.* de Off. III. 20. 82), *he  
 changes himself from a man into a beast.*  
 Aquā mārīna īn dīmīdiam' partem dēcōquenda est (*Col.* XII. 24),  
*the sea-water must be boiled down to one-half.*

e. The object *on* which any thing is spent or employed : as,  
 Nullus tērunciūs insūmītūr\* in quemquam (*Cic. ad Att. v. 17. 2*), *not a farthing is spent on any one.*  
 Māiōrem sumptum in prandium fēcērunt (*Cic. II. Verr. IV. 10. 22*), *they spent a larger sum on a breakfast.*

f. Direction of sight or thoughts *on* or *to* an object : as,  
 In quōius fortūnas nōn ȳcūlos dēfigīt? (*Cic. Phil. XI. 5. 10*)  
*on whose property does he not fix his eye?*  
 In te ūnum sē tōtā conuertet cīuītās (*Cic. Somn. Sc. 2*), *the whole body of citizens will turn their thoughts to you alone.*

g. Direction of power *towards* or *over* an object : as,  
 Vīri in uxōres uītae nēcīsque hābent pōtestātem (*Caes. B. G. VI. 19*), *the husband has power of life and death over the wife.*  
 Nē tamdiū quīdem dōmīnūs ērīt in suōs? (*Cic. p. Rosc. Am. 28. 78*) *shall he not even for this little time be master over his own people?*

h. Feeling *towards*, whether friendly or hostile (though more frequently the latter) : as,  
 Ad impiētātem in deōs, īn hōmīnēs adiunxit iniūriam (*Cic. N. D. III. 34. 84*), *to impiety towards the gods he added outrage to man.*  
 Si fērae partūs suos dīlīgunt, quā nōs in libēros nostrōs indulgentia essē dēbēmūs? (*Cic. de Or. II. 40. 168*) *if wild beasts love their offspring, what ought to be our kindness towards our children?*

i. Purpose† (even though not attained), *for, to* : as,  
 Nullā pēcūniā nīsi in rem mīltāremst dātā (*Cic. p. Rab. Post. 12. 34*), *no money was given except for military purposes.*  
 In hanc rem testem Sīcīliam cītābo (*Cic. II. Verr. II. 59. 146*),  
*I will call Sicily itself as a witness to prove this fact.*

j. Tendency, sense of words, &c., *for, to, as* : as,

\* Yet with *pos-* and *consum-* the best writers prefer *in* with the ablative.

† This usage was carried to a great extent by the later writers, but is more limited in Cicero, who instead of such a phrase as *in honorem alicuius*, would have said *honoris alicuius caussa*. (See Madvig, *Opusc. I. p. 167.*)

Ego quaé in rem tuam sint, ea uelim faciás (*Ter. Ph.* II. 4. 9),  
*as for me, whatever course may be for your interest, that I should wish you to adopt.*

In eam sententiam multă dixit (*Cic. ad Att.* II. 22. 2), *he said much to this effect.*

Haec in suam contūmēliam uertit (*Caes. B. C.* I. 8), *all this he interpreted as an insult to himself.*

*k.* Resemblance (resulting from an act), manner, form, *after* : as, Pědítum agměn in mődum fügientium ăgěbātūr (*Liv. xxI. 41*), *the infantry was hurrying along so as to look like a body of runaways.*

*l.* In distributions the unit is expressed by īn and an accusative plural with or without the adjective singūlo-, while the English is expressed by *every, each, the, &c.* : as,

Iam ad dēnārios quinquāginta in singūlos mődiōs annōnā per-  
 uēnērat (*Caes. B. C.* I. 52), *the price of corn had now reached to fifty denaries the bushel.*

Quingēnos dēnārios prětium in cāpītā stātuērant (*Liv. xxxIV.*  
 50), *they had fixed 500 denaries as the price per head.*

Tempōra īn hōras commūtārī uīdēs (*Cic. ad Att. xIV.* 20. 4),  
*the state of things changes you see every hour.*

Vitium in dies. crescit (*Cic. Top.* 16. 62), *vice increases every day.*

*m.* The future in phrases of time expressed by *for, until, &c.* : as,

Ad cēnam hōmīnem inuitāuit in postērum diem (*Cic. de Off.*  
 III. 14. 58), *he asked the man to dinner for the next day.*

Sermōnem in multam noctem prōduximūs (*Cic. Somn. Sc.* 1),  
*we kept up the conversation until late at night.*

*n.* In some phrases denoting the position of a party, the verb ăs- *he* is used with īn and an accusative, although no motion or change is expressed\* : as,

Pulcerrūm dūcēbant ăb extēris nātiōnībus quae īn ămīcī-  
 tiām pōpūlī Rōmānī dīcīōnēmque essent, iniūrias prōpul-  
 sārē (*Cic. in Caecil.* 20. 66), *they deemed it a most glorious*

\*. This originated, says Madvig (Lat. Gr. § 230, obs. 2, note), in an inaccuracy of the pronunciation, where the distinction between the accusative and ablative rested on the single letter *m.*

*duty to ward off outrage from foreign nations who stood in the relation of friends and vassals to the Roman people.*

Quum uostros portūs in praedōnum fuissē pōtestātem sciātis (Cic. p. leg. Man. 12. 33), *when your own harbours have been, you are aware, in the possession of pirates.*

1338 In when compounded with verbs\* denotes—*a. into* : as, *in- enter, indūc-† lead in.* *b. upon* : as, *iniūg-† place* (as a yoke) *upon, indu- put on, indūc-† draw on, impēra- impose.* *c. against* : as, *infēr- carry against, illid- dash against, inuīde- look with envy at.* *d. at, over* : as, *ingēm- groan at, illācrūma- weep over.* *e. privacy* : as, *īnaudi- or indaudi- hear as a secret.* But see §§ 1308. 2, 1308. 3.

1339 Infrā denotes *below.* *a. In regard to place, with or without a noun* : as,

*Argentum ad māre infra oppīdum exspectābat (Cic. II. Verr. IV. 23. 51), he was waiting for the silver by the sea-side below the town.*

*Infrā nihīl est nīsī mortālē; sūprā lūnam sunt aeterna omniā (Cic. Somn. Sc. 4), below there is nothing but what is mortal; above the moon every thing is eternal.*

*b. Of time* : as,

*Hōmērus nōn infrā sūpēriōrem Lȳcurgum fuit (Cic. Brut. 10. 40), Homer was not of a later date than the elder Lycurgus.*

*c. Of number* : as,

*Hiēmē pauciōra ūuā sūbīcītō, non tāmēn infrā nōuēnā (Plin. XVIII. 26), in winter you must place fewer eggs under them, not a smaller number however than nine at a time.*

*d. Of magnitude* : as,

*Vrī sunt magnitūdīnē paulo infra ēlēfantōs (Caes. B. G. VI. 28), the urus in size is a little below the elephant.*

*e. Of worth* : as,

\* *In* in the composition of adjectives signifies *not*, but has no connection with the preposition. On the other hand, verbs are never compounded with the negative *in*. *Ignora-* 'be ignorant' seems to be an exception, but only seems, for it is formed from the adjective *ignaro-*, which as an adjective was entitled to the negative prefix before the simple adjective *gnaro-*. Substantives compounded with *in* 'not' are at times found, but only in the ablative, as *inuissu* 'without permission.'

† See § 451. 1.

Infrā se omnia hūmānā dūcet (*Cic. de Fin. III. 8. 29*), *he will deem every thing human below him, i. e. unworthy his attention.*

1340 Intēr denotes *between* or *among*. *a. Of place : as,*  
*Mons Iura est inter Sēquānōs ēt Heluētiōs (*Caes. B. G. I. 2*),*  
*Mount Jura lies between the Sequani and the Helvetii.*  
*Inter sōbrios bacchārī uīdētūr (*Cic. Or. 28. 99*), *he seems to be acting Bacchus among sober people.**

*b. Of time, between, during : as,*  
*Dies quādrāgintā quinque inter bīnos lūdos tollentūr (*Cic. II. Verr. II. 52. 130*), *forty-five days between the two festivals shall be struck out.**

*Hoc inter cēnam dictāui (*Cic. ad Q. F. III. 1. 6. 19*), *I have dictated this during dinner.**

*c. Mutuality : as,*  
*Inter se aspīciēbant (*Cic. in Cat. III. 5. 13*), *they kept looking at one another.**

*Cicērōnes puēri āmant inter sē (*Cic. ad Att. VI. 1. 12*), *the young Ciceros are great friends.**

1341 Intēr in composition with verbs denotes *between* : as, *interpōs-place between.* But see § 1342. 1.

1342 Intēr is compounded with nouns forming both substantives and adjectives—*a. with the sense between : as, interuallo- (n.) the space between two stakes in a palisade, an interval, intertignio- (n.) the space between two beams, internuntio- a messenger who goes backwards and forwards between two people.* *b. within : as, inter-cūti- or -cūt-within the skin.* *c. between, as regards time : as, interlūnio- the interval when no moon is visible.*

1342. 1 Inter—from īn or ān *up=ava* (see § 834, and compare § 308. 1)—denotes *a. up : as, intellēg- pick or gather up (information), perceive, interturba- stir up, intermisce- mix up.* *b. again : as, interpōla- full (cloth) again, vamp up anew.* *c. reversal of a preceding act : as, interiūg- unyoke, interquiesc- repose after labour.* *d. separation, removal, disappearance : as, interrūp- break off, intermit- leave off or let out (the fire), interclūd- shut off, intercid- fall away, escape, interfrīg- break off, intērāresc- dry up, interbib- drink up, interdic- forbid, intermīna- (r.) warn off with threats.* *e. especially of*

disappearance by death, as *inter-fīc-* or *-fīci-* *make away with, kill, intērīm-* *take off, kill, intēri-* *pass away, die, inter-mōr-* or *-mōri-* *die off, internēca-* *kill off, interfrigesc-* *die of cold (hence be neglected and so become obsolete).* *f. through:* as, *inter-fōd-* or *-fōdi-* *dig through, interspīra-* *breathe through, inter-fūg-* or *-fūgi-* *fly through, interlūce-* and *interfulge-* *shine through.\**

1343 *Intrā* denotes *within.* *a. Of place without motion:* as,  
*Intrā pāriētes meos dē meā pernīciē consilia īneuntūr (Cic. ad Att. III. 10. 2), plans are entered into within the walls of my house for my own destruction.*

*Antiōchum intrā montem Taurum regnārē iussērunt (Cic. p. Sest. 27. 58), they decreed that Antiochus should rule within Mount Taurus.*

*b. Of place with motion:* as,

*Intrā portas compelluntūr (Liv. VII. 11), they are driven within the gates.*

*c. Metaphorically:* as,

*Epūlāmūr ūnā non mōdō non contrā lēgem sēd ētiam intrā lēgem (Cic. ad Fam. IX. 26. 4), we feast together not only not against the law, but even within it.*

*Quidam phrēnētīci intrā uerbā dēsīpiunt (Cels. III. 18), some lunatics show the disease only in words.*

*d. Of number (particularly in regard to time), *within, during:* as,*

*Intra annos quattuordēcim tectum non sūbiērant (Caes. B. G. I. 34), for fourteen years they had not passed under a roof.*

*Intrā paucos diēs oppīdum cāpītūr (Liv. II. 25), within a few days the town is taken.*

1344 *Intrō in* is used in composition with verbs of motion or direction : as, *introi-* *enter, intrōdūc-* *lead in, intro-spīc-* or *-spīci-* *look in.*

1345 *Iuxtā†* (root *iūg-* *yoke, join*) denotes—*a. Proximity of place, close by:* as,

\* This *inter* became soon in a great measure obsolete, so that many of the words belong exclusively to the older writers, Cato, Plautus, Lucretius. It may be useful to compare the meanings of this *inter* with those of *an* and its representatives, § 1308. 2.

† This word is scarcely to be met with in Cicero. In Tacitus it is very common.

Iuxtā mūrum castrā pōsuit (*Caes. B. C.* i. 16), *he pitched his camp near a wall.*

b. The same with motion, *nearly to* : as,

Iuxtā sēditiōnem uentum (*Tac. Ann. vi.* 13), *matters came nearly to a sedition.*

c. Proximity of time, *immediately after* : as,

Nēque čnim conuēnit iuxta īnědiam prōtīnus sātiētātem essē (*Cels. II.* 16), *nor indeed is it reasonable that immediately after fasting there should be a full meal.*

d. Nearness in quality, *akin to* : as,

Vēlōcītas iuxtā formidīnem est (*Tac. Ger.* 30), *speed is akin to fear.*

Eōrum ēgō uītam mortemquē iuxta aestūmo (*Sal. Cat.* 2), *the life and death of such men I look upon as much the same.*

e. Equality without a noun, *equally* : as,

Sōlō caelōquē iuxtā\* grāuī (*Tac. Hist. v.* 7), *the soil and atmosphere being equally unhealthy.*

1346 Ob denotes—*a. Towards*, with motion (but only in very old writers) : as,

Ob Rōmam noctū lēgiōnes dūcērē coepit (*Enn. ap. Fest.*), *he began to lead the legions by night towards Rome.*

*b. Against, before*, with or without motion : as,

Follem sībi obstringīt ob gūlam (*Plaut. Aul.* ii. 4. 23), *he binds a bladder before his mouth.*

Lānam ob oculum habēbat (*Plaut. Mil. Gl.* v. 1. 37), *he had a piece of wool over his eye.*

Mors ei ȳb ȳcūlos saepē uersātast (*Cic. p. Rab. Post.* 14. 39), *death often passed to and fro before his eyes.*

*c. Against, for*, in accounts, where money is set against the thing purchased, pledged, &c., or the thing purchased, &c. against the money : as,

A'ger obpositust pígnéri Ob décem mnas (*Ter. Ph.* iv. 3. 56),  
*my land has been put as a pledge against ten minæ, i. e. has been mortgaged for that sum.*

\* In this sense a dative is found: as, *res parua ac iuxta magnis difficultis* (*Liv. xxiv.* 19), ‘a little matter, but equally difficult with great matters.’

Quin árraboneñ a me ácepisti ob málierem (*Plaut. Rud.* iii. 6. 23), *nay you received from me earnest-money for the woman.*

A'it se ob asinos férre argentum (*Plaut. As.* ii. 2. 80), *he says that he has brought the money to pay for the asses.*

Est flágitiōsum ob rem iüdīcādam pěcūniām accípērē (*Cic. II.*

*Verr. II. 32. 78), it is indeed a scandalous thing to take money for giving a verdict*

*d. A purpose or reason, for, on account of: as,*

Haec ēgo ad te Ȧb eam caussam scribo ut iam dē tuā quđquē rătiōnē mědītērē (*Cic. ad Fam. I. 8. 3*), *all this I write to you with this object, that you may consider the course of proceeding you also should now adopt.*

Vērum id frustra Ȧn ob rem fāciam, in uestrā mānū sītum (*Sal. Jug. 31*), *but whether I am doing this in vain or to some purpose, is in your hands, my friends.*

1347 Ob in composition with verbs signifies—*a. to, towards: as, Ȧbigo to, ostend- hold out to, occūr-\* run to meet. b. before: as, obambūla- walk before, obuǒlīta- keep flying before, obuersa- (r.) pass to and fro before, obtīne- hold in the presence of (an enemy). c. shutting, obstructing: as, obd- put to, obstru- build up, obſide- blockade. d. against (physically): as, oblucta- (r.) struggle against, offend- strike against. e. against (morally): as, obnuntia- bring an unfavourable report, obtrecta- deprecate, Ȧbēs- be injurious. f. upon: as, occulca- tread upon, opprīm- crush, obtēr- trample upon. g. covering, affecting the surface: as, obdūc-\* draw over, offūd-\* pour over, occalle- grow hard on the surface.*

1348 Pălam *openly, publicly, in the presence of many.* *a. With an ablative (or perhaps dative): as,*

Indē rem crēditōrī pălam pōpūlō soluit (*Liv. VI. 14*), *upon this he paid the money to the creditor in the presence of the people.*

*b. The same without a case: as,*

Arma in templum† lūce et pălam comportābantūr (*Cic. in Pis. 10. 23*), *people were carrying arms into the temple in daylight and openly.*

1349 Pěnēs denotes—*a. In the hands of, in the possession of: as,*

\* See § 451. 1.

† Al. *templo.*

Pěněs eum est pōtestās (*Cic. ad Fam. iv. 7.3*), *the power is in his hands.*

Istaec pěnes uos psaltriast ? (*Ter. Ad. iii. 3.34*) *is that singing-girl at your master's house ?*

Serū centum dies pěněs accussatōrem fuērē (*Cic. p. Mil. 22.60*), *the slaves for a hundred days were in the custody of the accuser.*

Culpa té'st penes (*Ter. Hec. iv. 1.20*), *the fault lies with you.*

Pěnes te ēs ?\* (*Hor. Sat. 2. 3. 273*) *are you in your senses ?*

1350 Pěr denotes—*a. Through*, with motion : as,

It hastā Tāgō per tempū ūtrumque (*Virg. A. ix. 418*), *passes the spear through Tago's either temple.*

Heluētiī pěr angustias suas cōpias transduxērant (*Caes. B. G. i. 11*), *the Helvetii had led their forces through the defile.*

*b. Through*, as seen through : thus,

Nātūrā membrānās ūcūlōrum perlūcīdas fēcit ut pěr eas cernī posset (*Cic. N. D. ii. 57. 142*), *nature made the membranes of the eye transparent, that they might be seen through.*

Quod uīdēbam ūquidem, sed quāsī per cāligīnem (*Cic. Phil. xii. 2. 3*), *which I saw all the time it is true, but only through a cloud as it were.*

*c. When a similar thing occurs at consecutive points of a line :*

as, Inuitātī libērālīter per dōmōs (*Liv. i. 9*), *generously invited to all the houses, i. e. some to one, some to another.*

Quid hōc negotiāt quod ūmnes homines fābulantur pér uias ? (*Plaut. Cist. v. 1. 1*) *what is this business which all the world is talking about in every street of the town ?*

*d. Of time, during, through, for : as,*

Tēnuistī prōuinciam per dēcem annōs (*Cic. ad Att. vii. 9. 4*), *you have clung to the province during ten years.*

Rōgō tē nē tē uiae pěr hiēmem committās (*Cic. ad Fam. xvi. 8*), *I beg you not to expose yourself to the danger of travelling during the winter.*

*e. The means by which a thing is done, through, by, by means of : as,*

\* Compare this with a similar use of *apud* above.

A A

Quād ādeptūs est per scēlūs, id per luxūriam ecfundīt (*Cic. p. Rosc. Am. 2. 6*), *what he has obtained through impiety, he is squandering in luxury.*

Quōmīnus discessiō fiēret pēr aduorsārios tuōs est factum (*Cic. ad Fam. 1. 4. 2*), *it was owing to your opponents that a division did not take place.*

*f.* When the means employed are deceitful, pēr may be translated by *under*. In this case the nouns employed are such as spēcie- *appearance*, nōmēn- *name*, caussa- *cause*, &c. : thus,

Per spēciem āliēnae fungendae uīcis suās ūpes firmāuit (*Liv. 1. 41*), *under pretence of acting for another, he strengthened his own power.*

Aemūlātiōnis suspectos per nōmēn obsidūm āmōuēbat (*Tac. Ann. XIII. 9*), *those suspected of rivalry he was endeavouring to get rid of under the name of hostages.*

*g.* When the agent does not act through any intermediate means, he is said (though incorrectly) to act through himself : as,

Quoscunquē nōuis rēbūs īdōneos crēdēbat, aut per se aut pēr ālios sollicītābat (*Sal. Cat. 39. 6*), *all those whom he thought well fitted for taking part in a revolution, he was working upon, either himself or by means of others.*

Nihīl audactēr ipsī per sēsē sīnē P. Sullā fācērē pōtūrunt (*Cic. p. Sul. 24. 67*), *they could do nothing daring of themselves without the aid forsooth of Publius Sulla.*

*h.* With phrases denoting *hindrance*, &c., the point where the hindrance exists is expressed by pēr *through* : as,

Vtrisque adpāruit nihil pēr altēros stārē quō mīnūs inceptā persēquērentūr (*Liv. vi. 33*), *to each nation it was evident that there was no obstacle on the part of the other to prevent them from carrying out their intentions.*

Per dūces, non per milītes stētērat, nē uincērent (*Liv. III. 61*), *it had been the fault of the generals, not the soldiers, that they had not conquered.*

*i.* With verbs denoting *permission* or *power*, the person who might have stood in the way is expressed by pēr : as,

Dīglādientūr illī per mē līcet (*Cic. Tusc. iv. 21. 47*), *they may fight it out for me, i. e. as far as I am concerned.*

Quum et per uālētūdīnem et pēr annī tempus nāuīgārē pōtērīs,

ad nos uění (*Cic. ad Fam. xvi. 7*), when both your health and the season of the year permit your sailing, come to us.

*j.* By, in entreaties, to express the person or object in consideration of which the favour is asked\* : as,

Pěr̄t ēgō tē deōs ōro (*Ter. And. v. 1. 15*), *I entreat you by the gods.*

Pér̄t ēgō tē fili quaecunquē iūră liberos iungunt părentibus prěcor quaesōquē (*Liv. xxiii. 9*), *by all the ties, my son, which bind a child to a parent, I pray and entreat thee.*

*k.* Hence in oaths, *by* : as,

Iūrārem per Iōuem Deosquē Pěnātis me eā sentirē quae dicērem (*Cic. Acad. Pr. ii. 20. 65*), *I would have sworn by Jupiter and the Household Gods that I really felt what I said.*

1351 Pér̄t in composition with verbs denotes—*a. through* : as, perdūc-§ *lead through*, perflū-*flow through*. *b. completion* : as, perfic- or -fīci- *complete*, permīt-§ *let go altogether, abandon (to others)*, pérōrā- *conclude a speech*. *c. destruction* : as, pěri- *perish*, perd- [fordo], *destroy*, pěřim- *kill*||.

1352 Pér̄ in composition with adjectives denotes—*a. through* : as, pernoct- *lasting all night*, peruīgl- *awake all night*, pěrenni- *lasting through endless years*. *b. very* ¶ : as, perlēui- *very light*, permagno- *very great*. *c. destruction* : as, periūro- *violating an oath*, perfido- *breaking faith*.

\* This in fact is only another example of the *means* noticed in § *e.* A weak party approaches an offended superior through some third party; as for instance in Caesar, B. G. vi. 4, the Senones, in applying for his mercy, *adeunt per Aeduos*.

† Observe how the preposition is separated from its noun in these examples.

‡ In *expercisc-* (r.) 'wake up,' the preposition is *por*, the old form being *exporgisc-* i. e. *exporrigisc-*. Again in *perhibe-* the old form was probably *porhibe-*. Compare *perinde*, a corruption of *proinde* or rather *porinde*.

§ See § 451.1.

|| The *per* signifying *destruction* is perhaps of a different origin. At any rate it is the same as the German prefix *ver*, seen in *verthun* 'destroy'; and as our English *for*, seen in the obsolete *fordo* i. e. 'destroy,' *forswear, forget, &c.*

¶ The prefix *per* 'very' is often separated from the simple adjective : as, *per mihi mirum uisumst* (*Cic. de Or. i. 49. 214*), 'it seemed very wonderful to me.'

1353 Pōnē (closely connected with post) signifies *behind*. a. With a noun : as,

Póne nos recéde (*Plaut. Poen.* III. 2.34), *step back behind us.*

Vinctae pōnē tergum mānūs (*Tac. Hist.* III. 85), *his hands were bound behind his back.*

b. Without a noun : as,

Et ante et pōne, ȇt ad laeuam ȇt ad dextram, et sursum et deorsum [mōuēbātūr] (*Cic. de Un.* 13 ad fin.), *[it moved] forward and backward, to the left and to the right, upward and downward.*

Pōnē sēquens (*Virg. A.* x. 226), *following behind.*

1354 Post denotes *behind, after.* a. Of place : as,

Flūmēn ȇrat post castrā (*Caes. B. G.* II. 9), *there was a river in the rear of the camp.*

Sed magnum mētuens sē post crātērā tēgēbat (*Virg. A.* IX. 346), *but behind a vast bowl in his fear he hid him.*

b. The same without a noun : as,

Caedēre incēpiunt seruos quī post ȇrant (*Cic. p. Mil.* 10. 29), *they begin to cut down the slaves who were in the rear.*

c. Of time, *after, since* : as,

Post tuum discessum bīnās ā Balbō ; nihil nōuī (*Cic. ad Att.* xv. 8), *since your departure two (letters) from Balbus ; no news.*

Hoc sexenniō post Vēios captos factumst (*Cic. de Div.* I. 44. 100), *this occurred six years after the capture of Veii.*

Post diem quintum quam barbāri Itērum mālē pugnāuērant, lēgāti ā Bocchō uēniunt (*Sal. Jug.* 102), *on the fifth day after the second defeat of the barbarians, an embassy from Bocchus arrives.*

d. The same without a noun : as,

Inītiō meā sponte eum, post inuitātū tuō mittendum duxī (*Cic. ad Fam.* VII. 5. 2), *at first of my own motion, afterwards at your invitation, I thought it right to send him.*

Post paucis diēbūs\* ālios dēcem lēgātōs adduxērunt (*Liv. XL.* 47), *a few days after they brought other ten ambassadors.*

Sēnātus post paulō\* de hīs rēbūs hābītūs est (*Liv. V.* 55), *a senate was held soon after on this subject.*

\* Or these may possibly be datives dependent upon *post*, as in *postibī*. Compare §§ 957, 958, and the use of *contra* with *auro*.

e. Metaphorically : as,

Vbi pēricūlum aduēnit, inuīdia et sūperbiā post fuērē (*Sal. Cat. 23*), when danger approached, envy and pride fell into the rear.

1355 Post in composition with verbs signifies—*a. after*, of place : as, postscrib-\* (*Tac.*), write after. *b. after*, of time : as, postfacto-done afterwards, postgēnīto- born afterwards. *c. after*, in importance : as, postpōs-\* and posthābe- deem of secondary importance.

1356 Prae denotes *before*. *a. Of place* : as,

Tibērim, prae se armentum āgens, nandō trālēcit (*Liv. I. 7*), he swam across the Tiber, driving the herd before him.

Stillantem prae sē pūgiōnem tūlit (*Cic. Phil. II. 12. 30*), he carried the dripping dagger before him.

Also as an adverb : thus,

I prae (*Ter. And. I. 1. 144*), go first.

*b. The same metaphorically* : as,

Cētēri tectiōrēs; ēgō semper mē dīdīcīssē prae mē tūli (*Cic. Or. 42.146*), the others are more reserved; I ever avowed the fact that I once studied the subject.

*c. The cause (but chiefly in negative sentences), for* : as,

Sōlem prae iācūlōrum multitūdīnē non uīdēbītīs (*Cic. Tusc. I. 42.101*), you will not see the sun for the number of darts.

Nec lōquī prae maerōrē pōtuit (*Cic. p. Planc. 41.99*), and he could not speak for grief.

Prae lassitūdine opus est út lauem (*Plaut. True. II. 3.7*), I am so fatigued I must take a bath.

Crēdo prae āmōre exclusi hunc fōrās (*Ter. E. I. 2. 18*), I suppose it was for love you shut him out.

*d. In comparison with, by the side of* : as,

Rōmam prae suā Cāpua inrīdēbunt (*Cic. in Rull. II. 35. 96*), they will laugh at Rome compared with their own Capua.

1357 Prae in composition with verbs denotes—*a. before* : as, prae-mīt-\* send in advance, praebe- (*i. e. prachībe-*) hold before, present, praesta- place or stand before. *b. before*, in the sense of passing by : as, praeflu- flow by, prāenāuīga- sail by. *c. at the head of*, in com-

\* See § 451. 1.

*mand* : as, *praeſſ-* *be in command*, *prae-ſic-* or *-ſici-* *place in command*. *d. at the extremity* : as, *praerōd-*\* *gnaw at the end*, *praeclūd-*\* *close at the end*. *e. superiority* : as, *praesta-* and *praecēd-*\* *surpass*. *f. before, in time* : as, *praecep-* *gather too soon*, *praedīc-*\* *say beforehand*, *praeſagi-* *feel beforehand*. *g. the doing a thing first for others to do after* : as, *praeſt-rě uerbă* *to tell a person what he is to say*, *prae-ſip-* or *-ſipi-* *teach*, *praescrib-*\* *enjoin by writing*.

1358 *Prae* in the composition of adjectives denotes—*a. before*, of place : as, *praeſip-* or *praeſipīt-* *head-first*. *b. before*, of time : as, *praeſcio-* *knowing beforehand*. *c. at the extremity* : as, *praeuſtō-* *burnt at the end*, *praeſcūtō-* *sharp at the end*. *d. very* : as, *praealto-* *very deep*, *praeclāro-* *most glorious*†.

1359 *Praetēr* denotes—*a. Passing by* : as,

*Praeter caſtrā Caſarīſ ſuas cōpias transduxit* (*Caes. B. G. I. 48*), *he led his own troops past Caesar's camp*.

*Seruī praetēr ūcūlos Lolli haec omniā fērēbant* (*Cic. II. Verr. III. 25. 62*), *the slaves kept carrying all these things along before the eyes of Lollius*.

*b. Beyond*, in amount or degree : as,

*Lācuſ praeter mōdum crēuērat* (*Cic. de Div. I. 44. 100*), *the lake had risen above its usual level*.

*Hoc mihi praecīpuom fuit praetēr ăliōs* (*Cic. p. Sul. 3. 9*), *this belonged especially to me above others*.

*c. Besides*, i. e. *in addition to* : as,

*Praeter ſē dēnōs ad conlōquium addūcunt* (*Caes. B. G. I. 43*), *they bring to the conference ten men each besides themselves*.

*Praetēr auctōritātem, uīrēs quōque ad coercendum hābēbat* (*Caes. B. C. III. 57*), *besides the authority of a name, he had the physical means also for compulsion*.

*d. Except‡, excluding* : as,

\* See § 451. 1.

† This formation is scarcely if at all found in Cicero; for *praecelso-* (*II. Verr. IV. 48. 107*) has been altered into *pereceelso-* by Zumpt on the authority of MSS.

‡ This signification and the last are not so opposite as may at first seem. Thus in *neque uestitus praeter pellis habent quicquam* (*Caes. B. G. IV. 1*), either translation is admissible without any difference of meaning. See also § 1233. 1.

Omnibus sententiis praeter ūnam condemnatust (*Cic.* p. Clu. 20. 55), *he was found guilty by all the votes save one.*

Frūmentum omnē praeter quod sēcun portātūri ȇrant com-būrunt (*Caes.* B. G. 1. 5), *they burn up all the grain except what they purposed to carry with them.*

Primō clāmōre oppidum praeter arcem captum est (*Liv.* vi. 33), *at the first shout all the town but the citadel was taken.*

In the sense *except* praeter may be used like a conjunction, so as to be followed by a noun in the same case as some preceding noun :

Cēterae multitūdīni diem stātuit praeter rērum cāptālium dampnātīs (*Sal. Cat.* 36), *he fixes a day for the rest of the multitude, except those convicted of capital offences.*

e. *Contrary to* : as,

Nihil eī praeter ipsius uōluntātem accidit (*Cic.* in *Cat.* II. 7. 16), *nothing happened to him contrary to his own wish.*

Multa impendērē uidentur praeter nātūram (*Cic.* *Phil.* I. 4. 10), *many things seem likely to happen out of the usual course of nature.*

1360 Praeter in composition with verbs signifies *passing by* : as, *praeteri- go by, praetermit- let go by.*

1361 Prō denotes—*a. Before*, of place : as,

Praesidiā prō templis omnibus cernitis (*Cic.* p. *Mil.* I. 2), *you see troops before all the temples.*

Laudati prō contiōne omnes sunt (*Liv.* xxxviii. 23), *they were all commended in front of the assembled army.*

*b. Before*, with the notion of defending, *in defence of* : as,

Prō nūdātā moenībus patriā corpora opponunt (*Liv.* xxI. 8), *in defence of their native city, now stripped of its walls, they present their bodies to the enemy.*

Ego prō sōdāli et prō mea omni fāmā dēcernō (*Cic.* *de Or.* II. 49. 200), *I am fighting the last battle for my friend and for my own character altogether.*

Haec contrā lēgem prōquē lēgē dictā sunt (*Liv.* xxxiv. 8), *such were the arguments urged against and in favour of the law.*

*c. In place of* : as,

Lübenter uerbă iungēbant, ut *sodes*\* prō si audes, sis prō si uis (Cic. Or. 45. 154), *they were fond of joining words, as sodes for si audes, sis for si uis.*

Quoi lēgātūs et prō quaestōr̄ fuērat (Cic. I. Verr. 4. 11), *under whom he had been lieutenant and proquaestor, i. e. deputy-questor.*

*d. Equivalent to, as good as, as, for : as,*

Pro occīsō rēlictust (Cic. p. Sest. 38. 81), *he was left for dead.*

Confessiōnem cēdētīs hostis prō uictōria hăbeo (Liv. xxi. 40), *the confession of a retreating enemy I look upon as a victory.*

Id sūmunt prō certō (Cic. de Div. II. 50. 104), *this they assume as certain.*

*e. In payment for, in return for, for : as,*

Mis̄imus quī prō uectūrā solvēret (Cic. ad Att. I. 3), *we have sent a person to pay for the freight.*

*f. In consideration of, for : as,*

Hunc ămārē pro ēius suāuītātē dēbēmūs (Cic. de Or. I. 55. 234), *this man we ought to love for his own sweetness of character.*

Tē pro istis factīs ulciscār̄ (Ter. E. v. 4. 19), *I'll punish you for those doings.*

*g. In proportion to, considering, in accordance with : as,*

Proelium ătrōcius quam prō nūmērō pugnantium ēdītūr (Liv. xxi. 29), *a fiercer battle is fought than could have been expected from the number of the combatants.*

Prō multītūdīne hōmīnum et prō glōriā belli angustōs hăbent finīs (Caes. B. G. I. 2), *considering the number of inhabitants and their military reputation, their territories are confined.*

Dēcet, quidquid ăgās, ăgērē prō uīrībūs (Cic. de Sen. 9. 27), *it is right that whatever you do, you should do to the best of your power.*

His raptim prō tempōre instructīs (Liv. xxx. 10), *these men being hastily drawn up as well as the circumstances admitted.*

*h. For, in favour of : as,*

Hoc non mōdō non prō mē, sed contrā me est pōtiūs (Cic. de

\* An error no doubt of Cicero's. *Sodes* must be for *si uoles*, *l* and *d* being interchanged, as in so many words; *odor* and *oleo*, *lacruma* and *dacrūna*, *Vlices* and *Oδυσσεus*.

Or. III. 20. 75), *this, so far from being for me, is rather against me.*

1362 Pōr and prō in composition with verbs signify—*a. forward* : as, prōgrēd- or prōgrēdi- (r.) *advance*, porrīg- *stretch out*, prōcūr-\* *run forward*. *b. out* : as, prōdi- *come forth*, prōsili- *leap out*. *c. to a distance* : as, prōfūg- or prōfūgi- *fly to a distance*, prōterre- *frighten off*, prōsēqu- (r.) *follow for some distance*, prōhibē- *keep off*. *d. downwards* : as, prōflīga- *knock down*, prōtēr- *trample down*. *e. extension* : as, prōmīt-\* *allow to grow long*. *f. publicity* : as, prōfīte- (r.) *declare publicly*, prōmulga- *advertise (a law)*, prōscrib-\* *offer a reward for the life of*, prōnuntia- *announce publicly*. *g. progress, profit* : as, prōfīc- or prōfīci- *make progress, advance*, prōdēs- *be of service*. *h. in place of* : as, prōcūra- *take care of in place of another*. *i. before, in time* : as, prōlūd- *rehearse beforehand*. *j. postponement or continuation* : as, prōdīc-\* *name a future day*, prōfēr- *postpone*, prōrōga- *continue for a longer period (by enactment)*.

1363 Prō in the composition of adjectives denotes—*a. downward* : as, prōclīui- *downhill*. *b. negation* : as, prōfundō- *bottomless*, prōfāno- *not sacred, profane*.

1364 Prō in composition with nouns of relationship denotes greater distance, expressed in English by *great* : as, prōnēpōt- *great-grandson*, prōāuo- *great-grandfather*, prōsōcēro- *wife's grandfather*.

1365 Prōpē† denotes *near*. *a. Of place* : as,

Ipsīus cōpiae prōpe hostium castrā uīsae sunt (*Caes. B. G. I. 22*), *his own forces were seen near the enemies' camp*.

*b. The same without a case, or with āb and a noun* : as,

Quīs hic lōquītur prōpē? (*Plaut. Rud. I. 4. 11*) *who is talking close by here?*

Bellum tam prōpe ā Siciliā, tāmēn in Siciliā non fuit (*Cic. II. Verr. v. 2. 6*), *the war though so near Sicily, yet was not in Sicily*.

*c. The same metaphorically* : as,

Prōpē sēcessiōnem plēbis res uēnit (*Liv. vi. 42*), *matters came almost to a secession of the commonalty*.

\* See § 451. 1.

† See also § 908.

*d. Near, of time : as,*

Prope adést quum alieno móre uiuendúmst mihi (*Ter. And. I. 1. 125*), *the time is at hand when I shall have to live in accordance with another's ideas.*

1366 Proptér (from prōpē) denotes—*a. Near*, with or without a case : as,

Propter Plătōnis stătuam consēdīmūs (*Cic. Brut. 6. 24*), *we took our seats near a statue of Plato.*

Duō filiī propter cūbantes nē sensērunt quīdem (*Cic. p. Rosc. Am. 23. 64*), *his two sons sleeping close by were not even aware of it.*

*b. On account of, for, through : as,*

Tirōnem proptér hūmānītātem et mōdestiam mālō saluom, quam proptér ūsum meum (*Cic. ad Att. VII. 5. 2*), *I wish Tiro to recover more out of regard to the delicacy and modesty of his character than for any benefit to myself.*

Nam nón est aecum mē proptér uos décipi (*Ter. Ph. v. 7. 34*), *for it is not reasonable that I should be a loser through you.*

1367 Re (or rēd) in composition with verbs signifies—*a. backward* : as, rētrāh- *drag back*, rēnuntia- *carry word back*, rēpēt- *go back*, rēformīda- *draw back in fear*. *b. hence reflection of light or sound* : as, rēsōna- *re-echo*, rēfulge- *shine brilliantly*. *c. in return* : as, rēpend- *repay*, rēfēri- *strike in return*, red-d- *repay*. *d. opposing an effort in the other direction* : as, rētīne- *hold back*, rēuinci- *bind back*, rētīce- *keep back (a secret)*. *e. refusal* : as, rēnu- *refuse by a shake of the head*, rēcussa- *make some excuse and so decline*. *f. reversing some former act* : as, rēscīd-\* *cut down again (that which has been erected)*, rēmīt-\* *let go again (that which has been stretched)*, rēquiesc- *repose (after labour)*, rēscīsc- *discover (that which it has been attempted to conceal)*, rēcālesc- *grow warm again*. *g. reversing the act expressed in the simple verb†* : as, rēfig-\* *unfix*, rēsigna- *unseal*, rēclūd- *open*, rētēg- *uncover*, rēsēra- *unbolt*. *h. putting away from sight, concealing, sheltering* : as, rēlēga- *(leave behind)*, rēcond- *put away into some secret place*,

\* See § 451.1.

† Hence the adjective *reciduo-* 'rising again' shows that *recid-* once signified 'rising again after falling or being felled,' as the new shoots from the stump of a chestnut- or oak-tree.

rē-cip- or -cipi- *receive and shelter.* *i.* *remaining behind* when the greater part is gone : as, rēmāne- *remain behind, rēside-* *remain still at the bottom.* *j.* *change of state:* as, red-d- *render, make, rēdīg-* *reduce to some state.\** *k.* *repetition:* as, rēflōresc- *blossom a second time.*

1368 Rētrō by the later writers is compounded with verbs of motion, and signifies *backwards* : as, rētrōgrādi- (r.) *March backwards* (*Plin.*).

1369 Sē in the old writers is used as a preposition with the ablative, and signifies *separation* or *without* : as,

Sī plus mīnus sēcuērunt, sē fraude estō (*XII. Tables*, ap. Gell. xx. 1), *if they cut more or less, it shall be without detriment (to them).*

1370 Sē (or sēd) in composition signifies—*a.* with verbs, *separation* : as, sēced- *withdraw, sēpōs-† put aside.* *b.* in adjectives, *absence* : as, sēcūro- *free from care, sēcord-* or sōcord- *senseless, spiriūless.*

1371 Sēcundum (*i. e.* sēquendum, from sēqu- (r.) *follow*) denotes—*a. Following* : as,

I tū sēcundum (*Plaut. Am. II. 1. 1*), *do you come after me.*

*b. Along* : as,

Lēgiōnēs īter sēcundum mārē sūpērum fāciunt (*Cic. ad Att. XVI. 8. 2*), *the legions are marching along the upper sea.*

*c. Behind*, without motion : as,

Volnūs accēpit in cāptē sēcundum aurem (*Sūlpic. ad Cic. Fam. IV. 12. 2*), *he received a wound in the head behind the ear.*

*d. After*, of time : as,

Spēm ostendis sēcundum cōmītiā (*Cic. ad Att. III. 12. 1*), *you hold out a hope of improvement after the elections.*

Sēcundum uindēmiam (*Cato, R. R. 114*), *after the vintage.*

*e. Second in order, next to* : as,

Sēcundum tē nihil est mihi āmīcius sōlītūdīnē (*Cic. ad Att. XII. 15*), *next to you I have no better friend than solitude.*

\* To this head belongs the use of *redi-* in such phrases as, *iam res in eūm rediūt locum* (*Ter. Haut. II. 3. 118*), ‘matters are at last come to this state;’ *ad eūm summa imperi redibit* (*Cues. B. C. I. 4*), ‘the chief command will devolve on him.’

† See § 451. 1.

*f. In accordance with* : as,

Omniā quae sēcundum nātūram fiunt sunt hābenda in bōnis  
(*Cic. de Sen.* 19.71), *every thing that happens in accordance with nature is to be reckoned among blessings.*

*g. In favour of* : as,

Pontīfices sēcundum eum dēcrēuērunt (*Cic. ad Att.* iv. 2.3),  
*the pontifical college decreed in his favour.*

1372 Sīnē denotes *without* : as,

Hōmo sīnē rē, sīnē fidē, sīnē spē (*Cic. p. Cael.* 32.78), *a man without money, without credit, without hope.*

Inférō mārī nōbis nāūgandumst, āgē iam cum frātre an sīnē ?  
(*Cic. ad Att.* viii. 3.5) *we must sail along the lower sea. True; but just tell me, with my brother or without him ?*

1373 Sūb has for its original meaning *up*, as is seen in its derivatives the adjectives sūpēro- *above*, summo- *highest*, the prepositions sūpēr *upon*, sūprā *above*; and above all in the use of sūb itself in the composition of verbs\*. It is found with both accusative and ablative.

1374 Sūb with the accusative denotes—*a. Up* to† : as,

Sub prīmam nostram āciem successērunt (*Caes. B. G.* i. 24),  
*they came up to our first line.*

*b. Under*, with motion : as,

Exercītus sub iūgum missūs est (*Caes. B. G.* i. 7), *the army was sent under the yoke.*

Tōtamquē sūb armā coactam Hespēriam (*Virg. A.* vii. 43), *and all Hesperia to arms compelled*‡.

*c. Within reach of things from above (with motion)* : as,

Vt sūb ictum uēnērunt, tēlōrum uīs ingens effūsa est ī eōs  
(*Liv. xxvii.* 18), *the moment they came within throw, an enormous quantity of missiles was showered upon them.*

Quod sūb ȳcūlos uēnit (*Sen. de Ben.* i. 5), *what comes within the range of the eye.*

\* See § 1376. Indeed our own word *up* is the very same word as *sub*; and the Greek ὑπατο- ‘highest,’ the title usually given to the Roman consul, is a superlative from the same root.

† The sense of *to* belongs to the accusative termination, and not to the preposition.

‡ Compare the common phrase *without motion*, *sub armis esse.*

Eā quae sub sensu subiectā sunt (*Cic. Acad. Pr. II. 23. 74*),  
*those things which are brought within reach of the senses.*

*d. Subjection to dominion, under (with action) : as,*

Sub pōpūlī Rōmāni impēriū cēcīdērunt (*Cic. p. Font. I. 12*),  
*they fell under the dominion of the Roman people.*

*e. In phrases of time, immediately after ; and sometimes,  
 though rarely, just before :*

Sūb eas littēras stātim rēcītātē sunt tuāe (*Cic. ad Fam. x. 16. 1*), *immediately after these dispatches, yours were read out.*  
 Afrīcūm bellū sub rēcentē Rōmānam pācēm fuit (*Liv. XXI. 2*), *the war with the Afri followed close upon the peace with Rome.*

Sūb haec dicta omnes mānūs ad cōsūlēs tendētēs p̄rōcūbuērunt (*Liv. VII. 31*), *immediately after these words they all prostrated themselves, stretching out their hands to the consuls.*

Quid lātēt ut mārīnae Filium dicunt Thētīdis sub lācīmōsā Trōiae Fūnērā ? (*Hor. Od. I. 8. 13*) *why skulks he, as did sea-born Thetis' son they say on the eve of Troy's mournful carnage ?*

1375 Sūb with the ablative signifies—*a. Under (without motion)\* :*  
*as,*

Sub terrā sempēr hābitāuērant (*Cic. N. D. II. 37. 95*), *they had always lived underground.*

Hostes sub montē consēdērant (*Caes. B. G. I. 21*), *the enemy were encamped under a mountain.*

*b. Within reach of things above (without motion) : as,*

Ad p̄rōpīnqūrē nōn ausae nāues, nē sūb ictū sūperstantiū in rūpībus pīrātarū essēnt (*Liv. XXXVII. 27*), *the ships did not dare to approach, lest they should be within shot of the pirates stationed above on the cliffs.*

Iam lūcescēbat, omniāquē sūb ȳcūlis ērant (*Liv. IV. 28*), *it was now getting light, and all that was passing below was visible.*

*c. Inferiority, subjection (without action), under : as,*

\* *Under* with motion is at times expressed by the ablative ; for instance, when the mind dwells upon the state that follows rather than the act, or when other prepositions are added to signify the precise motion. Thus, *sub terra uiui demissi sunt in locum saxo conceptum* (*Liv. XXI. 57*), 'they were let down alive into a stone chamber underground.'

Mātris sūb impēriost (*Ter. Haut. II. 2.4*), *she is under her mother's rule.*

Vīr impīgēr et sūb Hannībālē māgistro omnīs belli artīs ēdōctūs (*Liv. xxv. 40*), *a man of energy, and who had been thoroughly instructed in the art of war under Hannibal.*

*d. In conditions, under: as,*

Iussit eī praemium trībūi sūb eā condīcōnē nē quid posteā scribēret (*Cic. p. Arch. 10. 25*), *he ordered a reward to be given him, under the condition that he should never write again.*

*e. In phrases of time—during, in, just at: as,*

Nē sūb ipsā prōfectiōnē mīlītēs oppīdūm irrumpērent, portās obstruīt (*Caes. B. C. I. 27*), *that the soldiers might not burst into the town during the very embarkation, he builds up the gates\*.*

1376 Sūb in composition with verbs denotes—*a. up: as, subuēh- carry up* (as a river), sūm- (*i. e. sūbim-*) *take up, surg- (i. e. sur- rīg-)* *rise, subdūc-† draw up, sustine- hold up.* *b. under: as, sūbēs- be under, subiāce- lie under, submerg- sink.* *c. assistance: as, subuēni- come to assist, succūr-† run to assist.* *d. succession: as, succīn- sing after, succlāma- cry out after.* *e. in place of: as, suffīc- or suffīci- appoint in place of, suppōs-† put in place of, substītu- set up in place of.* *f. near: as, sūbēs- be at hand, subsēqu- follow close after.* *g. underhand, secretly: as, surrīp- or surrīpi- snatch away secretly, sūborna- equip secretly, subdūc-† withdraw quietly.* *h. in a slight degree: as, subride- smile, sūbaccussa- accuse in a manner.* *i. abundance†: as, suffīc- or suffīci- and suppēt- be abundant.*

1377 Sūb in the composition of adjectives denotes—*in a slight degree: as, sūbōbōscūro- rather dark, subfusco- dusky.*

1378 Subtēr is used generally with an accusative, rarely with an ablative, often without a noun. It signifies—*a. Under: as,*

Iram in pectōrē, cūpīdītātem subter praecordiā lōcāuit (*Cic.*

\* Compare the use of *sub* with an accusative in phrases of time.

† See § 451. 1.

‡ This sense is connected with that of *sub* 'up.' Compare the opposite, *defic-* or *defici-* 'be low, wanting.'

Tusc. i. 10. 20), *anger he placed in the breast, desire under the midriff.*

Ferrē iūuat subter densā testūdīnē cāsus (*Virg. A.* ix. 514), *they glory beneath the close array of shields to bear each chance.*

Omnia haec, quae sūpra et subtēr, ūnum essē dixērunt (*Cic. de Or.* iii. 5. 20), *all these bodies, which are above and below, form one whole they said.*

b. Metaphorically, *in subjection, under* : as,

Virtūs omniā subter se hābet (*Cic. Tusc.* v. 1. 4), *virtue holds every thing in subjection to her.*

1379 Subtēr in composition with verbs signifies—*a. under* : as, subterlāb-\* *glide underneath.* *b. secretly* : as, subterdūc-\* *withdraw secretly.*

1380 Sūpēr is followed both by an ablative and an accusative. With an ablative it signifies—*a. Over* (without motion) : as,

Destrictūs ensis cui sūpēr impia Ceruīcē pendet (*Hor. Od.* iii. 1. 17), *o'er whose unholy neck a drawn sword hangs.*

*b. Upon* (without motion) : as,

Pōtēras rēquiescērē mēcum Frondē sūper uīrīdī (*Virg. Buc.* i. 80), *thou mightest have reposed with me upon green leaves.*

*c. Concerning* : as,

Quid nūncias Súper anu ? (*Plaut. Cist.* iv. 1. 7) *what news do you bring about the old woman ?*

Vēlim cōgītes quid ăgendūm nōbis sit sūper lēgātiōnē (*Cic. ad Att.* xiv. 22. 2), *I wish you would consider what we must do concerning the embassy.*

1381 Sūpēr with an accusative denotes—*a. Upon* (with motion) : as, Imprūdens sūpēr aspīdem assīdīt (*Cic. de Fin.* ii. 18. 59), *unwittingly he sits down upon an asp.*

Alii sūper uallum praeclīptantūr (*Sal. Jug.* 58), *others are thrown headforemost upon the stakes.*

*b. Above* in order (as at table) : thus,

Nōmentānūs ērat sūpēr ipsum (*Hor. Sat.* ii. 8. 23), *Nomentanus lay above him.*

\* See § 451. 1.

- c. *Beyond* (but with a notion of greater height\*): as, *Proxime Hispāniam Mauri sunt, sūper Nūmīdiām Gaetūlī* (*Sal. Jug. 19*), *next to Spain are the Moors, beyond Numidia the Gaetuli.*
- d. *More*, in amount: as, *Sātis sūperquē dictumst* (*Cic. N. D. ii. 1. 2*), *enough and more than enough has been said.*
- e. *Besides*: as, *Pūnicum exercītūm sūper morbum ētiam fāmēs affēcit* (*Liv. xxvii. 46*), *the Punic army, besides sickness, suffered severely also from famine.*

1382 Sūpēr in composition with verbs signifies—*a. over*: as, sūperuēni- *pass over*, sūpērēmīne- *project above*, sūperfūd-† *pour over*. *b. abundance*: as, sūpērēs- *abound*. *c. remaining over, survival*: as, sūpērēs- *remain over, survive*. *d. in addition*: as, sūpēraddūc-† *bring in addition*.

1383 Sūprā denotes—*a. Upon, with motion*: as, *Sub terra hābītābant nēque exiērant unquam sūprā terram* (*Cic. N. D. ii. 37. 95*), *they lived underground, and had never come out above the ground.* *Et saltū suprā uēnābūlā fertur* (*Virg. A. ix. 553*), *and with a bound he flies upon the spears.*

- b. Upon, in contact with*: as, *Nēreīdes sūprā delphīnos sēdentēs* (*Plin. H. N. xxxvi. 5. med.*), *Nereids seated upon dolphins.*
- c. Over, at some distance above*: as, *Eccē sūprā cāpūt‡ hōmo lēuīs ac sordīdus, sed tāmēn ēquestrī censū, Cātiēnūs*; *ētiam is lēniētūr* (*Cic. ad Q. F. i. 2. 2. 6*), *see, there is ready to pounce down upon my head a fellow devoid of principle and honour, but yet of equestrian station, I mean Catienus. Even he shall be appeased.*

\* For example, in the instance quoted Sallust used the word because they were farther from the sea, and therefore probably higher.

† See § 451.1.

‡ Dr. Butler (*Latin Prepositions*, p. 121) has given this passage to prove that *supra caput* means 'exceedingly.' He connects it with *leuis*, though the words are separated by *homo*.

*d. Above*, in order (as at table) : thus,

Acc̄ibuēram ăpūd eum et quidem sūprā me Atticūs, infrā Verriūs (*Cic. ad Fam. ix. 26. 1*), *I had just sat down to dinner at his house, and by the way Atticus sat next above me, Verrius below.*

*e. Above*, in amount : as,

Caesa eō diē sūprā miliā uīgintī (*Liv. xxx. 35*), *there were slain on that day above twenty thousand.*

Etsi haec commēmōrātiō uēreor nē sūpra hōmīnis fortūnam essē uīdeātūr (*Cic. de Leg. ii. 16. 41*), *and yet what I am going to mention will be thought, I fear, to exceed the lot of man.*

*f. In addition to, over and above, besides* : as,

Sūprā bellī Sābīni mētum id quōque accessērat (*Liv. ii. 18*), *besides the fear of a Sabine war, there was this further trouble.*

*g. In reference to former times, before* : as,

Paulō sūpra hanc mēmōriam serui ūnā crēmābantūr (*Caes. B. G. vi. 19*), *a little before the times which those now living can recollect, the slaves (of the deceased) used to be burnt with him.*

*h. In referring to a preceding part of a book or letter, above* : as, Vt sūprā dēmonstrāuimūs (*Caes. B. G. vi. 34*), *as we have shown above.*

1384 Tēnūs (from tēn- or tend- *stretch*), which always follows its noun, signifies *reaching to*, and is used—*a*. With an accusative (very rarely) : as,

Rēgiō quae uirgīnīs aequōr ăd Helles  
Et Tānaín tēnūs immensō descendit ăb Euro (*Val. Fl. i. 537*),  
*The region which to the maiden Helle's sea  
And far as the Don from the vast East descends.*

*b. With an ablative of the singular, particularly with words in *a* or *o*\** : as,

Antiōchus Taurō tēnus regnārē iussust (*Cic. p. Deiot. 13. 36*),  
*it was ordained that Antiochus should rule only as far as the Taurus.*

*c. With an ablative of the plural (very rarely) : as.*

\* This form was probably at first an accusative, *Taurom.*

Pectōribusquē tēnus mollēs ērectūs ī auras  
 Nārībūs et pātīlō partēm mārīs ēuōmīt ūre (*Ov. Met. xv. 512*),  
*Chest-high upraised into the moving air*  
*From wide-spread mouth and nostrils vomits out*  
*One half the sea.*

*d.* With a genitive of the plural, particularly in the consonant declension : as,

Et crūrūm tēnūs ā mentō pālēāriā pendent (*Virg. G. iii. 53*),  
*And leg-deep from the chin the dewlap hangs\**.

1385 Trans signifies—*a.* *On the other side of* : as,  
 Cōgīto interdum trans Tībērim hortōs ālīquos pārārē (*Cic. ad Att. xii. 19. 1*), *I think at times of purchasing some park on the other side of the Tiber.*

*b.* *To the other side of* : as,  
 Trans Alpīs transfertūr (*Cic. p. Quinct. 3. 12*), *he is carried to the other side of the Alps.*

1386 Trans in composition signifies *across* : as, transmit-† or trāmīt-  
*send across*, transi-*go across*.

1387 Vorsūs (uorsum, uersūs, uersum) signifies *direction* : as,  
 Brundūsium uorsūs ībās (*Cic. ad Fam. xi. 27. 3*), *you were going in the direction of (or towards) Brundusium‡.*

1388 Vorsūs is also used in conjunction with the prepositions ād and ī : as,  
 Ad īoceānum uersus pōfīcīci īubet (*Caes. B. G. vi. 33*), *he orders him to set out in the direction of the ocean.*  
 In Itāliam uorsus nāuīgātūrūs ērat (*Sulpic. ad Cic. ad Fam. iv. 12. 1*), *he was about to sail towards Italy.*

1389 Vlīs *on the other side of*, with an accusative (but rarely used) : as,  
 Sācra ēt uls et cis Tībērim flīnt (*Varr. L. L. iv. 15*), *sacrifices are offered both on yonder and on this side of the Tiber.*

1390 Vlītrā denotes—*a.* *On the other side of, beyond* : as,  
 Vlītrā Siliānam uillām est uillūlā sordīda et ualde pūsillā (*Cic. ad Att. xii. 27. 1*), *on the other side of Silius' country-house is a cottage of mean appearance and very small.*

\* See also § 803.

‡ See also § 798.

† See § 451. 1.

b. *To the other side of, beyond* : as,

Paulo ultra eum lōcum castrā transtūlit (*Caes. B. C. III. 66*),  
*he moved the camp to a spot a little beyond that place.*

c. *Metaphorically* : as,

Sunt certi dēnīquē fines

Quōs ultrā citrāquē nēquit consistērē rectum (*Hor. Sat. I. 1.106*),  
*There are in fine fixed limits*

*Beyond and short of which truth cannot halt.*

Nōn ultra hēminam āquae assūmīt (*Cels. IV. 2.4*), *he takes not more than a pint-and-a-half of water.*

d. *The same without a noun* : as,

Estne ālīquid ultrā, quō prōgrēdi crūdēlitas possit? (*Cic. II.*

*Verr. V. 45. 119*) *is there any thing beyond this to which bloodthirstiness can go?*

1391 In the examples already given, it has been seen that prepositions are at times placed after their nouns, although their name implies the contrary\*. In the old language this appears to have been the case with perhaps every preposition, and the practice prevailed to the last in some legal phrases. It may further be observed that—*a.* The preposition *cum* is always placed after the ablatives of the personal pronouns : as, *mēcum*, *tēcum*, *sēcum*, *nōbiscum*, *uōbiscum*, and for the most part after the ablatives of the simple relative : as, *quōcum*, *quācum*, *quīcum*, *quiōbuscum*. *b.* The prepositions *tēnūs* and *uorsūs* always follow their case. *c.* The disyllabic prepositions generally are more apt to occupy the second place than those which are monosyllabic. *d.* The relativet, and the pronoun *ho- this*, when it occurs at the beginning of a sentence, have a tendency to throw the preposition behind them.

\* It may be useful to compare the meaning of the term *case* with that of the term *preposition*. They both denote primarily the relations of place. They are both so intimately connected with the noun as to be pronounced with it, and even written with it, although printers have as regards prepositions abandoned the authority of the best inscriptions and manuscripts. Thirdly, as the case-ending is always added as a suffix, so also in the old language was the preposition. Hence there is no original distinction, either in essence or form, between a case-ending and a preposition. These considerations may perhaps tend to create in the mind a clearer notion of what a case is.

† This explains the form *quoad*, as compared with *adeo*, and also *quamobrem*, *quemadmodum*, *quocirca*.

e. When an emphatic adjective or genitive accompanies a noun, this emphatic word commonly comes first, and is immediately followed by the preposition, which must then be considered as an enclitic attached to it, and should be pronounced accordingly.

1392 The preposition is occasionally separated from its noun. The words which may come between are included for the most part under the following heads : a. an adjective belonging to the noun ; b. a genitive belonging to it ; c. an adverb or case attached to that noun when it is a gerund or participle ; d. the enclitics *ně*, *quě*, *uě*, although in the case of the monosyllabic pronouns the noun as well as the preposition commonly precede these enclitics\* ; e. the conjunctions which commonly occupy the second place in a sentence, as *autem*, *ěnim*, *quidem*, *taměn*, *uérō*.

1393 The preposition may attach itself to the adjective in place of the substantive, or even to a genitive which depends upon the substantive, and the substantive itself be removed to a distance ; or, lastly, the preposition occasionally is found before the verb†.

1394 Whether a preposition is to be repeated or not before each of two nouns, is to be decided by the intimacy of the connection between them. When that intimacy is close, the nouns may be considered as one, and a single preposition will be sufficient. Thus, the Aulerici and Lexovii being close neighbours in the map of Gallia, one preposition is enough in—

Exercitum in Aulerici Lexoviiisquę conlēcāuit (*Caes. B. G. III. 29*), *he posted the army in the country of the Aulerici and Lexovii.*

1395 On the other hand, if the nouns be looked upon as very distinct, two prepositions are requisite : as,

Satis ēt ad laudem ēt ād utilitatem prōfectum arbītrātūr (*Caes. B. G. IV. 19*), *he thinks that sufficient progress has been made both for glory and for utility†.*

\* See §§ 836, 837.

† *As, dum longus inter saeviat Ilion Romamque pontus (Hor. Od. III. 3. 37).*

‡ Hence the preposition *inter* is often repeated : as, *interest inter causas fortuito antegressas et inter caussas naturalis (Cic. de Fat. 9.19).* So also *Cic. de Fin. I. 9. 30, Parad. I. 3. 14.*

1396 When the antecedent and relative are dependent upon the same preposition, the preposition may for brevity's sake be omitted in the relative clause, if the verb be not expressed : as,

Mē tuae littērae nunquam in tantam spēm adduxērunt, quā tam ǎliōrum (*Cic. ad Att. III. 19. 2*), *as for myself, your letters have never led me to entertain so strong a hope as those of other friends.*

1397 If two prepositions have a common noun, that nōn must be repeated in Latin (except in the case of those disyllabic prepositions which are used adverbially) : as,

Hoc non mōdō non prō mē, sed contrā me est pōtiūs (*Cic. de Or. III. 20. 75*), *this, so far from being for, is rather against me.*

### ADVERBS.

1398 An adverb, as its name implies, is commonly attached to a verb, and usually precedes it ; but if the adverb is emphatic, it may commence or end the whole sentence ; or if unemphatic, it may occupy the non-emphatic, that is, the second place\* in a clause.

1399 An adverb may of course be used with participles, and this usage is sometimes retained by them even when they have become virtually substantives : as, *facto-* (n.), *dicto-* (n.), *responso-* (n.), &c. Thus,

In ǒdium addūcentūr aduorsārii, sī quōd eōrum sūperbē, crūdēlīter, mǎlitiōsē factum prōfērētūr† (*Cic. de Inv. I. 16. 22*), *the opposite parties will be brought into discredit, if any tyrannical, cruel, or spiteful act of theirs be brought forward.*

Suī něgōtī běně gěrens (*Cic. p. Quinct. 19. 62*), *a good manager of his own affairs.*

Pol měi patris bene párta indiligenter Tutátur (*Ter. Ph. V. 3. 5*), *faith he takes poor care of what my father earned so creditably.*

1400 An adverb often accompanies adjectives and adverbs, but is rarely found with substantives, and perhaps only under one of the

\* See § 1473.

† Observe that if *factum* had not been a substantive, the pronoun must have been *quid*, not *quod*. See § 306.

two conditions : *a.* that the substantive shall be in apposition ; *b.* that it shall be interposed between a substantive and its adjective or dependent genitive : as,

*a.* Mārius septūmum consul dōmī suaē est mortuōs (*Cic. N. D. III. 32.81*), *Marius in his seventh consulate died at his own house.*

Pōpūlus, lātē rex (*Virg. A. I. 21*), *a city that ruleth far and wide.*

*b.* E't heri semper lēnitas uerēbar quorsum euāderet (*Ter. And. I. 2. 4*), *and master's constant genleness, I was afraid what it would end in\**.

Omnes circā pōpūli (*Liv. xxiv. 3*), *all the states around.*

1401 Adverbs are used in some phrases with the verb *ēs- be*, when an adjective or participle might have been expected : as,

Vtī nēquē uos cāpiāmī ēt illī fristrā sint (*Sal. Jug. 85*), *that you may not be deceived, and that the other party may be disappointed.*

Aput uētēres dicta impūne ērant (*Tac. Ann. I. 72*), *among our ancestors mere words were unpunished.*

Vēliae fui sānē lübentēr ēpud Talnam nostrum (*Cic. ad Att. xvi. 6. 1*), *at Velia I was indeed most comfortable at our friend Talna's.*

#### NEGATIVE PARTICLES.

1402 The simplest form of the Latin negative is *nē†*. On the other hand, *nōn* has some other element added to the simple negative, and is therefore more emphatic. Hence *nōn‡* is used with the

\* Even here it is far from certain that *semper* does not belong to *uerebar*.

† The same is the form of the English negative as it appears in our old writers. It also enters into the formation of *never* from *ever*. The particle enters into the formation of many Latin words: as, *nēqui-* 'be unable,' *nēfas*, *nēfasto-*, *nēfario-*, *nēfando-*, *nēuis* 'thou wilt not,' in which it is short; and the following with a long ē, *nēue*, *nēdum*, *nēmon-*, *nēquam*, *nēquitia-*, *nēquaquam*, *nēquiquam*. Other words into which *ne* enters are *nunquam*, *nūtiquam*, *neuter* (old form *ne-cuter*), as also the phrase *ne minus*. See also § 761.

‡ *Non* may possibly be formed from *ne* and *unum*, just as our English *no* is a corruption of *none*, i. e. *ne one*. Compare the German *nein* from *ne ein*. Indeed the old Latin writers use the form *nenu*, which seems more clearly to be a contraction of *ne unum*.

indicative, and with the subjunctive when a result is expressed, in which case the subjunctive evidently assumes the meaning of the indicative\*.

1403 When *nōn* affects a single word in a sentence, it precedes it ; when it affects a whole sentence, it commonly precedes the verb. Occasionally, in order that it may have great emphasis, *nōn* is placed at the beginning of a sentence, or at the beginning of the predicative part of a sentence, and in these cases it often becomes difficult to give a translation which shall not greatly alter the order of words† : as,

*Nōn* hos pālus, non siluae mōrantūr (*Caes. B. G.* vi. 35), *no marsh, no woods restrain them.*

1404 In sentences containing a main verb of thinking or saying, the negative, which really belongs to the infinitive mood, is at times for emphasis placed before these main verbs : as,

*Nōn* existūmāuit suis sīmīlībus prōbārī possē se esse hostem pātriae, nīsī mihi esset īnīmicūs (*Cic. Phil.* ii. 1. 2), *he thought that the men of his own stamp could never be satisfied he was a public enemy to his country, unless he was a private enemy of mine‡.*

1404.1 Nē, haud (hau), *nōn*, are all proclitics§. Hence the form of the verbs *nesci-*, *hausci-* (so in Ritschl's *Plautus*) ; and hence such an order of words as :

*Vt iam liceat ūnā comprehensiōne omniā complectī, non-dūbī-tantemquē dīcēre, omnem nātūram essē seruātricem suī* (*Cic. de Fin.* v. 9. 26, ed. Madvig), *so that we may now in-*

\* In the same way the French use the strengthened negatives, *ne.. pas*, *ne.. point*, *ne.. rien*, in such phrases as *je n'irai pas*, *je n'irai point*, *je ne vois rien*, &c., where the particles *pas*, *point*, *rien*, severally represent the Latin nouns *passum*, *punctum*, *rem*. On the other hand their subjunctive mood commonly takes a simple *ne*.

† In the commencement of Horace's Satire (i. 6), *Non quia Maecenas &c. nāso suspēndis adūnco Ignōtos*, the negative is separated from the verb to which it belongs by nearly five lines.

‡ In the same way the Greeks use the order *ovk εφη*, although the negative belongs to the following infinitive. In Latin also *nega* probably owes its formation to the same principle, the negative in this word too belonging always to the accompanying infinitive.

§ So also *ovk (ov)* is commonly a proclitic ; and similarly our *not* (*cānnot*, *knōw-not*) is an enclitic.

*clude all in one general assertion, and without hesitation say that nature is always self-preserving.*

1405 Between *nē\** and *quidem* the word (or words, if intimately connected) on which the emphasis lies is always interposed : as,

*Egō ne ūtlem quidem arbitrōr̄ essō nōbis fūtūrārum rērum scientiam (Cic. de Div. II. 9. 22), for my part I do not think it even expedient for us to know the future.*

*Nē sī cūpiam quidem (Cic. in Pis. 28. 68), not even if I desired it.*

1405. 1 Besides *not—even*, the ordinary meaning of *nē—quidem*, it is sometimes to be translated *neither†* : as,

*Nē Vārius quidem dūbitat cōpias prōdūcēr̄ (Caes. B. C. II. 33), neither does Varius hesitate to lead out his forces.*

*Huic ut scēlus, sic nē rātiō quidem dēfuit (Cic. N. D. III. 26. 68), as this woman (Medea) was not deficient in villany, so neither was she in wit.*

*Si illūd, hoc; nōn autem hoc; ȳgitur ne illud quidem (Cic. de Fin. IV. 19. 55), if that be true, then this must be so; but this is not true; consequently neither‡ is that.*

1406 Where in English the conjunction *and* is followed by a negative pronoun or adverb, the Latin language commonly prefers *nē—quē* accompanied by an affirmative pronoun or adverb : as,

*Nēque ex castris quisquam discessērat (Sal. Cat. 36), and not a man had left the camp.*

*Nēque ullam sōciētātem confirmārī possē crēdidi (Cic. Phil. II. 35. 89), and I thought that no alliance could be ratified.*

*Nēque est usquam consiliō lōcūs (Cic. de Off. II. 1. 2), and there is nowhere room for deliberation.*

1406. 1 In writers after the Augustan period *nēc* often has the power of *not even* : as,

*Pātris iussā nec pōtuissē filium dētrectār̄ (Tac. Ann. III. 17), the orders of a father it was not even in the power of a son to decline (let alone the will).*

\* As *quidem* is itself a word of strong affirmation, it was enough to use the simple negative *ne*.

† In German *auch nicht*. See Madvig ad Cic. de Fin. p. 816.

‡ This distinction has been thoroughly established by Madvig (*ibid.*), who has dealt with all the apparent exceptions in Cicero, Sallust, &c.

.... Nec pūerī cr̄ēdunt, n̄is̄i quī nondum aer̄ l̄auantur (*Juv.* II. 152), (*all this*) not e'en our bairns believe, save those, Who for the penny-bath are yet too young.

Sed nec Tib̄eriō parcit (*Suet. Oct.* 86), but not even Tiberius does he spare.

1407 Similarly an intention to prevent any thing is expressed in Latin by n̄ē and an affirmative pronoun or adverb, although the English often uses the conjunction *that*, followed by a negative pronoun or adverb : as,

Vt dāret ̄p̄erām n̄ē quōd his collōquium inter se esset (*Liv.* xxiii. 34), *that he should take care that they should have no conference with each other.*

Dispōs̄it̄is explōrātōribus n̄ēcūbi Rōmānī cōpias transdūcērent (*Caes. B. G.* vii. 35), *scouts being placed at different points, that the Romans might not lead their forces over at any point.*

Tū tāmēn eās ̄p̄istōlas concerp̄tō n̄equandō quid ēmānet (*Cic. ad Att.* x. 12. 3), *you however will tear up those letters, that nothing may ever ooze out.*

1408 On the other hand, where a result is denoted, the conjunction ut is employed with the negative pronouns, &c. : as,

Tant̄is imp̄ediōr occūpātiōnib̄s ut scribendī fācūtas nullā dētūr (*Cic. ad Fam.* xii. 30. 1), *I am hindered by so many engagements, that I have no opportunity of writing.*

Obuiam mihi sīc est prōdītū, ut nihil posset fiēri ornātiūs (*Cic. ad Fam.* xvi. 11. 2), *they came out to meet me in such a manner, that nothing could be more complimentary\**.

1409 But when the negative affects a single word, and not is expressed by et nōn : as,

Vētūs et nōn ignōb̄ilis dīcendī māgīst̄er (*Cic. Brut.* 91. 315), *an old and not unknown professor of oratory.*

\* Thus in the following tables the words in the first column belong to clauses of purpose, those in the second to clauses of result:

ne . . . .	ut non.
ne quis .	ut nemo.
ne quisquam .	ut nemo.
ne quid .	ut nihil.
ne quidquam .	ut nihil.

ne quando . }	ut nunquam.
ne unquam . }	ut nunquam.
ne-cūbi . .	ut nusquam.
ne ullus . .	ut nullus.

Incrēdibiliſ ſānīmūſ et nōn ūnīus uīrī uīrēs (*Cic. p. Mil. 25. 67*),  
*a spirit past belief, and a power of work such as no single man ever had.*

1409. 1 Again, when *and not* introduces an idea directly opposed to what precedes, et nōn or ac nōn are required : as,

Illī iūdīces, sī iūdīcēs, et non parrīcīdae pātrīae nōmīnandī ſunt  
*(Cic. p. Planc. 29. 70), those jurymen, if indeed they are to be called jurymen, and not rather parricides of their fatherland.*

Quāſī uērō mē tuo arbītrātu, et non meō grātūm eſſe ſōpōteat  
*(Cic. p. Planc. 29. 71), as if forſooth your opinion and not my own ought to decide the measure of my gratitudo.*

Quid tū fēcīſſes, sī tē Tārentūm et non Sāmārōbrīuam mīſiſſem ? *(Cic. ad Fam. vii. 12) what would you have done, if I had ſent you to Tarentum, instead of Samarobriva ?*

Nullā res rectē pōteſt admīnistrārī, ſi ūnūſquisquē uēlit uerbā ſpectāre, et nōn ad uōluntātem ūius qui eā uerba hābuērit accēdērē *(Cic. de Inv. ii. 47. 140), nothing can be executed properly, if every ſeparate person is to look to the words only, instead of complying with the intention of him who used those words.*

Non dīcērem, ſi puēri eſſe illam culpām, ac non pātrīs exiſtūmārem *(Cic. ii. Verr. iii. 68. 159), I ſhould not have ſaid ſo, if I had thought that was the boy's and not the father's fault.*

Plūrībus uerbīs ad tē ſcribērem, ſi res uerbā dēſidērāret, ac non prō ſe ipsā lōquērētūr *(Cic. ad Fam. iii. 2. 2), I ſhould have written to you at greater length, if the ſubject had needed words, and not iſelf ſpoken in its own behalf.*

Quī pōteſt rēpērīre ex eō gēnēre hōmīnum qui te ſāment ex ſānīmo ac non ſui commōdī cauſā ſimūlent ? *(Cic. ad Q. F. i. 1. 5. 15) how are you to find men of that class who love you ſincerely, instead of pretending to do ſo for their own advantage ?*

1410 The adjective nullo- and the indeclinable noun nihīl are occaſionally used emphatically for nōn and nē : as,

Nihil nēceſſeſt *(Cic. ad Att. vii. 2. 8), there is no necessity.*

Sextū ſāb armis nullus diſcēdīt *(Cic. ad Att. xv. 22), Sextus has not a thought of laying down the ſword.*

1411 An accumulation of negatives is common in Latin, so as to produce a strong emphasis (but attention must be paid to the position of *nōn* in such phrases\*) : as,

a. *Non nihil ut in tantis mālis est pōfectum* (*Cic. ad Fam. XII. 2. 2*), *some progress has been made, considering the very unhappy position we are in.*

*Pōpūlus sōlet non nunquam dignos praeṭerirē* (*Cic. p. Planc. 3. 8*), *the citizens are wont at times to pass by the worthy.*

*Sē non nollē dixit* (*Cic. de Or. II. 18. 75*), *he said he was no way unwilling.*

b. *Tuum consiliū nēmō pōtest non laudārē* (*Cic. ad Fam. IV. 7. 2*), *the course you are pursuing no one can avoid praising.*

*Aperte ādūlantem nēmō non uīdet* (*Cic. de Am. 26. 99*), *a man who openly flatters, every one sees through.*

*Nihil nōn aggredientūr hōmīnēs* (*Liv. IV. 35*), *men will attack any thing.*

1412 After a general negative, a second negative may be introduced under either of the following circumstances—*a.* when some word or phrase is made emphatic by being placed between *nē* and *quīdem*; and *b.* when the main clause is divided into two or more, of which each has its own negative† : as,

a. *Aduentus noster nēmīnī nē mīnūmō quīdem fuit sumptuī* (*Cic. ad Att. V. 14. 2*), *our arrival was not even the least expense to any one.*

*Nōn ēnim praeṭereundumst ne id quīdem* (*Cic. II. Verr. I. 60. 155*), *for we must not pass over even this.*

b. *Sic hābeas nihil tē mihi nec cāriūs essē nec suāuiūs* (*Cic. ad Att. V. 1. 5*), *be assured that there is nothing either dearer or sweeter to me than yourself.*

\* Thus,

*non nihil* = *aliquid.*

*non nēmo* } = *aliquis.*

*non nullus* } = *aliquando.*

*non nunquam* = *aliquando.*

*non nūquam* = *alīcubi.*

*nihil non* = *omnia.*

*nēmo non* = *omnes.*

*nullus non* = *omnis.*

*nunquam non* = *semper.*

*nūquam non* = *ubique.*

Similarly *non modo* —, *non tantum* —, mean 'so much and more besides,' whereas *modo non* —, *tantum non* —, mean 'something just short of —.'

† Occasionally a double negative with the power of a single negative occurs through carelessness: as, *quos non miseret nemini*, 'who don't pity no one.' (*Cato an. Fest. V. nemini.*)

1413 After clauses containing words compounded with *nē*, a second clause is sometimes introduced which requires that the affirmative notion\*, instead of the negative, should be supplied : as,

Nēgant Caesārem in condicōnē mansūrum, postūlātāque haec  
āb eo interpōsita essē, quōmīnūs ā nōbīs pārārētūr (*Cic.* ad  
Att. vii. 15. 3), *they say that Caesar will not abide by the*  
*terms, and that these demands have been put forward by him*  
*to prevent our making preparations.*

Nēmo extūlit eum uerbis qui itā dixisset ut qui ādēssent in-  
tellēgērent quid dīcēret, sed contēpsit eum qui mīnūs id  
fācērē pōtūsset (*Cic.* de Or. iii. 14. 52), *no one ever extolled*  
*a man for speaking so as to make himself intelligible to those*  
*present, but all despise one who is unable to do so.*

1414 A negative will often extend its influence over a second clause attached to the first by *aut* or *uē* : as,

Nēquē consistēndi aut ex essēdis dēsiliēndi fācūltātem dēdē-  
runt (*Caes.* B. G. v. 17), *nor did they give (them) an oppor-*  
*tunity of halting or leaping down from their war-chariots.*

Nōn ūbūlūs cōramuē quībuslībēt (*Hor.* Sat. i. 4. 74), *not any*  
*where or before any people.*

1414.1 A negative prefixed to two clauses may be used to deny not each separate clause, but the combination. Thus in the following example each of the three negatives affects what has been included for the nonce in brackets.

Nōn ēnim (dixī quīdēm sed non scripsī), nec (scripsī quīdēm sed  
nōn ūbīlī legātiōnēm), nēc (ūbīlī quīdēm sed non persuāsī Thē-  
bānīs) (*Quint.* f. ix. 38. 55), *for you must not suppose that I*  
*spoke, and then abstained from writing ; or that I wrote indeed,*  
*but took no part in the embassy ; or that I did take part in the*  
*embassy, yet failed to persuade the Thebans.*

\* i. e. for *nega-* ‘deny,’ *dīc-* ‘say ;’ for *nol-* ‘be unwilling,’ *uol-* ‘wish ;’  
for *nēmo* ‘no one,’ *omnes* ‘all.’ As regards *nega-* see § 1404. Compare  
too *Hor.* Sat. i. 1-3, *nēmo . . . uiuat, laudet* (i. e. *omnes laudent*) ; *Liv.*  
xxvi. 2, *nēmo memor esset, praesidio sociis essent* ; *Plaut.* *Trin.* iii. 2. 62,  
*nolo . . . set . . .*

† Observe that *nēmo extūlit* has caused *contēpsit* to be an aorist as well as a singular, though a plural present is required by the sense.

‡ Translating Demosthenes p. Cor. c. 55.

1415 The negative in *nē*—*quidem*, when followed by a common predicate, often extends its influence over a preceding clause beginning with *non mōdō* or *non sōlum* : as,

*Assentatiō non mōdo ămīcō sed nē libērō quidem dignast (Cic. de Am. 24. 89), flattery is unworthy not merely of a friend, but even of a freeman.*

*Sēnātūi non sōlum iūuārē rempublicam, sed nē lūgērē quidem līcuit (Cic. in Pis. 10. 23), the senate were forbidden not merely to assist, but even to mourn over their country\**.

1416 In imperative sentences, and in subjunctive clauses dependent upon *ūt* or *nē*, *nēuē* is used rather than *nēquē* or *et nē* : as,

*Suis praedixērat ut Caesārīs impētum excīpērent nēuē sē lōcō mōuērent (Caes. B. C. III. 92), he had told his men beforehand to wait for Caesar's attack, and not move from their ground.*

*Hōmīnem mortuom īn urbē nēuē sēpēlitō nēue ūrītō (apud Cic. de Leg. II. 23. 58), neither bury nor burn a corpse in the city.*

1416.1 Haud *not* (in old writers often *hau*) is used chiefly before adjectives and adverbs, but also in the phrase *haud scio* or *hau scio* *I know not.*

### INTERROGATIVE PARTICLES.

1417 The simplest interrogative particle is the enclitic *nē*, which is affixed to that particular word on which the question turns, whether verb, substantive, adjective or particle : as,

*Pōtestnē uirtus, Crassē, seruīrē? (Cic. de Or. I. 52. 226) is it possible, or is it not possible, Crassus, that virtue should be a slave?*

*Apollinēmnē tū Dēlium spōliāre ausūs ēs? Illinē tū templō tam sanctō mānūs impiās afferrē cōnātūs ēs? (Cic. II. Verr. I. 18. 47) was Apollo of Delos the god whom you dared to despoil? Was that the temple with all its sanctity on which you attempted to lay your unholy hand?*

\* It is in such passages as these that *non modo* is said to be used for *non modo non*. The distinction is well seen in *Cic. p. leg. Man. 13. 39: Quoīus legiones sic in Asiam peruererunt, ut non modo manus tanti exercitus, sed ne uestigium quidem quoīquam pacato novuisse dicatur. . . Non modo ut sumptum faciat in militem nemini uis adfertur, sed ne cupienti quidem quoīquam permittitur.*

Nállon egó Chremétis pacto adfinitatem ecfúgere potero ? (*Ter.*

*And. i. 5. 12*) *is there no way in which I shall be able to escape a marriage into Chremes' family ?*

**A.** Quid coeptás Thraso ? **B.** Egóne ? (*Ter. E. v. 7. 1*) **A.** *What are you after, Thraso ?* **B.** *What am I after ?*

Sicíne āgis ? (*Ter. Ad. i. 2. 48*) *is this the way you act ?*

Ilicone crēdere ea quae díxi oportuít te ? (*Ter. E. v. 6. 11*) *if you must needs believe what I said, ought you to have done so at once ?*

1418 A question is often asked without any interrogative particle : as,

Rógitas ? Nón uides ? (*Ter. E. iv. 4. 8*) *do you ask ? Don't you see ?*

Néqueo te exoráre ut maneas tríduom hoc ? (*Ter. Ph. III. 2. 4*) *can I not prevail upon you to wait the next three days ?*

Clōdiūs insídias fécit Mílōnī ? (*Cic. p. Mil. 22. 60*) *did Clodius waylay Milo ?\**

1419 In direct<sup>†</sup> questions the particle *num* commonly implies the expectation of an answer in the negative, and *nonnē* one in the affirmative : as,

Num factí piget ? Num eiús color pudóris signum usquam indicat ? (*Ter. And. v. 3. 6*) *is he sorry for his conduct ? No. Does his cheek show any sign of shame ? No.*

Quid cānis, nonnē sīmīlis lūpō ? (*Cic. N. D. i. 35. 97*) *well and the dog, is he not like the wolf ? Of course he is.*

1420 In simple indirect questions (not commencing with an interrogative pronoun<sup>‡</sup>) *nē* is commonly employed, sometimes *num* : as,

Videāmus prīmum, deōrumnē prōuidentiā mundus rēgātur ; deindē, consūlantnē rēbūs hūmānīs (*Cic. N. D. III. 25. 65*), *let us consider first whether the universe is governed by the foresight of the gods ; secondly, whether they provide for the welfare of man.*

Spēcūlāri iussī sunt, num sollicitāti ānīmi sōciōrum ā rēge

\* In many of these cases it would be perhaps better to consider the words as an assertion either put ironically or in the name of the other party. Thus, 'Clodius waylaid Milo, you say.'

† See § 1134 and note.

‡ Such as *qui-s, ubi, unde, quo, quando, &c.*

escent (*Liv. XLII. 19*), they were directed to be on the look-out to find whether the king had been tampering with the allies.

1421 The particle *ān* is not used in the simple direct question; and in the simple indirect the best writers seldom use it except in the phrases *nescio ān*, *haud scio ān*, *dūbīto ān*, *incertum ān*: as,

*Est id quidem magnum atque haud scio an maxūmum, sed tibi communē cum multis (*Cic. ad Fam. IX. 15. 1*), true, that is an important matter, and I would almost venture to say the most important of all, but still it is common to you with many.*

*Hoc diliūdīcāri nescio an numquam\**, *sēd hoc sermōnē certē non pōtest (*Cic. de Leg. I. 21. 56*), the decision of this point I am strongly inclined to think can never take place, but certainly not through the present conversation.*

*Mōriendum certe est, ēt id incertum ān hōc ipsō diē (*Cic. de Sen. 20. 74*), die we must, some time or other, and possibly this very day.*

1422 The use of *sī* (and *sī fortē*) in indirect questions is very rare, except in phrases where *hope* or *expectation* is expressed or implied (*if perchance*): as,

*Expectābam sī quid de eō consiliō ad mē scribērēs (*Cic. ad Att. XVI. 2. 4*), I was waiting to see whether you would write any thing to me about this plan.*

*Circumfunduntur ex rēliquis partībus, sī quem ādītum rēpē-rīrē possint (*Caes. B. G. VI. 37*), they pour round on the other sides, in hopes they may find some place to enter at.*

1423 The term *disjunctive question* is used to denote those cases where one or more alternatives are added (which in English are preceded by the word *or*). The forms used, alike for direct and indirect questions, are the four which follow: *a. ūtrum† —*,

\* In many of the ordinary editions the negative in these phrases has been deprived of its first letter. Thus Ramshorn, p. 710, quotes *nescio an ulli* from *Cic. ad Fam. IX. 9. 2*, though the best MSS. have *nulli*. See Orelli's edition. So also *Cic. ad Att. IV. 3. 2*.

† *Num* is limited in its use to the simple question. Yet at times it appears to be used in disjunctive questions, because at the close of that simple question which alone was intended at starting, it suddenly occurs to the writer (see § 1426) to draw attention to the absurdity of some alternative, which he attaches as usual by the particle *an*. See Madvig's *Opusc. II. 230*.

ăn\* — ; b. — ně, ăn — ; c. —, ăn — ; d. —, — ně : as,

a. Vtrum nescis quam alte escēdēris, an prō nihilo id pūtās ? (*Cic. ad Fam. x. 26. 3*) *which is the right explanation of your conduct ; that you do not know to what a high station you have risen, or that you set no value upon it ?*

Id ăgitūr, ūtrum hac pētitiōne an proxūmā praetor fiās (*Cic. ad Fam. x. 26. 2*), *the question is this, whether you are to be praetor this election or next.*

b. Eă fērārumne ăn hōmīnum caussā gignērē uīdētūr ? (*Cic. N. D. ii. 62. 156*) *is it for the wild-beasts think you or for man that it (the earth) produces these things ?*

Quaero eum, Brūtinē sīmīlem mālis, ăn Antōnī (*Cic. Phil. x. 2. 5*), *I ask whether you would wish him to be like Brutus or Antony.*

c. Sortiētūr, an nōn ? (*Cic. Prov. Cons. 15. 37*) *shall he cast lots or not ?*

Postrēmō, fūgēre an mānērē tūtius föret, īn incerto ărat (*Sal. Jug. 38*), *lastly, whether to fly or stay were the safer, was a matter of doubt.*

d. Sunt haec tuă uerbă, necnē ?† (*Cic. Tusc. iii. 18. 41*) *are these your words or are they not ?*

Nihil intēressē nostrā pūtāmus, uăleāmūs aegrīnē sīmūs (*Cic. de Fin. iv. 25. 69*), *it makes no difference to us we think, whether we are well or ill.*

1424 The forms, — ně, — ně ; ăn —, ăn —, are found in the poets (and but rarely elsewhere) : as,

Qui tēneant ūrās, hōmīnesnē fēraene,  
Quaerērē constituit (*Virg. A. i. 312*),  
*Who occupy the borders, men or beasts,  
He resolves to ask.*

\* Care must be taken not to confound with disjunctive questions those in which, although the English language uses the same particle, there is really no opposition between the parts, but all may be equally denied or affirmed, so that *aut* and not *an* must be interposed : as, *quid ergo, solem dicam aut lunam aut caelum deum ?* (*Cic. N. D. i. 30. 84*) ‘what then, shall I apply the name of god to the sun, or to the moon, or to the sky ?’

† *Ne* in the second part of a direct question is rare, and perhaps limited in the best writers to the form *necne*. So *utrum* —, *necne* occurs in an indirect question. The Pseudo-Nepos has *utrum* —, *matremne*, &c.

Saepē mānūs ūpēri tentantēs admōuēt, an sit Corpūs ān illūd  
ēbur (*Ov. Met. 10. 254*), *oft his hands he moveth to the work,  
trying whether that before him be flesh or ivory.*

1425 The old construction with ūtrum has after it — nē, ān — :  
as,

Vtrūm, studione id sibi habet an laudī putat Fore, sí perdiderit  
gnātūm ? (*Ter. Ad. III. 3. 28*) *does he look upon this as an  
amusement, or does he think it will be a credit to him, if he  
ruin his son ?*

Vtrum ērat ūtilius, suisnē seruire an pōpūlō Rōmāno obtempē-  
rārē ? (*Cic. II. Verr. IV. 33. 73*) *which was the more expedient  
course, to be slaves to countrymen of their own, or to meet the  
wishes of the Roman people ?\**

1426 It has been seen that ān is the particle ordinarily used before  
the second part of a question. Hence ān (or an uērō) is well  
adapted for those cases where a statement is immediately followed  
by the alternative put in the form of a question : as,

Nēcessest quicquid prōnuntiēs, id aut esse aut nōn essē. An  
tū diālecticis ne imbūtus quidēm ēs ? (*Cic. Tusc. I. 7. 14*)  
*what you put forward must needs either be or not be. Or are  
you not acquainted with even the A B C of logic ?†*

Ad mortem tē Cātilinā dūcī iampridem ūportēbat—an uērō  
Scipiō Graccum p̄iuātūs interfēcit, Cātilinam nos consūles  
perfērēmūs ? (*Cic. in Cat. I. 1. 3*) *death, Catiline, ought long  
ago to have been your fate—or does any one really pretend,  
that when Scipio, though a private man, slew Gracchus, the  
consuls of Rome are to tolerate Catiline ?*

Nōs hic te exspectāmūs ex quōdam rūmōre, ān ex littēris tuīs  
ād ālios missīs (*Cic. ad Att. I. 3. 2*), *we meanwhile are ex-*

\* The particle *ne* is at times added to the interrogative pronouns and also to the particles *num* and *an* : as, *quine*, *quone*, *quantane*, *uterne*, *utrumne*, *numne*, *anne*. But care must be taken to distinguish those elliptical phrases where the relative and not the interrogative pronoun precedes *ne*. Thus, *Ter. Ph. v. 7. 29* : *De. Argētūm iube rescribi. Ph. Quodne egō discripsi pōrrō illis quibus debui?* *De.* ‘Order the money to be repaid. *Ph.* What, the money which I paid away forthwith to those creditors I spoke of?’ And again, *Ter. And. IV. 4. 29* : *Quemne egō heri uidi ad uós adferri uēsperi?* ‘What, the child which I myself saw being carried to your house yesterday evening?’

† Which must be the case if you deny my proposition.

pecting you here on the authority of some rumour, or (am I right?) letters of yours to some other people.\*

1427 An answer in the affirmative may be expressed by *etiam*, *ită* or *ita est*, *sic* or *sic est*, *uērum*, *uērō*, *factum*, *sānē*, *maxūmē*, *quidni* ?, *admōdum*, *oppidō*, *plānē*, &c., by a personal pronoun with *uērō*, or lastly by the verb of the preceding sentence repeated :† as,

Háecin tua domūst ? Ita (*Plaut. Am.* i. 1. 206), *is this your house ? Yes.*

Nōuī tibi quidnam scribam ?—quid ?—*etiam* (*Cic. ad Att.* i. 13. 5), *have I any news to write to you ?—any news ?—yes.*

*P.* Itáne patris áis conspectum uéritum hinc abiisse ? *G.* ádmodum. *P.* Phánium relíctam solam ? *G.* Síct. *P.* Et iratúm senem ? *G.* Oppido (*Ter. Ph.* 2. 2. 1), *P.* *Do you really mean that, afraid to face his father, he is gone off ? G. Precisely. P. That Phanium has been left by herself ? G. Just so. P. And that the old man is in a passion ? G. Exactly.*

*A.* Dasne hoc ? *B.* Dō sānē (*Cic. de Leg.* i. 7. 21), *A. Do you admit this ? B. Yes, I do admit it.*

1428 An answer in the negative may be expressed by *nōn*, *mīnūmē*; *nihil mīnūs*, &c. : as,

Cognítorem adscribit Sthēniō. Quem ? Cognātum álquem ? *Nōn.* Thermítānum álquem ? Ne id quidem. At Sīcūlum ? Mīnūmē (*Cic. II. Verr.* II. 43.106), *he appoints a person to act as attorney for Sthenius. Whom, think you ? Some relative ? No. Some inhabitant of Thermæ ? Not even that. Still a Sicilian of course ? By no means.*

1429 *Imō* seems to have signified properly an assent with an important qualification (but from carelessness it is used at times where the correction amounts to a total denial) : as,

Viuīt ? *Imo etiam in sēnātum uēnīt* (*Cic. in Cat.* i. 1. 2), *is*

\* Hence in *Tuc. an* is used almost with the sense of *uel*: as, *Ann. II. 42, finem uitiae sponte an fato impleuit*, 'he ended his life by an act of his own, or was it by a natural though sudden death.'

† At times the affirmation is understood without a formal expression; as when a reply begins with *at* 'true but,' *at enim* 'true but beyond a doubt,' *et quidem* 'true and no less truly.'

‡ Just as *si* 'so,' 'yes.' is used in French &c.

*he alive? Yes indeed he is, and more than that, comes into the senate.*

**Caussa** īgītur non bōna est? Imo optūmā, sēd īgētūr foedis-sūmē (*Cic. ad Att. ix. 7. 4*), *the cause then is not a good one? Nay, the best of causes, but it will be supported most disgracefully.*

**A.** Síc hunc décipís? **D.** Imo énimuero A'ntipho, híc me décipit (*Ter. Ph. 3. 2. 43*), **A.** *Is this the way you cheat this poor fellow?* **D.** *Not exactly so; it is this poor fellow, Antipho, who is cheating me\**.

### COPULATIVE CONJUNCTIONS.

1430 Of the three copulative conjunctions, ēt, quē, atquē (āc), the enclitic quē is more particularly employed to attach something subordinate to what precedes and unites two things more closely together into one: as,

Sōlis et lūnae rēlīquōrumquē sīdērum ortūs (*Cic. de Div. i. 56. 128*), *the rising of the sun and moon and the other stars.*

Sēnātus pōpūlusquē Rōmānūs (*Cic. Phil. iii. 15. 38*), *the senate and people of Rome.*

1431 Long phrases are connected commonly by ēt, sometimes by quē, rarely by atquē; whereas all three are employed to connect words or short phrases, except that quē is never attached to those demonstrative pronouns or adverbs which end in *c*.

1432 When two words or phrases are to be united, a still stronger union is effected by employing a pair of conjunctions. Thus, *a.* ēt — ēt — is employed either with single words or long phrases. *b.* — quē, — quē is used in the connection of relative clauses, and sometimes with a pair of words the first of which is a pronoun; and also generally in the poets. *c.* — quē, ēt — † is limited to single words, of which again the first is often a pronoun. *d.* even ēt —, — quē occurs, but again rarely except with single words: as,

\* A friend and former colleague suggested that *imo* is merely a contraction of *in modo* 'in a manner' and referred to the arguments I had put forward elsewhere ('Alphabet,' p. 141), to show that *modo* when used as an adverb had a monosyllabic pronunciation.

† This form occurs in *Sallust*, not in *Cicero*.

- a. Nihil est enim simil et inuentum et perfectum (*Cic.* Brut. 18. 70), *for nothing was ever both invented and perfected at once.*
- b. Quique Rōmae, quique in exercitu erant (*Liv.* xxii. 26), *both those at Rome and those in the army.*
- Mēquē regnumquē meum (*Sal.* Jug. 10), *both myself and my sceptre.*
- Alii fontemque ignemquē fērēbant (*Virg.* A. xii. 119), *others the limpид stream and fire were bearing.*
- c. Sēque et cohortem (*Liv.* xxv. 14), *both himself and the cohort.*
- d. Id et singūlis ūniuersisquē sempēr hōnōri fuit (*Liv.* iv. 2), *this was ever an honour alike to individual leaders and to the whole mass of those who followed.*

1433 When more than two things are to be united, of which no one is to be more closely united to one than to another, the following forms are admissible :

- a. ēt —, ēt —, ēt —.
- b. —, ēt —, ēt —.
- c. —, —, — quē.
- d. —, — quē, — quē\* : as,
- a. Is, ēt in custōdiam cūiūs dēdit, et supplīcātiōnem mihi dēcrēuit, ēt indīces praemīis affēcit (*Cic.* in Cat. iv. 5. 10), *this person has ordered citizens into custody, has voted a public thanksgiving in my name, has rewarded the informers.*
- b. Admirārī sōlē grāuitātem et iustītiam et sāpientiam Caesāris (*Cic.* ad Fam. vi. 6. 10), *I always admire the high principle, and justice and wisdom of Cæsar.*
- c. Vrbem pulcerrūmam flōrentissūmam pōtentissūmamque essē uōluērunt (*Cic.* in Cat. ii. 13. 29), *they wished Rome to stand foremost in splendour, prosperity, and power.*
- d. A cultū prōuinciae longissime absunt, mīnīmēque ād eos mercātōres saepē commeant, proxīmīquē sunt Germānīs (*Caes.* B. G. i. 1), *they are farthest from the civilisation of the province, are visited very rarely by merchants, and lie nearest to Germany†.*

\* Very rarely —, atque (ac) —, atque (ac) —.

† The poets often attach a *que* to the first, as well as all the following members of a series: as, *oblitus regisque ducumque meique* (*Ov.* Met. xiii. 276), ‘forgetful of prince, of chiefs, of me.’

1434 When of the words or phrases to be united, the union is to be closer between some than others, more than one of the conjunctions *et*, *quē*, *atquē* must be used ; and thus the Latin language has great power in grouping together the different parts of a sentence according to their importance\* : as,

*Caedēs atque incendia, et lēgum intēritūm, et bellūm cīūlē ac dōmesticūm, et tōtiūs urbīs atque impēri occāsum apprō-pinquārē dixērunt (Cic. in Cat. III. 8. 19), massacres and conflagrations, the annihilation of law, civil and domestic war, the downfall of the city and the empire, all these were approaching they said.*

*Illud signūm sōlīs ortūm, et fōrum cūriāmquē conspīcīt (Cic. in Cat. III. 8. 20), yonder statue looks upon the rising sun, and the forum and senate-house†.*

*Nāuīgantēs indē pugnātūm ad Līlībāeūm fūsasque et‡ captās hostiūm nāuīs accēpērē (Liv. XXI. 50), as they were sailing thence they received the news that a battle had been fought off Lilybæum, and that the enemies' ships had been all put to flight or‡ taken.*

*Itāquē prōductis cōpiis ante oppīdūm considūnt; et proxīmām fossām crātibūs intēgunt atque‡ aggēre explēt, sēque ūd ērūptiōnēm atque omnīs cāsūs compārānt (Caes. B. G. VII. 79), accordingly having led out their forces they take a position before the town ; and the first ditch which presented itself they bridge over with hurdles, or‡ fill up with earth, at the same time that they prepare against a sally and every other mischance§.*

1435 There are three modes by which an enumeration is made so as

\* Cicero at times in his orations purposely uses *et* alone throughout a long period to connect all the single words and phrases and clauses, whether long or short ; his object being rather to deluge his hearer's mind with a torrent of ideas, than to place them in due subordination before him.

† The omission of the word *the* before *senate-house* has the same effect of bringing the latter pair of nouns nearer together, as the change of conjunction has in Latin.

‡ This disjunctive use of *et* and *atque* is not uncommon.

§ If every one of the three conjunctions be translated by *and*, the repetition at once offends the ear and confuses the mind. The variety of stops in our modern printing enables us to make that distinction visible to the eye, which the Romans made sensible to the ear also by a variety of conjunctions. See 'Journal of Education,' IV. 135.

to be highly impressive :—*a.* that already mentioned (in § 1433) with the prefixed and repeated *et* (called *Polysyndeton*) ; *b.* a simple enumeration without conjunctions (called *Asyndeton*) ; *c.* a repetition of some word at the beginning of each clause (called *Anaphora*) : thus,

*b.* *Semp̄r audax, p̄tūlans, l̄bīdīnōsūs* (*Cic. p. Sull. 25. 71*), *always daring, mischievous, sensual*.

*Quid uōluērit, cōgītārit, admīsērit, nōn ex crīmīne est pondērāndūm* (*Cic. p. Sull. 25. 69*), *his criminal wishes, intentions, actions, are not to be measured by the charges of his accuser*.

*c.* *Erepti estis sīnē caedē, sīnē sanguīnē, sīnē exercitū, sīnē dīmīcatiōnē* (*Cic. in Cat. III. 10. 23*), *you have been rescued without a massacre, without bloodshed, without an army, without a struggle*.

1436 An omission of a conjunction is—*a.* common in the old language and public formulae between two words ; *b.* the regular construction with words or phrases opposed to one another ; and *c.* occasionally used in a light and lively style for the sake of brevity : as,

*a.* *Rōgātiōnēm prōmulgāuit, uellent iūbērentnē\** *Philippō rēgī bellum indīci* (*Liv. XXXI. 6*), *he put up a public notice of his intention to take the pleasure and order of the people for declaring war against king Philip*.

*Lex Aeliā Sentiā* (*Gaius, I. 6. 18*), *the law passed by Aelius and Sentius*.

*Vsus fructūst̄ est iūs ūliēnis rēbūs ūtēndī fruēndī saluā rērum substantiā* (*Paul. in Dig. VII. 1. 1*), *the usufruct is the right to the use and produce of property belonging to others, without detriment to the property itself*.

*b.* *Nē cursem hūc illuc uīā dēterrūmā* (*Cic. ad Att. IX. 9. 2*), *that I may not keep running first to this place and then to that along the worst possible road*.

*Omniā, mīnūmā maxūma, ad Caesārem mittī sciēbam* (*Cic. ad Q. F. III. 1. 3. 10*), *all the news, from the most unimportant to the most important, I knew was regularly sent to Cæsar*.

\* More literally ‘ he advertised a bill asking whether they wished and ordered that war should be declared against king Philip.’

† Thus what was originally two independent words became almost one ; still the accusative is *usum fructum*.

Quum diu anceps fuissest certamēn, et Sāguntinīs\* quiā praepter spem rēsistērent crēuissent ānīmī, Poenus quiā non uīcisset prō uictō esset, clāmōrem rēpente oppidānī tollunt (*Liv. xxī. 9*), when the contest had been for a long time doubtful, and the spirit of the Saguntines was increased because they had up to this time made a resistance beyond their hopes, whilst the Carthaginian was as good as defeated because he was not already victorious, the townspeople suddenly set up a shout†.

*Sullā pōtuit, ēgo non pōtēro ? (Pomp. ap. Cic. ad Att. ix. 10.2), was Sulla able, and shall not I be able ?*

c. Adērant prōpinqui, āmīci (*Cic. ii. Verr. i. 48. 125*), his connections, friends were present.

In fēris īnessē fortitūdīnem saepē dicimūs, ut ī ēquīs, in leōnībūs (*Cic. de Off. i. 16. 50*), we often attribute courage to a beast, as the horse, the lion.

1437 When clauses follow one another without any conjunctions to connect them, the same order is commonly used in each (except that an inversion is admissible in the last clause) : as,

Ad hoc praeusti artus, nūvē rīgentes nerūi, quassātā fractāque armā, claudi ac dēbīlēs ēquīs (*Liv. xxī. 40*), in addition to this their limbs frostbitten, their muscles stiffened by the snow, their arms shattered and broken, their horses lame and exhausted.

Is mōtus terrae multārum urbium magnas partīs prostrāuit, mārē flūmīnbūs inuexit, montis lapsu ingenti prōruit (*Liv. xxī. 5*), this earthquake threw down a great portion of many cities, carried the sea up rivers, caused fearful avalanches||.

\* In the passages where long clauses are opposed, the writer takes care to place opposed words at the beginning of each clause, as here : *Saguntinīs . . . , Poenus . . .* Where the phrase is a short one, this is not necessary, as in *Cic. in Cat. ii. 11. 25, quibus nos suppeditamus, eget ille.* ' of which we have abundance, while he has none.'

† This conjunction is almost necessary in the English translation when two opposed clauses are attached by a conjunction to another sentence.

‡ Compare also the use of such opposed clauses after *an* in § 1426 ; and see 'Journal of Education,' iv. p. 140, &c.

§ After *nerūi* the editions have *membra torrida gelū* ; which, to say nothing of the substantive preceding the epithet, is evidently a mere marginal interpretation of *praeusti artus*.

|| Here again our editions insert after *prostrāuit, auertitque cursu rapidos amnes*, which is evidently an interpolation.

1438 With adjectives and adverbs of comparison\*, the conjunctions *et* and *quē* are used in such a manner that the two things compared are brought together and under a common construction, while the adjective or adverb of comparison either precedes or follows the things compared; or is interposed after the first of the things compared, as a sort of enclitic. Thus, if we include the double and single use of each conjunction, there are six varieties:

- a. *Strēnū milītīs et bōni impērātōris officiā, sīmūl exsēquēbātūr* (*Sal. Cat.* 60), *he was performing the parts at once of a zealous soldier and a good general.*
- b. *Quoī-sīmūl et Volcatiō pēcūniā nūmērātast* (*Cic. II. Verr.* III. 76. 176), *the money having been paid to him and Volcatius at the same time.*
- c. *Nihīl est ēnim sīmūl ēt inuentum et perfectum* (*Cic. Brut.* 18. 70), *for nothing was ever invented and brought to perfection both at the same time.*
- d. *Aliēnātā mentē sīmul luctū mētūquē* (*Liv. xxiv. 26*), *their minds distracted by the double feeling, of sorrow (for their mother's death) and fear (for themselves).*
- e. *Hoc, principiūm-sīmūl ūmenquē bellī* (*Liv. xxi. 29*), *this, at once a commencement and an omen of the war.*
- f. *Pārīter, cōmītīque ūnērīquē tīmentem* (*Virg. A. II. 729*), *fearful alike for his companion and for the load he bore.*

1439 The use of *atquē* with adjectives and adverbs of comparison is much more free, as neither an identity of construction nor the close union of the things compared is essential. Thus,

*Mē cōlit ēt obseruat aeque atque illum* (*Cic. ad Fam. XIII. 69. 1*), *he pays as much respect and attention to me as to him.*

*Si quī dīcātūr ūlium occīdisse ac uōluērit* (*Cic. de Inv. II. 7. 23*), *if a person were charged with having killed a different person from what he had intended.*

*Par dēsīdēriūm suī rēliquit ac Ti. Gracchus rēliquērat* (*Cic. p. Rab. 5. 14*), *he died as much regretted as Tiberius Gracchus had done.*

1440 *Et* is occasionally used in the sense of 'also,' 'too,' even in

\* This word is here used in a wide sense, so as to include such adjectives as *aequo-*, *par-* or *pari-*, *simili-*, *dissimili-*, *idem*, *uno-*, *duo-*, *duplici-*, and the adverbs *aeque*, *pariter*, *simul*, *una*, &c.

the best writers\*, but for the most part only in certain combinations: as, *s*ēd *ēt*, *s*imūl *ēt*, *s*ic *ēt*, *ēt ipsē*.

1441 Quē and uē in the poets are sometimes placed, not after the second of the two words compared, but after a word which is the common predicate of both clauses: as,

Insānum te omnes puērī clāmentquēt pueriae (*Hor. Sat. II. 3. 130*), *the madman! all would exclaim, both boys and girls*†.

1442 The poets take the liberty of placing quē behind a later word than the first of its clause, particularly in a pentameter line: as,

Quum maestūs āb alto  
Iliōn, ardentes respicēretquē deos (*Tibul. II. 5. 21*),  
*As in sadness from the deep*  
*On Ilion and the burning gods he was looking back.*

1443 The construction nēquē — *ēt* —, and also that of *ēt* — nēquē — deserve attention, because they differ from the English idiom. Thus,

Pātēbat uia, et certā nec longā (*Cic. Phil. XI. 2. 4*), *a road lay open to them which had the double advantage of being certain and not long.*

Vōluptātēs āgrīcōlārum, nēc ulla impēdiuntur sēnectūte, et mihi ad sāpientis uitam proxūmē uidentūr accēdērē (*Cic. de Sen. 15. 51*), *the pleasures of the farmer (have a twofold recommendation: they)§ are never obstructed by old age, however advanced, and they seem to me to approach most nearly to the life a wise man would lead.*

#### DISJUNCTIVE CONJUNCTIONS.

1444 The difference between *aut*|| and *uēl*, though commonly trans-

\* See Allen's 'Doctrina Copularum,' p. 52.

† A construction that probably began with a repetition of the predicate: *pueri clament clamentque pueriae*. Other instances are to be found in Horace; as, *mutatosque*, Od. I. 5. 5; *horribilique*, II. 19. 24; *mediusque*, II. 19. 28; *tetigitque*, II. 19. 32; and in Tibullus; as, *pereatque*, I. 1. 51; *sequiturque*, I. 3. 56. See Orelli ad *Hor. Od. II. 19. 28*.

‡ See Allen's 'Doctrina Copularum,' p. 120.

§ Or the words within brackets might have been omitted, and the word 'and' exchanged for 'at the same time that.'

|| See § 840, notes † and ‡.

lated by the same word in English, is marked. Aut divides two notions essentially different, while uēl marks a distinction either not essential in itself or unimportant in the mind of the speaker, so that it is often used to correct a mere expression. When they are repeated, the distinction becomes still more marked. In the construction aut — aut —, the denial of one clause is an affirmation of the other. Whereas in the construction uēl — uēl — all the clauses may coexist or not, the speaker merely expressing his indifference as to a choice between them. Lastly, uēl is used with superlatives and in other phrases with the sense of *even*, or perhaps more precisely *if you like*\*.

a. Audendum est aliquid uniuersis, aut omnia singulis patiendā (*Liv.* vi. 18), *we must make a bold effort in a body, or else every individual must suffer the worst.*

Aut occubuissest hōnestē, aut uictorēs hōdiē uiuērēmūs (*Cic.* ad Att. III. 15. 4), *either I should have fallen honourably, or else we should have been now living as conquerors.*

b. Magnūs hōmo, uel pōtius summūs (*Cic.* Brut. 85. 293), *a great man, or rather the greatest of men.*

Vna atque altēra aestas uel mētū uel spē uel poenā uel prae-  
miis uel armis uel lēgībus pōtest tōtam Galliam semp̄ternis  
uincūlis adstringērē (*Cic.* Prov. Cons. 14. 34), *one or two  
summers, by the influence of fear or hope or punishment or  
rewards or arms or laws (I care not which), may bind all  
Gallia in eternal chains.*

c. Vīdētur uel mōri sātius fuissē quam essē cum hīs (*Cic.* ad Att. ix. 6. 7), *it seems to me that even death would have been  
better than to live in the company of these people.*

Vestrā caussā mē lōquī quae lōquor, uel eā fidēs sit (*Liv.* xxi. 13), *that it is for your sake that I say what I do say, let even  
this be a security to you.*

Cūiūs eō tempōrē uel maxūma āpud rēgem auctōritās ērat (*Liv.* xxxvi. 41), *whose influence with the king at this time was the  
very greatest†.*

\* It will be seen that all the meanings here given to *uel* are consistent with its being in origin an imperative of *uol-* 'wish,' in the sense of 'make your own choice.' See § 840, note †.

† The use of *ue* agrees nearly with that of *uel*, from which it is probably formed; but it is always an enclitic, and occurs more frequently in poetry than in prose.

## VARIOUS CONJUNCTIONS AND ADVERBS.

1445 The conjunction *āt* denotes rather addition than opposition. It is commonly employed after a concession, especially—

a. After *sī*, in the sense of *yet*, *still* : as,

*Si* mīnus supplīcio affīci, *āt* custōdīri ūportēbat (*Cic.* II. *Verr.* v. 27. 69), *if it was not right they should be severely punished, still they ought to have been guarded.*

*Si* non bōnam, *āt* ālīquam rātiōnēm afferrē sōlent (*Cic.* II. *Verr.* III. 85. 195), *they usually bring forward, if not a good reason, yet some reason.*

b. In a reply, when a proposition of the other party is assented to, but at the same time rendered useless for his purpose by some addition : as,

*Nunquam nīsi hōnōrifīcentissūmē Pompēium appellat.—At īn ēius persōnā multā fēcit aspēriūs (*Cic.* ad *Fam.* VI. 6. 10), he never speaks of Pompey except in the most complimentary terms.—Precisely so, but in dealing with him he acted on many occasions somewhat roughly.*

c. Hence it is employed to anticipate an opponent's objection, in which case the verb *inquiēs* or *dīcēs* is commonly omitted, and not unfrequently the particle *ēnim* or *uērō* added : as,

*At sunt mōrōsi et diffīcīles sēnēs (*Cic.* de *Sen.* 18. 65), but you will tell me, old men are cross and difficult to please.*

*At ēnim Q. Cātūlūs āb hac rātiōnē dissentit (*Cic.* p. *leg. Man.* 17. 51), true, I shall be told, but Quintus Catulus dissents from this view.*

d. It denotes a sudden emotion of the mind, and is employed in sudden transitions in a speech : as,

*Exī foras scelēste. At etiam rēstitas? (*Ter. E.* IV. 4. 1) get out of the house, you scoundrel. What! do you still resist?*

*Narrābat se hunc neclēgēre cognatūm suom. At quēm uirum? (*Ter. Ph.* II. 3. 19) he often told me that this kinsman took no notice of him. And yet what a noble creature he was!*

e. Hence the repeated form *attāt*, *i. e.* *ātātāt\**, is used to mark a sudden discovery : as,

\* See § 24.

Attăt hoc illăd est (*Ter. And. I. 1.98*), *ah, ah, I see it then, this explains that business.*

1446 Autem strictly denotes *again*, and is never used in the sense of opposition, but real addition. It never occupies the first place in a clause. Its significations are—

*a. Again* : as,

Tum autem hoc t̄imet (*Ter. And. I. 5.34*), *then again she is afraid of this.*

Sed quid ēgo haec autem nēquīquam ingrātā rēvolvo ? (*Virg. A. II. 101*) *but why do I again in vain turn o'er these unwelcome thoughts ?*

Porro autem āliō (*Ter. Ph. I. 1.14*), *and ere long with another again.*

*b. On the other hand* : as,

Nēque ēnim tu īs es quī quid sis nescias; nēque autem ēgo sum ītā dēmens īt &c. (*Cic. ad Fam. V. 12.6*), *nor indeed are you the person not to know what is due to you, nor on the other hand am I so mad as &c.*

*c. And or now* (especially in a parenthesis) : as,

Diōgēnem ādūlescens, post autem Pānaetium audiērat (*Cic. de Fin. II. 8. 24*), *he had attended the lectures of Diogenes when a young man, and afterwards those of Panætius.*

Nēmīnem conuēnī (conuēnio autem quōtidiē plūrūmos) quīn omnes mihi grātiās āgant (*Cic. ad Fam. IX. 14.1*), *I have met no one (and I daily meet very many), but they all thank me.*

*d. But or now*, especially in adding the new propositions of a syllogism : as,

Si āmittī uitā beātā pōtest, beāta essē non pōtest. Quīs ēnim confidit sībi sempēr id stābīlē permansūrum quod frāgilē sit ? Qui autem diffidat perpētuātā bōnōrum suōrum, t̄imeat nēcessest, ne ālīquando āmissīs illis sit mīser. Beātūs autem esse in maxūmārum rērum t̄imōrē nēmō pōtest. Nēmo īgitūr essē beātūs pōtest (*Cic. de Fin. II. 27. 86*), *if happiness can be lost, it cannot be happiness. For who feels sure that that will always remain stable to him which is in itself frail ? But if a man feels no security in the continuance of his blessings, he must needs be afraid of some time or*

*other losing them, and so becoming miserable. But no one can be happy when in fear about matters of the greatest importance. Consequently no one can be happy.*

e. Autem is also used in catching up some objectionable word or phrase, where we insert some such expression as *did I say?*

Numquis testis postūmū\* appellāuit? testis autem, num accussātōr? (Cic. p. Rab. P. 5.10) *now did any witness mention the name of Postumus? Witness did I say, did the accuser?*

Intellīgis quam meum sit scīrē quid in rē pūblicā fiat; fiat autem, immō uero ētiam quid fūtūrum sit (Cic. ad Att. v. 13.3), *you understand how much it concerns me to know what is doing in the public world; doing did I say, nay even what will be done.*

In āfrīcam\* transcedēs; transcedēs autem dīcō? hōc ipso annō duos consūlēs, ūnum īn hispāniam\*, altērum īn āfrīcam\* mīsērunt (Liv. xxi. 44), *you will cross over into Africa. Will did I say, this very year they have sent their two consuls, one into Spain, the other into Africa.*

1447 Dēmum is strictly an adverb of time, and signifies—*a. At last, a very long time having preceded: as,*

Ego nōuos maritus ánno dēmum quīnto et sexagēnsumo Fiam! (Ter. Ad. v. 8.15), *I become a bridegroom now for the first time in my sixty-fifth year!*

Nunc dēmum uēnis? Cur passu's? (Ter. Ad. ii. 2.25) *are you come now for the first time? Why did you put up with it so long?*

Quartā uix dēmum expōnīmūr hōra (Hor. Sat. i. 5.23), *at last at ten o'clock (and then with difficulty) we land.*

b. *Nothing short of, especially with the pronoun i- or eo-: as, Sic ēnim sentio, id dēmum essē mīsērum quod turpē sit (Cic. ad Att. viii. 8), for I feel that that, and that alone, is wretched which is base.*

Idem uelle ēt idem nolle, eā dēmum firma āmīctia est (Sal. Cat. 20), *an identity of desires and dislikes, that and nothing short of that constitutes lasting friendship.*

1448 Dum is strictly an adverb of time, and signifies—*a. While, as long as (nearly always with the indicative):*

\* To copy the MSS., where proper names have no capitals.

Dum haec dicit, abiit hora (*Ter. E. II. 3. 49*), *while he was saying this, an hour passed away.*

Dum haec in uenetiis\* gēruntur†, titurius in finis unellōrum\* peruēnūt (*Caes. B. G. III. 17*), *while these things were going on among the Veneti, Titurius arrives in the territories of the Unelli.*

Dum lātinē\* lōquentur littērae, quercūs huic lōcō non dērēt (*Cic. de Leg. I. 1.1*), *so long as literature shall talk Latin, this spot will not be without its oak.*

Diem insēquentem quiēuērē mīlītēs, dum praefectūs urbīs uīrēs inspīcēret‡ (*Liv. xxiv. 40*), *the next day the soldiers rested, that the general might in the interval examine the strength of the city.*

b. *Until* (nearly always with the indicative mood, unless a purpose be intended) : as,

Expectabo dūm uenit (*Ter. E. I. 2.126*), *I shall wait until he comes.*

Expecta ūmābō tē, dum attīcum\* conuēniam‡ (*Cic. ad Att. VII. 1. 4*), *wait, I pray you, until I can see Atticus.*

c. *Provided that* (always with the subjunctive) : as,

Odērint, dum mētuant (ap. *Cic. Phil. I. 14. 34*), *let them hate, provided they fear.*

Omnia hōnestā neclēgunt, dum mōdō pōtentiam consēquantūr (*Cic. de Off. III. 21. 82*), *they neglect all that is honourable, if they can but attain political power.*

d. *Yet, a while*, as an enclitic after negatives (including uix) or a present of the imperative : as,

Vixdum ēpistōlam tuam lēgēram cum curtius\* uenit (*Cic. ad Att. IX. 2 A. 3*), *I had scarcely yet read your letter, when Curtius called.*

Lēgatiōnē dēcrētā needum missā (*Liv. XXI. 6*), *when the embassy had been decreed, but not yet sent.*

Adesdum, paucis tē uōlo (*Ter. And. I. 1. 2*), *here a moment, I want a few words with you.*

1449 *Enim* must commonly be translated by the English conjunction *for*, but at times retains what was probably its earlier signification

\* See p. 397, note.

† See § 458.

‡ The subjunctive, to denote a purpose.

indeed, as in *ěnimuērō indeed, indeed, něque ěnim nor indeed, ětěnim and indeed, ătěnim\** true you will say, but in fact, sěd ěnim but indeed, &c. : as,

Enimuéro daue†, níl locist segnítiae nec socórdiae (*Ter. And. I. 3. 1.*), indeed, indeed, *Darus, there is no room for sloth or stupidity.*

Quid túte tecum ? Nihil enim (*Plaut. Most. III. I. 24*), what are you saying to yourself ? Nothing, I assure you.

1450 Iam is an adverb of time, and often differs from nunc just as eō tempōrē differs from hoc tempōrē. It commonly denotes something extreme in point of time : as,

a. Already (sooner than might have been expected) : as,

Hermae tuī pentēlīcīt iam nunc mē dēlectant (*Cic. ad Att. I. 8. 2.*), your *Mercuries of Pentelic marble already now charm me (before I have seen them).*

Haec iam tum cum ăděrās offendēre ěiūs ănlīmum intellēgēbam (*Cic. ad Att. I. 11. 1.*), this, already when you were with us, I perceived annoyed him.

b. At last (later than might have been expected) : as,

Postūlo ut rēdeat iam in uiam (*Ter. And. I. 2. 19.*), I expect him to return at last into the right path. (He has gone astray long enough.)

c. Presently : as,

Dē quībus iam dīcendī lōcūs ěrīt (*Cic. Brut. 25. 96.*), of which I shall presently have an opportunity of speaking.

d. Then again, lastly (to denote a transition from one subject to another) : as,

Iam quantum dicendi grāultätē uăleat, uos saepě cognostis (*Cic. p. leg. Man. 14. 42.*), then again how impressive he is as a speaker, you yourselves have often witnessed.

e. Iam iamquě, of what is expected every moment : as,

Quanquam ipsě iam iamque ăděro (*Cic. ad Att. XIV. 22. 1.*), and yet I myself shall be with you forthwith.

1451 Ită‡ so differs from sic so as the logical i- or eo- this from the demonstrative ho- this.

\* See § 1445 c.

† See p. 397, note.

‡ The oldest form of the neuter pronoun id. Compare the Ḡthic neuter *thata*, whence our *that*.

a. *So (so exceedingly), pointing to a coming ȳt that : as, Inclūsum in cūriā sēnātūm hābuērunt ȳtā multos dīes ȳt intēriērint nonnulli fāmē (Cic. ad Att. vi. 2. 8), they kept the senate shut up in their house so many days that some died of hunger.*

b. *So (so little, or with a restrictive sense), with the same construction : as, Itā triumphārunt, ȳt illē pulsus sūpērātusquē regnāret (Cic. p. leg. Man. 3. 8), they triumphed, it is true, yet so that the other, routed and overpowered though he was, was still a sovereign.*

c. *So, referring to the preceding sentence : as, Itā sunt omniā dēbilitātā (Cic. ad Fam. ii. 5), to such an extent is every thing exhausted. Ita est (Ter. E. i. 2. 44), yes, it is so.*

d. *So, corresponding to a preceding or following as (ȳt &c.) : as, Vt quisque optūmē graecē scit, ȳta est nēquissūmūs (Cic. de Or. ii. 66. 265), as each man is better acquainted with Greek, so is he a greater rogue.*

e. *Sic\*, in expressing a prayer : as, Itā mē Di ȳment, nonnihil tīmeo (Ter. E. iv. 1. 1), so may the gods love me, I am somewhat frightened.*

f. *Ut . . . ȳtā although . . . yet : as, Vt ā proeliis quiētem hābuērant, ȳtā non noctē, non die unquam cessāuērant āb ȳpērē (Liv. xxi. 11), although they had had rest from fighting, yet they had never ceased either by day or by night from working.*

g. *Itā† . . . sī on the one condition . . . that : as, Pācīs ȳta ȳlīquā spēs est, sī uōs ut uicti audiētīs (Liv. xxi. 13), of peace there is not the slightest hope, except on the condition that you listen to the terms offered as men who are conquered.*

\* *Sic* is used in the same way : *sic te diua potens cypri . . . regat, Hor. Od. i. 3. 1.*

† So also *sic* is used in Horace (Ep. i. 7. 69) : *sic ignouisse putato Me tibi, si cenas mecum.* Indeed *sic* is only *si* with the demonstrative suffix added. Compare the use of *so* in English for *if* : 'So you dine with me, I'll forgive you.'

h. *This*, referring to an accusative and infinitive following\* : as, *Itā constitūi, fortitēr esse āendum* (*Cic.* p. *Clu.* 19. 51), *this I resolved upon, that I must act with firmness.*

i. *So (so very)*, with the words by which the degree is to be measured, not expressed (especially after negatives) : as,

*Simūlācrā praeclārā, sed nōn Ita antiquā* (*Cic.* *II.* *Verr.* *IV.* 49. 109), *figures of great repute, but not so very old.*

1452 Nam, while it commonly signifies *for*, has two other meanings which deserve attention :

a. *Thus, for example* (introducing a particular instance after a general proposition)†. b. It often assigns a reason why a particular name or fact which might have been expected is not included in a series or argument just preceding. Thus,

b. *Nam quod nēgas tē dūbūtārē quin magna ī offensā sim āpus pompeīum hoc tempōrē, non uīdeō caussam cūr Itā sit* (*Cic.* ad *Att.* *IX.* 2. 2), *I purposely pass over your statement that you have no doubt of my having given great offence to Pompey, for this simple reason, that I do not see any reason why it should be so.*

*Nam maeciam, non quae iūdīcāret, set quae reicērētūr esse uōluistī* (*Cic.* p. *Planc.* 16. 38), *I omit the Mæcian tribe, for in presenting that tribe you intended it to be, not one of those to furnish a jury, but the one to be challenged by your opponents.*

1453 *Quīdem*‡ gives emphasis to the word or words before it, and its meanings deserve great attention. They are—

a. *At least* : as,

*Ut mihi quīdem uīdētūr* (*Cic.* *de Fin.* *I.* 7. 23), *so it seems to me at least.*

*Meū quīdem sententiā pāci sempēr est consūlēndūm* (*Cic.* *de Off.* *I.* 11. 35), *in my opinion at least (whatever others may think) peace ought ever to be the object of our counsels.*

b. *Nē... quīdem*§ *not even* : as,

\* *Sic* is used in the same way.

† See *Caes.* *B. G.* *III.* 28; *Pl. Trin.* *I.* 2. 46, *Men.* *I.* 1. 20, *Pers.* *IV.* 3. 2.

‡ The same in meaning and perhaps in form as the Greek *γέ*. See 'Alphabet,' p. 141.

§ See §§ 1405, 1412, 1415.

*Id nē fērae quīdem fāciunt (Cic. de Fin. i. 10. 34), this even the wild-beast does not do.*

*Ne id quīdem est explōrātum (Cic. ad Att. x. 8), even that is not certain.*

*c. Et quīdem and indeed, nay : as,*

*Mē cum gābiniō sententiam dicēre, et quīdem illum rōgārī priūs (Cic. ad Att. x. 8), that I should give my opinion in the same room with Gabinius, and indeed he be asked his first !*

*d. Et quīdem, and qui-quīdem (in replies), assenting to what is said, and at the same time ironically adding what renders the assent useless : as,*

*Torquem dētraxit hosti.—Et quīdem sē texit nē intērīret.—At magnum pērīcūlum ādiit.—In ȳcūlis quīdem exercitūs (Cic. de Fin. i. 10. 35), he tore the collar from his enemy's neck.—Yes, and (excuse my adding) covered himself with his shield, that he might not be killed.—But still he incurred great danger.—Certainly, in the eyes of the army.*

*At ērat mēcum sēnātūs—et quīdem uestē mūtātā. At tōta itāliā conuēnērat—quoi quīdem uastitatis mētūs infērēbātūr (Cic. p. Planc. 35. 87), but the senate, you say, were with me. They were, and (you have forgotten to add) dressed in mourning. But all the inhabitants of Italy had assembled to support me. They had, and (by way of encouragement I suppose) were daily threatened with the devastation of their property.*

*e. Qui-quīdem which by the way : as,*

*Quō quīdem in bellō uirtūs ēnītuit ēgrēgiā · m · cātōnis proāui tuī (Cic. pro Mur. 14. 32), in which war by the way, the valour and abilities of your great-grandfather M. Cato shone conspicuous.*

*Dē triumphō tībi assentior, quem quīdem tōtum fācile abiēcērō (Cic. ad Att. ix. 7. 5), about the triumph I agree with you, and by the way I shall readily at once abandon all idea of it.*

*f. It is true, certainly (a concession commonly followed by sēd) : as,* *Fācis āmīcē tū\* quīdem, sed mihi uīdērīs āliud tu hōnestum*

\* See § 1080.

iūdīcāre atque ēgo existūmem (*Cic. ad Att. viii. 2. 2*), *you act like a friend I grant, but still you seem to me to hold a different opinion of what is right and proper from that which I entertain.*

*Ignosco ēquidem\* tibi, sed tū quōquē mihi uēlim ignoscās* (*Cic. ad Q. F. iii. 1. 3. 7*), *I forgive you certainly, but I must beg you too to forgive me.*

g. Similarly in a transition from one subject to another, the last clause of the preceding matter has a quidem, while the new matter is introduced with an autem. Thus,

Ac dē pŕimō quidem offici fontē diximus. Dē trībūs autem rēlīquis lātissūmē pātet eā rātiō quā sōciētās hōmīnum contīnētūr (*Cic. de Off. i. 6. 19 et seq.*), *and we have now said enough of the first source of duty. Of the three which remain, the most extensive in its operations† is the principle by which society is held together.*

1454 Quōd (in origin only the neuter of the relative, signifying *this or that*) is translated by the words *that, because, &c.* In the older constructions it is generally preceded by some part of a logical pronoun. The difference in use between quōd and ūt in the sense of *that*, lies chiefly in this, that quōd commonly precedes a statement of facts past or present in the indicative, ūt commonly introduces purposes or results expressed in the subjunctive. The uses of quōd belong for the most part to the following heads :

a. *That, the fact that*, after a logical pronoun (see §§ 301 &c., 1112 &c.): as,

Eo ipsō quod nēcessē ērat soluī, fācultas soluendi impēdiēbātūr (*Liv. vi. 34*), *by the very fact that it was necessary payment should be made, the means of making that payment were obstructed.*

Hōrum fortissimī sunt belgae, proptērēa quōd ā cultū prōvinciae longissime absunt (*Caes. B. G. i. 1*), *of these the bravest are the Belgae, for the reason that they are furthest removed from the civilisation of the province.*

Praeterquam quōd admissi audītīquē sunt, eā quoquē uānā

\* i. e. *ego quidem*, and perhaps pronounced ēkem or ēke.

† Literally 'extends most widely.'

lēgātio fuit (*Liv. xxi. 10*), beyond the fact that they were admitted and heard, this embassy also was without effect.

b. As quid why is used for propter quid, so quod is commonly used for propter quod, that is because. Thus,

Grātiās āgīmus dūcībus uestris, quod ōculis māgis quam aurībus crēdidērunt (*Liv. vi. 26*), we thank your generals for that they gave credit to their eyes rather than to their ears.

In uiam quod tē dēs\* hoc tempōrē, nihīl est (*Cic. ad Fam. xiv. 12*), there is no reason why you should expose yourself to travelling at this season.

Laudat āfrīcānum quod fuērit† abstīnens (*Cic. de Off. ii. 22. 76*), he praises Africanus for having been temperate.

c. In that, where quum or the relative itself might have been used (see § 1455 h.): as,

Bēnē fāctis quod ābōmīnāmīnī (*Liv. vi. 18*), you do well in rejecting it as something impious.

Fēcisti mihi pergrātum quod sērāpiōnis lībrum ad mē mīsisti (*Cic. ad Att. ii. 4. 1*), you have done what is most agreeable to me, in sending me Serapion's book.

d. Quod often introduces a clause which serves as the nominative or accusative to the main verb, or stands in apposition to a noun. Thus,

Accēdit quod mīrīfīce ingēniīs excellentībus dēlectātūr (*Cic. ad Fam. vi. 6. 8*), there is added the fact, that he is wonderfully charmed with men of extraordinary genius.

Mitto quod omnīs meas tempestātes sūbiēris (*Cic. ad Fam. xv. 4. 12*), I pass over your having encountered, as you say, all the storms to which I have been exposed.

Me ūnā consolātiō sustentat, quod tībi nullum ā mē piētatiō offīcium dēfuit (*Cic. p. Mil. 36. 100*), for myself but one consolation supports me, I mean the fact, that no duty demanded of me by affection has been wanting to you.

e. Quod often introduces a sentence, which is to be the subject of remark, when the English may be expressed by with regard to the fact that, or more simply. Observe too that a. if the sentence so introduced be a present or past fact, the indicative is required; b. if it be a future possibility, the subjunctive: as,

\* See § 1189.

† See § 1205.

a. Quod scribis tē sī učlim ad mē uentūram, ēgō uērō te istic  
ess̄ uōlo (*Cic. ad Fam. xiv. 3. 5*), *as to your offer to come to  
me if I wish it, I do not wish it (my dear Terentia); on the  
contrary, I wish you to remain where you are.*

Quod mē uētas quidquam suspicārī . . . , gēram tībi mōrem (*Cic.  
ad Att. iii. 20. 3*), *you forbid me to harbour any suspicion—  
I will oblige you.*

Quōd ad crīmīna attīnet, quībus mōtī bellum indixistis, uel  
fātēri eā tūtum censēmūs (*Liv. vi. 26*), *as regards the  
charges which induced you to declare war, we think it safe  
for us even to confess them.*

b. Tum quod tē postērius purgēs, hūiūs non fāciam (*Ter. Ad.  
ii. 1. 8*), *then as to your trying afterwards to clear yourself,  
as you perhaps will, I shall not value it at this.*

Nam quōd de argento spērem, aut posse pōstulein me fāllere,  
Nihil est (*Ter. Haut. iv. 2. 4*), *for as to my entertaining any  
hope about the money, or expecting to be able to take them in,  
that's at an end.*

f. Non quōd *not because, not that* (or more commonly *non quō\**),  
with a subjunctive, is used to deny a reason, or to guard against  
an inference (see § 1208) : as,

Nullō mōdō prorsū assentior, non quod diffīcīlē sit mentem  
āb īcūlis sēuōcārē; sed quō māgis sēuōco, eō mīnūs id  
quod tū uis possum mentē comprehendērē (*Cic. N. D. iii.  
8. 21*), *I by no means give an unqualified assent, not that I  
find it difficult to abstract my thoughts from what I see with  
my eyes, but because the more I do this, the less able am I to  
grasp with my mind the idea you wish me to grasp.*

g. Quōd, like quum (see § 1455 g), is used to denote duration  
of time : as,

Iām diu est quod uēntri uictum nōn datis (*Plaut. Am. i. 1. 146*),  
*it is now a long time since you gave my belly any food.*

h. Quid quōd often introduces a new and striking fact when  
the literal translation would perhaps be : *what would you say to  
the fact that ——?* but the idea may often be more simply ex-  
pressed by *nay*. Thus,

\* Not only is *non quo* more common, but the examples with *non  
quod* seem apt to have a following *d*, as *difficile* here, and *doleant* § 1208,  
ex. 3; and so are open to suspicion.

Quid quod sēnātūs eos uōluit preeessē prōuinciis, quī non pree-  
fuiſſent? (Cic. ad Att. vi. 6.3) *nay the senate decreed that  
those should preside over the provinces, who had not already  
done so.*

i. Quōd followed by a conjunction, as *sī*, *nīſī*, *ūtīnam*, *ūbi*, &c. is often used to connect a new sentence with what precedes; in which case it often admits such a translation as *but*, *whereas*, *and*. Thus,

Quod sī tū uālēres, iam mihi quaedam explōrāta essent (Cic. ad Att. vii. 2. 6), *whereas if you had been in health, some  
points would have been cleared up for me before this.*

1455 Of *quom*, *quum*, or *cum*\*, the chief uses are as follow:—

a. To denote time, with the past-imperfect subjunctive, *while*, i. e. at some point of time in a long period. Thus,

Ad hānnībālem, quum ad lācum āuernī esset, quinque nōbīles iūuēnēs ab tārentō uēnērunt (Liv. xxiv. 13), *there came to Hannibal, while he was near the lake of Avernus, five young men of high family from Tarentum.*

b. Time with the past-perfect subjunctive, *after*†, *when*: as, Cum hostis fūdīſſet, moenia ipsa oppugnāre est adgressūs (Liv. viii. 16), *after routing the enemy, he advanced to storm the fortifications themselves.*

c. In indefinite expressions‡, *quum*, when preceded by a verb signifying existence, is followed by a subjunctive: as,

Erīt illud prōfectō tempus quum grāuissūmi hōmīnis fīdem dēſidērēs (Cic. p. Mil. 26. 69), *there assuredly will come the time when you will feel the loss of so high-principled a man.*

d. When a time is precisely defined, as for instance by the two particles *tum* *quum*, the indicative is used even with the past tenses, both perfect and imperfect: as,

Tum quum in āsiā res magnas permulti āmīſērant, scīmus rōmae fīdem concīdīſſē (Cic. p. leg. Man. 7.19), *at the time*

\* In form an old accusative of the relative. Compare the English *when*, the old accusative of *who*, as *then* is of *the*.

† Yet after *postquam*, *ubi*, and *ut*, in a sense nearly the same, the indicative aorist is used.

‡ See § 1189.

*when very many lost vast properties in Asia, we know that at Rome credit was knocked down.*

Quid quum dābās his litēras, nōn eōs ad mē uentūrōs arbītrābārē? (Cic. ad Fam. III. 7. 3) *well, and when you were handing the letter to them, did you think that they would not come to me?*

e. *When*, used with the perfect and the other tenses in a manner not included under the heads *a*, *b*, *c*, and requiring commonly the indicative : as,

Quum se intēr équitū turmās insinuāuērunt\*, ex essēdis dēsiliunt (Caes. B. G. IV. 33), *their habit is, when they have worked their way among the squadrons of cavalry, to leap down from their chariots.*

Quum caesār in galliam uēnit, altērius factiōnis princīpēs ērant aedui, altērius sēquānī (Caes. B. G. VI. 12), *when Cæsar first came into Gallia, the Aedui were at the head of one party, the Sequani of the other.*

Longum illud tempus, quum nōn ēro, māgis mē mōuet quam hoc exiguom (Cic. ad Att. XII. 18. 1), *that long period, when I shall no more exist, has more influence with me than the present short span.*

Cum inde ábeo†, iam tum incéperat Turba intēr eos (Ter. E. IV. 4. 58), *when I came away, there had already commenced a row between them.*

Iam áddicta atque abdúcta erat, quom ad pōrtum uenio (Plaut. Merc. III. 4. 31), *she had already been knocked down (by the auctioneer) and carried off, when I got to the harbour.*

f. *When*, where the time or circumstances are first defined, and then follows *quum* with an indicative verb, which is in substance the main verb of the sentence : as,

Lēgēbam tuas littēras, quum mihi ēpistōla affertūr ā leptā, circumuallātum essē pompēium (Cic. ad Att. IX. 12. 1), *I was in the act of reading your letter, when behold despatches*

\* This reading, not *insinuauerint*, is justified by the MSS. and required by the idiom of the language. It is one of many such passages corrupted by editors. See Madvig ad *Cic. de Fin.* v. 15; and above § 1159.

† A present with the power of an aorist seems to have been the idiom of the language in phrases of this kind. Compare in this same play *re-spicio* (II. 3. 50), *aduenio* (II. 3. 53), *perit* (III. 3. 16). See also § 458.

*are brought me from Lepta, stating that Pompey was completely blockaded.*

Comm̄dum ad tē dēd̄ram litt̄eras, cum ad mē diōn̄ysius fuit (Cic. ad Att. x. 16. 1), *I had only that moment sent off a letter to you, when Dionysius made his appearance here\**.

g. It is used to express a long period down to the present inclusive : as,

Hānc domum Iam múltos annos ést quom possideo ét colo (Plaut. Aul. prol. 3), *this house I have occupied and taken care of these many years.*

Multi anni sunt cum ille ī aer̄ meo est (Cic. ad Fam. xv. 14. 1), *it is now many years that that man has been in my debt.*

Quia séptem menses súnt, quom in hasce aed̄is pedem Nemo íntro tetulit (Plaut. Most. ii. 2.39), *because for the last seven months not a soul has set foot in this house.*

h. With two indicative verbs in the same tense, it expresses identity of action as well as identity of time (when the best translation is by the preposition *in*) : as,

Quae quum tāces, nulla ess̄e concēdis (Cic. p. Rosc. Am. 19.54), *in the very fact that you say nothing about these matters, you acknowledge that they amount to nothing.*

Praeclārē fācis quum pūerum diliḡis (Cic. de Fin. iii. 2.9), *you act a most noble part in thus loving the child.*

Lōco illē mōtūs est cum est ex urbē dēpulsūs (Cic. in Cat. ii. 1.1), *in driving him out of Rome, we dislodged him from his (military) position.*

i. When used as an equivalent for *quōd*, it has an indicative : as,

Grātūlor tibi quum tantum uālēs ūpūd eum (Cic. ad Fam. ix. 14. 3), *I congratulate you on your having such influence with him.*

j. *Quum, since, as, although*, used to denote a reason † for or against, requires the subjunctive. Thus,

\* Literally 'at my house.' See § 1161.

† The text of Cicero, particularly in the sixth and following books of the miscellaneous letters, has often *quum* or *quando* where the best MSS. have the more correct reading *quoniam*, viz. where a reason is given and an indicative mood follows. See Wunder's V. L. ex codice Erfurtensi, praef. p. 97 &c. See also § 1229.

Qui cum ūnā dōmō iam cāpī non possint, in ūalias dōmōs exeunt (*Cic. de Off. 1. 17. 54*), and as at last they cannot all be contained in one house, they move off into other houses.

Druentiā quum āquae uim uehat ingentem, non tāmen nāuium pātiens est (*Liv. xxi. 31*), the Durance, although it carries with it a tremendous volume of water, still is not able to float ships.

*k.* Quum followed by tum\* unites two clauses, the first of which deals with what is general, or common, or old, while the latter opposes to it that which is special, or strange, or new. Hence the tum is often accompanied by emphatic adverbs, such as maxūmē, imprīmīs, uērō, &c. In this construction sometimes the subjunctive mood, more commonly the indicative, follows quum. Not unfrequently the quum is used without any verb of its own. Thus,

Quum plūrūmas commōdītātēs āmīcītiā contīneat, tum illā praestat omnībūs (*Cic. de Am. 7. 23*), among the very many advantages which friendship possesses, the most important of all is this.

Quum ipsam cognītiōnem iūrīs augūriī consēqui cūpiō, tum mercīle tuis stūdiīs ergā mē dēlectōr (*Cic. ad Fam. III. 9. 3*), at the same time that I am eager to acquire a knowledge of the augural law for its own sake, I am upon my word charmed with your zeal in my favour.

Quōs ēgo sēnātōres uidī, qui ācerrūmē cum cētērā, tum hoc iter pompeī uītūpērārent (*Cic. ad Att. vii. 5. 4*), what senators have I seen most fiercely attacking every thing that had been done, but above all this march of Pompey's!

1456 Vērō always gives great emphasis to the word before it. Its chief uses are as follows:—

*a.* Added to ēnim *indeed*, giving it greater power: as,

Enimuēro daue nīl locist segnītiae nec socōrdiae (*Ter. And. I. 3. 1*), *indeed, indeed, friend Davus, there is no room now for sloth or stupidity.*

*b.* In answering questions† emphatically, in which case it commonly follows either the verb or a personal pronoun which stands first in a sentence. Thus,

\* See § 1231.

† See §§ 578, 586, 1079, 1427.

Egō uērō āpūliam prōbō (*Cic. ad Att. x. 7.1*), *yes, my friend, you are right; I do approve of Apulia (as the place for you to go to).*

c. It is particularly used after the pronoun *i-* or *eo-*, as also after the particles of time, *tum*, *ūbi*, *ūt*, to introduce the end of a climax, *then beyond all mistake, then with a vengeance* : as,

Hoc sēnātū cūram iniēcit nē tum uērō sustīnērī sēdītō non posset (*Liv. v. 7*), *this filled the senate with alarm lest their last hope should now be destroyed, and the sedition should be indeed past resistance.*

Vt uērō\* nūmīdās insēquentēs āquam ingressī sunt, tum rīgērē omnībus corpōrā (*Liv. xxii. 54*), *but the moment that, in pursuit of the Numidians, they entered the water, then beyond all mistake the bodies of all the men became numbed with cold.*

Id uērō ita accēdit ānīmōs ut pēr omnē fās atquē nēfas sēcūtūrī uindīcem libertātīs uīdērentūr (*Liv. vi. 14*), *this indeed completed their indignation, enraging them to such a degree that they seemed ready to follow the assertor of their liberties even to the violation of every divine and human law.*

d. As a connecting particle it may be translated by *but* ; yet some words should always be inserted to express the importance of the matter added : as,

Certior factūs est trīs iam cōpiārūm partīs heluētīos transdūxissē, quartam uērō partem cītrā flūmen rēlīquam essē (*Caes. B. G. i. 12*), *he received information that the Helvetii had conveyed over three parts of their forces, but that the fourth part fortunately was still on his side of the river.*

1457 Vt is translated by *that* or *to*, *as*, *how*, *when*, &c. Its constructions are as follows :

a. *That, to*, to express an object (always with an imperfect subjunctive)† : as,

\* Observe that the full translation of *uero* after *ut* or *ubi* is not given until the *apodosis* as it is called of the sentence. To understand the force of *uero* in this passage, it should be known that the Roman troops had come out of their camp without sufficient clothing, without breakfast, in a winter-day amid snow and wind

† *Vt* is in origin only another form of *quod*. The difference in form is explained by the several changes which have occurred in *illud* and *illut*, in *quoius* and *cuius*, in *cubi* and *ubi*.

‡ See § 1179.

Ab ārātro abduxērunt cincinnātūm, ut dictātōr esset (*Cic. de Fin. II. 4. 12*), *they took Cincinnatus from the plough, that he might be dictator.*

Sēd (üt ēā quae coniunctiōrā rēbus tuis sunt rēuortār) (*Cic. ad Fam. I. 8. 5*), *but (to return to what is more closely connected with your affairs\*)*.

Vt te omnes dī deaeque pērduint (*Ter. Haut. IV. 6. 6*), *oh that all the gods and goddesses would destroy thee!*

Hos lābōres tīmeo ut sustīneās (*Cic. ad Fam. XIV. 2. 3*), *these labours I am afraid you will not support.*

b. *That, so that, to, so as to, to express a result (always with a subjunctive)† : as,*

Sōl ecfīcīt üt omniā flōreant (*Cic. N. D. II. 15. 41*), *the sun causes every thing to blossom.*

Siciliām itā uexāuit üt ēā restītui īn antīcūm stātūm nullō mōdō possit (*Cic. I. Verr. 4. 12*), *he has harassed Sicily to such a degree that it cannot by any means be restored to its former condition.*

c. *That, in the sense of granting that, even allowing that, although‡, in which case it commonly begins the sentence (still with a subjunctive) : as,*

Sēd üt fuēris dignior, non compētītōr in culpast (*Cic. p. Planc. 4. 10*), *but even allowing you were the more worthy of the two, it is not your competitor who is in fault.*

Vērum üt hoc non sit, praeclārum spectācūlūm mihi prōpōnō (*Cic. ad Att. II. 15. 2*), *but even supposing this is not so, I promise myself a glorious sight.*

d. *That, to think that, the idea of —— ! in elliptical phrases of indignation or ridicule§ : as,*

Pātēr üt ūbessē filiō dēbeat ! (*Cic. p. Planc. 13. 31*), *the idea of a father being bound to damage his son !*

e. *In explanation of some preceding word, namely (still with a subjunctive) : as,*

Quōd ipsī diēbus uīginti aegerrīmē confēcērant, ut flūmen transīrent, ille ūnō diē fēcērat (*Caes. B. G. I. 13*), *what they themselves had completed with the greatest difficulty in twenty*

\* See § 1227 *g.*

† See § 1227 *b.*

† See §§ 1182, 1187.

§ See § 1227 *e.*

*days, namely the passage of the river, the other had done in a single day.*

*f. How* (with an indicative in direct, a subjunctive commonly in indirect sentences) : as,

Vt uālēs? (*Plaut. Most. III. 2. 29*) *how do you do?*

Audisti ut mē circumstētērint (*Cic. ad Att. I. 16. 4*), *you heard how they planted themselves round me.*

*g. As*, to express similarity, often with *sic* or *itā so* to correspond with it. An indicative is required in this and all the following constructions. Thus,

Itā est, ut scribīs\* (*Cic. ad Att. VII. 8. 1*), *it is as you say.*

Ipsē rex, sic ut sompno excitūs ērat, sēmīnūdus fūgit (*Liv. XXIV. 40*), *the king himself, just as he was when roused from sleep, with but half his clothes on, runs off.*

Hōmo ūt ērat fūriōsus respondit (*Cic. p. Rosc. Am. 12. 33*), *the fellow with his usual madness replied.*

Illi, ūt est hōmīnum gēnus suspīcīōsum, hoc arbītrantūr (*Cic. in Caecil. 9. 28*), *those (Sicilians), with that readiness to suspect which characterises their nation, hold this opinion.*

*h. As, to judge from what* —. Thus,

Vt stām rem uideo, stīus† obsaturābere (*Ter. Haut. IV. 8. 29*), *to judge from what I see of that business of yours, you will have your fill of it.*

*i. As was to be expected* —. Thus,

Vt ūb īrātō uictōrē (*Liv. XXI. 12*), *as might be expected from an angry conqueror.*

*j. As, so far as is possible, making allowance for* — (in elliptical phrases, no verb following the conjunction‡). Thus,

Multum ut tempōrībūs illis uāluit dīcendō (*Cic. Brut. 7. 27*), *he had great power in oratory, making allowance for those times.*

Non nihīl ūt in tantis mālis est pōfectum (*Cic. ad Fam. XII.*

\* Literally 'write,' the extract being from a letter in answer to one from Atticus.

† See § 288, note.

‡ Some such phrase as *fieri potest* understood. This construction must be carefully distinguished from another elliptical use of *ut* with *fieri solet* understood, 'as naturally happens.' See Heindorf ad *Hor. Sat. I. 6. 80.*

2. 2), some progress has been made, considering the very bad state of affairs.

k. To express contrast, rather than similarity, when the *ut* and *itā* may be translated by *though*, *yet*. Thus,

Vt lōcus prōcul mūrō sātis aecūs ūgendis vineis fuit, ita haud-quāquam prospērē, postquam ād effectum ūpēris uentumst, coeptis succēdēbat (*Liv. xxii. 7*), although the ground at a distance from the wall was sufficiently level for bringing up the vineæ, yet when they came to the actual employment of them, no success whatever attended their efforts.

l. As applied to time, *ut* commonly signifies immediate succession, the instant that, and is most frequently followed by the aorist of the indicative: as,

Fūgā sātelliūtum, ut iācentem uīdērē rēgem, factast (*Liv. xxiv. 7*), a flight among the guards took place the moment they saw the king lying on the ground.

m. It is also used to denote the point from which a period of time commences, but with the same notion of immediate succession, from the very moment that: as,

Vt cātilina ērūpit ex urbē, semper uīgīlāui (*Cic. in Cat. iii. 1.3*), from the very moment that Catiline sallied from Rome, I have ever been on the watch.

Vt āb urbē discessī, nullum ūdhūc intermisī diem, quīn ūlīquid ad tā littērārum dārem (*Cic. ad Att. vii. 15*), from the time of my leaving the city, I have never yet allowed a single day to pass, without sending you something in the way of a letter.

Vt prīnum fōrum attīgī, spectāuī sempēr ut tibi possem quam maxūme essē coniunctūs (*Cic. ad Fam. v. 8.3*), from my first setting foot in the forum to the present hour I have ever made it an object to be as closely as possible united with you.\*

In the simplest form of sentence, viz. one which denotes an action, the common order is the nominative, the accusative, the

\* Other examples are: *ut semel emigrāimus* (*Plaut. Most. ii. 2.39*), *uxorem ut duxit* (*Ter. Hec. v. 1.25*), *ut uenit* (*Hor. Sat. ii. 2.128*), *ut tetigi* (*Ov. Trist. iii. 8. 27*), *ut fluxit* (*Hor. Epod. 7. 19*), *ut equitauit* (*Hor. Od. iv. 4. 42*).

verb ; *i. e.* first the quarter whence the action proceeds, then the direction of that action, lastly the action itself. Any words belonging to the nominative and accusative commonly follow them, while those belonging to the verb commonly precede it. The latter consist of adverbs or adverbial phrases which express the time, manner, means, and generally the attending circumstances.

1459 But as the grammatical connection between Latin words is expressed in the terminations of those words, a greater freedom of position is admissible than would be practicable without ambiguity in English. Hence the words of a Latin sentence are commonly placed with a view to marking their relative importance and emphasis,\* and on this principle must the arrangement of the Latin sentence be studied.

1460 The most conspicuous place in a sentence or clause of a sentence is the first. Hence this place is allotted to an emphatic word. Thus, Cæsar's Gallic war properly begins with the word *Gallia*. Again, in the seventh chapter there occurs a sentence beginning with *Caesar*,† because the preceding paragraph spoke only of what the other party, the Helvetii, were doing. Hence a sentence thus beginning with the nominative of a proper name should have some such words as *on the other hand*, *meanwhile*, &c. inserted after the nominative, to give it a sufficient prominence in English.

1461 A still greater emphasis is given to *other* words‡ when placed at the commencement of a sentence, because the very inversion of the ordinary order draws the greater attention to them : as,

Suscep*tum*§ cum sāguntinis bellum, hābendum cum rōmāni*s*  
est (*Liv. xxI. 10*), we began the war with Saguntum, we must  
conduct it against Rome.

\* Emphasis always implies an opposition to some other word expressed or understood ; and the student would do well in each case to ask himself what the opposed word or notion is.

† See also the sentences beginning with *Dumnorix*, c. 9 ; *Heluetii*, c. 11 ; *Cæsar*, c. 18 ; or *Liv. xxI* c. 3, *Hanno* ; c. 5, *Hannibal* ; c. 7, *Hannibal* ; c. 11, *Saguntini*.

‡ See the examples in interrogative sentences, § 1417. See also the position of the verb in cases of concession, §§ 1156, 1227 *b*, and in hypothetical conditions, § 1219 ; also § 1436 *b*, third example.

§ Still *suscep*tum** in the Latin is only a participle ; but the English translation would lose its force if the sentence began with 'the war.'

1462 The word *est*\*, commonly the most unimportant word in a sentence, acquires a strong accent when placed first in a sentence or clause (see § 1080, 1st example; § 997, 3d example); but *est* and *ērat* are also found in the first place when a formal narrative or description commences†: as,

*Erant in eā lēgiōnē fortissimē uiri centūriōnes qui &c.* (*Caes.*

*B. G. v. 44), now there happened to be in that legion two very brave officers, with the rank of centurions, who &c.* ‡

*Est in sēcessū longō lōcūs &c.* (*Virg. A. I. 163*), *there is in a deep recess a place &c.*

1463 Relatives, interrogatives, and conjunctions naturally occupy the first place in their several clauses. If they give up this place to another word, the strangeness§ of the transposition gives unusual emphasis to the word thus occupying the first place: as,

*Nos tuae progénies, caelí quibus adnūis árcem* (*Virg. A. I. 254*||), *we, thine own progeny, to whom thou promisest the height of heaven.*

*Adeon rem redissē, pātrem ut extimescam* (*Ter. Ph. I. 3. 1*), *to think that matters should be come to this, that a father should be the object of my dread!*

*Posthāc si quidquam, nīl precor* (*Ter. Ph. I. 2. 92*), *if aught occur hereafter, I offer no prayer (for him).*

*Ego illius ferrē possum magnificā uerba, Verbā dum sunt* (*Ter. E. IV. 6. 3*), *I can bear that fellow's grand words, so long as they are mere words.*

\* Thus in Greek, *εστι*, generally an enclitic, has an accent when it commences a sentence.

† The monosyllabic verbs *dat*, *fit*, *it*, seem at times to occupy the first place when not emphatic. Possibly their very brevity is a reason for giving them this advantage, lest they be wholly overlooked. See a parallel case in § 1469, note §.

‡ See also I. 6, *Erant*; III. 12, *Erant &c.*; v. 6, *Erat*; v. 25, *Erat &c.*; vi. 38, *Erat*. See also *Virg. A. II. 21*.

§ This doctrine of emphasis growing out of a strange position is well exemplified in the heroic verse. The most natural place for a sentence to begin is at the beginning of a verse. But there occur passages where a sentence begins in the sixth foot; and in such cases the isolated word is always specially emphatic in good writers. See Bentley ad *Lucan. I. 231*, and *Journal of Education*, IV. 356. Perhaps too, when a sentence terminates with a word in the first foot of a line, that equally isolated word should be one of importance.

|| Compare also v. 1, *Troiaē qui &c.*; 392, *Tyriām qui &c.*; and III. 658, *ingēns cui &c.*

1464 It should be recollected that there are many actual pauses in a sentence where the printer inserts not even a comma. The word which follows such a pause must, for the purposes of emphasis, be considered a commencing word\*.

1465 It must be recollected too that many little words, as *ut*, *sī*, *et*, *nēc*, *sēd*, *nē*, *nōn*†, *ān*, *quam*‡, and the prepositions, are at times proclitics§, that is, pronounced with the word which follows them, so that they must not be deemed to be first words to the exclusion of the following word. See Addenda.

1466 The last place in a sentence is often an emphatic one : as,  
*Qui hōnos post conditam hanc urbem hābitust tōgāto antē mē nēmīnī* (*Cic. Phil. II. 6.13*), *an honour which since the foundation of this city was never paid to any one wearing a toga before me.*

*Aliūd itēr hābēbant nullum* (*Caes. B. G. I. 7*), *other road they had none.*

*Apūd heluētios longē ditissīmus fuit orgētōrix* (*Caes. B. G. I. 2*), *among the Helvetii by far the richest man was Orgetorix.*

*Nam ex his praēdiis talēnta argenti bīna Capiēbat statim* (*Ter. Ph. v. 3. 6*), *for from these farms he received two talents of silver every year invariably.*

*Anīmos uestros temptābunt semper, uīres nōn expēriēntūr* (*Liv. IV. 5*), *your courage and your feelings they will attempt to master, aye without intermission; of your actual strength they will make no trial.*

1467 It has been stated that the ordinary place of a verb is at the end, and that it is emphatic at the beginning of a sentence. When placed elsewhere it has the power of making the preceding word or words emphatic|| : as,

\* Thus in the ordinary hexameter there is frequently a pause after the first two feet and a half, which is followed by an emphatic word: as in *Virg. Buc. x. 73*,—

*Gállo, cūius amor | tantūm mihi crēscit in hóras,  
Quāntum uére nouo | uiridís se súbicít álnus;*—

where *uiridis* means 'with the sap flowing freely,' not 'green.'

† See § 1404.1.

‡ In the MSS. these little words are very often, if not generally, written in immediate connection with the following word.

§ See § 28.

|| The reason of this appears to be, that the predicate of a sentence is

*Sāguntum uestrī circumsident exercitūs: mox karthāgīnem circumsidēbunt rōmānae lēgiōnēs (Liv. xxi. 10), Saguntum is besieged by your armies: ere long Carthage will be besieged by the legions of Rome.*

*Vtīnam prō dēcōrē tantum et non prō sālūte esset certāmēn (Liv. xxi. 41), oh that the struggle had been one for glory only and not for existence.*

*Vt seruēmīnī dest\* uōbīs ānīmus? Quid, sī mōriendum prō pātria esset, fācērētis? (Liv. xxii. 60) when the object is to save yourselves, does your courage run low? What then would you have done, if you had had to die for your country?*

*Prius semprōniō per cīuium agmen quam pēr hostiūm† fuit ērumpendum (Liv. xxii. 60), Sempronius had to force a passage through the ranks of his own countrymen before he forced one through those of the enemy.*

1468 Sometimes the word thus placed before the verb is not itself so emphatic as the word with which it is intimately connected, and which then stands at the end of the sentence: as,

*O Geta, Prouīnciam cepīsti duram (Ter. Ph. I. 2.22), oh Geta, the duty you undertook was a hard one.*

*Maecēnās ātāuīs ēdītē rēgībus (Hor. Od. I. 1.1), Mæcenas sprung of royal line.*

1469 An adjective‡ or dependent genitive, if emphatic, commonly precedes its substantive; whereas when not emphatic, it commonly follows§. Thus,

*Saepe et contemptūs hostis cruentum certāmēn ēdīdit, et in-clītī pōpūli rēgesquē perlēuī mōmentō uicti sunt (Liv. xxi.*

commonly the more emphatic part, and that the verb is commonly the chief part of the predicate. Observe too that a participle in its own clause has the same influence.

\* So generally in MSS., not *deest*.

† The comma usually inserted after *hostium* is inadmissible, as the *fuit* should be pronounced almost as though it were attached to it like an enclitic.

‡ In the phrase *tuom officium facere* to do your duty, it would at first seem that *tuom* has no title to the emphatic position which it commonly, though not always occupies in this phrase; but the answer is, that *officium* (= *opificium*) originally meant not 'duty,' but 'work,' so that the phrase literally translated is, 'to do your own work, not another person's.'

§ When a substantive is very short compared to its adjective, the former commonly precedes, as *aes alienum, res familiaris*.

43), if a despised foe has often maintained a bloody contest, not less often have renowned states and monarchs been conquered by the slightest blow.

Pulchrum ērit campānī, rōmānum impēriū uestrā fidē, uestris uīribus rētentum essē (*Liv. xxiii. 5*), it will be a proud reflection, men of Capua, that the empire of Rome herself was saved from falling by your fidelity, by your power.

1470 A still stronger emphasis belongs to the adjective or dependent genitive when it throws\* as it were its substantive to the end of the sentence: as,

Dē quō quum dispūtārem, tuam mihi dārī uellem cotta ēloquentiam (*Cic. N. D. ii. 59. 147*), in discussing which I should have wished your eloquence, Cotta, to have been given to me.

*Hoc tibi iūuentus rōmāna indicīmus bellum* (*Liv. ii. 12*), such the war which we, the youth of Rome, declare against you.

*Bonās me absente hic cōfecistis nūptias* (*Ter. Ph. ii. 1. 28*), a pretty marriage you have knocked up here in my absence.

*E quībūs ūnūs ūuet quānūs aspergērē cunctos*, Praetēr eum quī praebēt, ūquā (*Hor. Sat. i. 4. 87*), one of whom delights to sprinkle with any (the dirtiest) water all save him who acts purveyor.

*Nēc cum huiusmodi ūsus uenit ūt confictarēs malo* (*Ter. Ph. iii. 3. 21*), and have never been called upon to struggle with a misery of this kind.

*Nam per éius unam, ut aúdio, aut uiuam aút moriar sentētiam* (*Ter. Ph. iii. 1. 19*), for on his one vote it depends, I hear, whether I am to live or die.

1470.1 And generally any qualifying word may in this way be separated from the word qualified: as,

*Itā patrem adolescētis facta haec tōlerare audiō violenter* (*Ter. Ph. v. 1. 4*), so very furiously is the young man's father offended I hear with these proceedings.

\* This wide separation of the adjective and substantive would cause confusion, but that the great emphasis of the adjective causes it still to be ringing in the ear when we come to the substantive.

† Compare in the first book of the Aeneid, v. 647, *patrius amor, rapi-dum Achaten*; v. 661, *noua consilia*; v. 673, *nostro dolore*; v. 675, *Iuno-nia hospitia*; v. 679, *magno amore*; v. 680, *nostram mentem*; v. 688, *notos uoltus*.

1471 The demonstrative pronouns, and the logical pronoun *i-* or *eo-*, commonly occupying the place before the substantive, appear to acquire a special emphasis when placed after it: as,

Te appi tuumquē cāput sanguīne hōc consēcrō (*Liv.* III. 48),  
*thee Appius, and thy head with this blood I devote.*

1471.1 Numerals are often placed at the end of a sentence or clause.\*

Gallia est omnis diuīsa in partis trīs (*Caes.* B. G. I. 1), *Gallia as a whole is divided into three parts.*

1472 Nouns in apposition and the genitive commonly follow the substantive to which they belong, and therefore have an emphasis when prefixed to the substantive: as,

Vnī consūli seruīliō ius fuit dīcendi dictātōrīs (*Liv.* xxii. 31),  
*to Servilius alone, as consul, belonged the power to name a dictator.*

Sēd itā forsītan dēcuit cum foedērum ruptōrē dūce ac pōpūlō  
deōs ipsos committēre ac prōflīgārē bellum, nos qui sēcun  
dum deos uiōlātī sūmus, commissum ac prōflīgātūm confi  
cērē (*Liv.* xxii. 40), *but perhaps it was fitting that, with a general and a people who habitually violate treaties, the gods themselves should commence the war and break the neck of it†, and that we who next to the gods have been injured should then come in and finish it.*

Fābius pōtens uir, quum inter suī corpōrīs hōmīnes, tum ētiam  
ad plēbem (*Liv.* vi. 34), *Fabius, a man of influence not merely among the men of his own body‡, but also with the commonalty.*

1473 As an emphatic word demands a large share of the attention, it tends to prevent the mind from dwelling on the word or words which follow. Hence as the first place in a sentence or clause is allotted to emphatic words, so the second place is adapted to unimportant words§, which are inserted here although unconnected with the adjoining words: as,

\* A habit borrowed probably from the form of accounts, where the numbers are placed at the end of the lines in a vertical column for the convenience of addition.

† Literally 'to give the knock-down blow which all-but finishes.'

‡ *i. e.* class or order.

§ Such words should be read most faintly, so as not to attract attention.

Iānuā se ac pāriētibus texit (*Cic.* p. Mil. 7. 18), *he protected himself behind the gate and the walls of his house.*

An hūiūs illē lēgis mentiōnem fācēre ausūs esset? (*Cic.* p. Mil. 12. 33) *or would he have dared to make mention of this law?*

Hunc illi ē nāui ēgressum comprehendērant atque in uincūlā coniēcērant (*Caes.* B. G. iv. 27), *this man had no sooner disembarked than they had seized him and thrown him into prison.*

Magnūs ībi nūmērus pēcōris rēpertūs est (*Caes.* B. G. v. 21), *a great number of sheep was found there.*

Magnam haec res caesārī diffīcultātem adfērēbat (*Caes.* B. G. vii. 10), *no little difficulty did this occasion to Caesar.*

Rēsistēs autem sī sātis firmus stētēris, sī te nēquē collēgæ uānā glōriā nēquē tuā falsa infāmiā mōuērit (*Liv.* xxii. 39), *and resist him you will, if you stand firm enough, if — nor your colleague's empty glory, nor your own ill-founded disgrace affect you.*

Vnō diē intermissō galli, atque hoc spātiō magnō crātium nūmēro effectō, mēdiā nocte ad mūnitiōnēs accēdunt (*Caes.* B. G. vii. 81), *having allowed one day to pass (without any attack), and having in this interval made up a great quantity of hurdles, at midnight the Gauls quietly advance to the lines.\**

Quos sībi caesār† oblātos gāuisus rētīnērī iussit (*Caes.* B. G. iv. 13), *delighted that these men should be thrown in his way, Caesar ordered them to be detained‡.*

1474 It is because of their enclitic character§ that autem, quidem, quōquē, &c. never occupy the first place in a clause or sentence. Igītūr, ēnim, uērō, are occasionally found at the beginning, and

\* Many editors would place a comma before *Galli*, thus giving it an importance it does not deserve. It is in fact a sort of enclitic, and should appear in the English translation in the least prominent place. Similarly a comma should follow, not precede the word *Caesar* or *Galba* in the first line of the following chapters,—B. G. ii. 2, ii. 7; iii. 3, iii. 28; iv. 6, iv. 13, iv. 20; v. 7, v. 11.

† Here both *sībi* and *Caesar* have the nature of enclitics.

‡ For the enclitical position of a word which refers equally to two words or to two clauses, see § 1438 *b* and *e*.

§ The vocative when in the first place is of course emphatic. Otherwise it is commonly an enclitic, and should be thrown in after an emphatic word.

then have more importance than when they occupy their more ordinary place after the first word.

1475 In short\* sentences, words which are opposed to one another are either brought close together, or placed as far apart as possible, in the latter case occupying the two emphatic positions of first and last.

*Hostis hostem occidere uoluī (Liv. II. 12), I wished to slay the enemy of my country.*

*Hospes necauit hospitem (Plaut. Most. II. 2. 48), he strangled one who was his own guest.*

*Cum hanc sibi uidebit praesens praesentem eripi (Ter. Ad. IV. 5. 34), when he shall see her torn from him before his very face.*

*Ratiō nostrā consentit, pugnat oratiō (Cic. de Fin. III. 3. 10), our principles agree, our language is at variance.*

*Nec ad mortem minūs anīmi est, quam fuit ad caedem (Liv. II. 12), nor have I less courage to die myself, than I had but now to slay another.*

*Mihi māgis littērae sunt exspectandae ā tē, quam ā mē tibi (Cic. ad Fam. IX. 10), I have a better right to expect a letter from you, than you from me.*

1476 When two clauses opposed to one another contain the same word in different cases or tenses, that common word usually precedes the words opposed.

*Si cuius uester, sicčūt ad pācem pētendam uēnit, Itā pācis condicōnes rettūlisset, sūperuācāneum hoc mihi fuisse Itēr (Liv. XXI. 13), if your countryman, who came to ask for peace, had in the same patriotic spirit reported the terms of that peace, this visit would have been superfluous for me.*

*Vincērē scis, uictōria ūtī nescis (Liv. XXII. 51), how to gain a victory, you know; how to use a victory, you do not know.*

*Non sōlum cālāmitātē, sēd etiam cālāmitātis formidinē libērātōs (Cic. p. l. Man. 6. 16), relieved not merely from ruin, but also from the fear of ruin.*

*Et fācē prō thālāmī fax mihi mortis ādest (Ov. Her. 21. 172), and in lieu of the marriage-torch the torch of death awaits me.*

\* See § 1436 b note, and § 1437.

## APPENDIX I.

### ON THE CRUDE-FORM VIEW OF LANGUAGE, ITS TRUTH AND ITS PRACTICAL ADVANTAGES.\*

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As the very phrase 'crude form' is yet strange to the ears of most scholars, it may be useful to explain what is meant by it ; to establish the truth of the new system ; and to show the practical advantages which it offers even for elementary instruction.

In the first place, it may be noted, if only to conciliate the attention of readers, that upon the system of crude forms every Sanskrit grammar is constructed.

"Inflection", says Professor Wilson (§ 48 of his Grammar, 2d ed.), "whether of declension or conjugation, is contrived by the Sanskrit grammarians on the same principle. It consists of two parts : 1, the *anga*, 'body,' or inflective base, that is the word itself ; and 2, of certain particles, which, being attached to the base, complete the inflected word". He goes on to say, at the latter part of § 51, "there is but one general declension in Sanskrit grammar"; and though it is convenient to divide nouns into classes, yet even then, he adds, "no arrangement admits of more ready reference than that which classes them according to their final letters."

Again, in § 167, he finds the system of conjugation on the *dhatu*, or 'crude verb ;' observing also, in § 171, that "the verb in its inflected form is composed of two elements : 1, the *anga*, or 'base,' the modified verb to which the inflections are subjoined ; and 2, certain letters or syllables which constitute the inflectional terminations, and are subjoined to the base."

The exhibition of the Greek† and Latin languages upon the

\* Chiefly reprinted from the *English Journal of Education* (Bell), New Series, Nos. 48 and 50 (Dec. 1850 and Feb. 1851).

† See the *Elements of Greek Grammar* by Joseph G. Greenwood, Esq., now Principal of Owen's College, Manchester.

crude-form system is in perfect accordance with the passages we here quote from Professor Wilson's Grammar, and with the remarks of Bopp in his *Vergleichende Grammatik*, § 112, &c.

The first proposal in print to apply the principle to the analysis of the classical languages was made by the present writer in a review of Zumpt's Latin Grammar in the first Number of the *Journal of Education*, published by the Society for the Diffusion of Useful Knowledge in 1830 (pp. 98–100 and 105). The system had been previously expounded in the classical lecture-rooms of the University of London (now University College).\*

In endeavouring to give a more distinct exposition of the system of crude forms, we shall, for the sake of brevity, for the most part limit our observations to the Latin language.

In the ordinary grammars it is the practice to start from the nominative of a noun, and from the infinitive or first person of the present indicative of a verb. Now the nominative of a noun is something more than the naked word, as it also expresses a certain relation to the sentence. So again, the first person of a verb includes in its termination a representative of the pronoun 'I'. The infinitive mood in like manner presents to us a suffix, by means of which the notion of the verb is expressed in the form of an abstract substantive. Thus, in every one of these three cases we have some foreign matter, so to say, added to the pure metal.

Now the principle of the crude-form system is to get rid of this foreign matter, and thus to exhibit the simplest form of a word, or, as Bopp expresses it, *die Grundform*, *die nackte Wort-gestalt*. But it would be thought a false step to introduce that which, though in a certain sense more true and more philosophical, would involve a complicated process of analysis. To such an objection the supporters of the crude-form system answer, that their principles are not only true, but at the same time are recommended by extreme simplicity. Thus they affirm, with Professor Wilson, that on the crude-form system there is at bottom but one declension and but one conjugation; and if for some purposes it is still

\* In the year 1836 was published the *Bromsgrove Latin Grammar* by the Rev. G. A. Jacob, M.A. (late Scholar and Tutor of Worcester College, Oxford); which is drawn-up in a great measure, but far from uniformly, upon the crude-form system. Mr. Jacob subsequently published a Greek Grammar upon the same plan.

convenient to divide nouns and verbs into classes, these classes depend upon one simple and unvarying rule, viz. the characteristic or last letter.

But examples will best explain what is meant. In the fourth declension, that of *gradus* for example, the same letters down to the vowel *u* inclusive, appear in every case both of the singular and plural, except in the dative and ablative of the latter, and the doubt which this one exception might suggest is removed by the occurrence of such forms as *verubus*, *acubus*. From the fact of the five letters *gradu* being thus common to all the inflected forms, it becomes to some extent probable that the several ideas of number and case are distinguished by the letters which follow *gradu*. Similarly in the fifth declension, *dies* for example, the three letters *die*, being constant, tend to a similar conclusion. In the third declension, nouns such as *turris*, *auis*, differ much in several of the case-endings from *rex*, *homo*, *aestas*. The former exhibit an *i* in nearly every case ; for we have *turrim* in the acc. singular, and *turris*, *auis*, as well as *turres*, *aves* in the acc. plural ; *turri*, *aui*, as well as *turre*, *ave* in the abl. sing. Nay, even a plural nom. such as *turris* is well established as an archaic variety. Thus an *i* presents itself in every case of both numbers. On the other hand, we never meet with an acc. *regim*, nor with such plural cases as *regis* or *regium*. Under these circumstances there are strong reasons for separating the consideration of such words as *rex* from those nouns which have a nominative in *is*. Looking then, in the first instance, to *turris* as an example of a class, we find *turri* in every case. To proceed : in the nouns of the first declension, as *musa*, an *a* is traceable through every case of both numbers, if we include in our view such datives as *equabus*, *duabus*, *ambabus*, and the Greek forms *μουσαις*, &c.

In the nouns so far discussed, the parts common to every case are *gradu*, *die*, *turri*, *musa* ; and so we have come across classes which end in four out of the five Latin vowels. There remains one declension, the second, and one vowel, viz. *o*. Now the nouns of this declension exhibit the vowel in question in the dat. and abl. of the singular, in the gen. and acc. of the plural, as *domino*, *dominorum*, *dominos*. The corresponding Greek declension helps us out in many of the other cases, as *δούλος*, *δούλοιο* or *δούλον*, *δούλον*, *δούλοις*. But we need not depend on the Greek alone. Cicero also wrote *seruos*, *seruom*, rather than *seruus*, *ser-*

*uum*; and so in all words where the ordinary ending of these cases would give us the combination *-uus*, *-uum*. Again, Cicero's genitive of *qui* was *quo-ius*, not *cuius*. So also we may fairly assume that *nullius* with its long *i* is a contraction of *nullo-ius*, a genitive which bears a marked affinity in its termination to the Homeric genitive *λογοιο*. We may the more safely assume that *nullius* is only a reduced form of *nulloius*, because a long *i* in Latin often corresponds to the diphthong *ou* of the Greek, as in *domini* (nom. pl.), *dominis*, compared in respect of ending to *δοιλοι*, *δοιλοις*. In the nom. pl. Terence wrote *Adelphoe*; and *o<sub>lo</sub>e* is said to have been used as an archaic form for the nom. *illi*. At any rate, as regards the abl. pl. Festus says: 'ab<sub>o</sub>loes dicebant pro ab illis.' Thus the sing. vocative alone in this declension presents any difficulty. But the change to a short *e* is seen even in the nom., as in *ille*, *iste*, *ipse*; and that the last of these grew out of an old *ipsos* is pretty well established by the fact that the old writers give us a nom. *ipsum*. In truth, it is nearly a law of the Latin and other languages, that any short final vowel is soon reduced to a short *e*. Thus *magis*, *scriberis*, *aetatis\**, *scripserunt*, when deprived of the final consonants, become at once *mag<sub>e</sub>*, *scribere*, *aetate*, *scripsere*. Add to this, that a vowel *o* is wholly unknown to the terminations of the other declensions. From all these facts it is inferred that in the second declension the part essential to the noun, as opposed to case-endings, terminates in the vowel *o*.

But we have passed over that portion of the third declension which differs in the mode of forming the cases from *turris*. Examples of such nouns are, if we define them by their nominatives, *rex*, *nux*, *lapis*, *paries*, *uirtus*, *aetas*, *pater*, *consul*, *hiemp<sub>s</sub>*, *ratio*, *homo*, *pulvis*, &c. Upon any grammatical system such words present anomalies in the nominative case. In the other, or so-called oblique cases, the difficulties are few; and it will be found that the essential part of these words ends in a consonant, viz. *rēg-*, *nōc-*, *lapīd-*, *pariēt-*, *uirtūt-*, *aetāt-*, *hiēm-*; and again, *patēr-*, *consūl-*, *ratiōn-*, *homōn-*, *pulūt<sub>s</sub>*. The modification or loss of the final consonant which ensues in the first seven of these nouns on the addition of an *s* to form the nominative, is nearly parallel to what happens in the formation of the perfect tenses, *rex<sub>i</sub>*, *duxi*, *divisi*, *misi*, *sumpsi*; and this was to be expected, as the same consonants

\* See Grammar, § 909 note.

are brought into juxtaposition. As regards *puluīs*, *cucumīs* and *cinīs*, the final *s* of the nominatives in reality performs a double office. In other words, *puluīss* would have been theoretically a more correct form; and hence it is that the last syllable of this nominative is at times found long, as in Virg. Aen. 1. 478, *et uersa puluīs inscribitur hasta*. That the base of *puluīs* must put in a claim to an *s*, is proved by the diminutive *puluīsculus* as compared with *naūicula*, *canicula*, *fraterculus*. The oblique cases *puluīrem*, *puluīris*, &c. confirm this, for the syllable *er* in these words represents the *is* of the base, just as *er* in *scripserunt* corresponds to the middle syllable *is* of *scripsistis*, and the *er* of the reflective or passive *scribēr-is* to the *is* of the simple verb *scribis*. The change of *s* between vowels into *r* is familiar to every Latin scholar. It must also be admitted, on consideration, that while *i* is the vowel which the idiom of the language prefers before *s*, a short *e* is all but required before *r*.

The absolute disappearance of the final *s* in the nominatives *pater*, *consul*, *ratio*, *homo*, and the loss in addition of a liquid from the end of the last pair of words, will need a fuller discussion, and shall be considered presently.

Thus far we have dealt only with the declension of nouns. As regards the verbs, the question is exceedingly simple. No one will have any difficulty in assigning *ama*, *mone*, *reg*, and *audi*, as the essential elements in the conjugation of the verbs *ama-re*, *mone-re*, *reg-ere*, and *audi-re*. The only parts of the verb *amare* which fail to exhibit an *a* after the *m* are the first person *amo* of the indicative present, and the whole of the present subjunctive, *amem*, &c. But a contraction of *ama-o* into *amo* would be perfectly parallel to what is seen in the Greek grammar in *τιμω*, *τιμω*; and the compression of *ama-am*, *ama-as*, *ama-at*, &c. (which the analogy of *scrib-am*, *scrib-as*, *scrib-at*, &c. would have led us to expect) into *amem*, *ames*, *amet*, &c. is a matter of no extraordinary character, considering the intimate connection between a long vowel *e* and the simple *a*. A Greek scholar is of course familiar with this fact; and in the Latin perfect *eg-i* (as compared to the present *ag-o*) we seem to have a word which has been contracted from a perfect of reduplication *a-ag-i*. In the second conjugation we should have been able to trace the vowel *e* throughout all the deduced forms, if we had taken for our example any of the verbs *fle-re*, *ne-re*, *de-le-re*, or *ex-ple-re*, for in these the perfect and so-

called supines still exhibit an *e* in the base of the word. And even among those verbs which commonly form the perfect in *-ui*, as *moneo*, *habeo*, &c., the archaic forms, such as *habessit*, seem to imply an old perfect *habeui*; for *habessit* must have been a contraction of *habeuesit*, just as *amasso* and *amassim* are admitted to be contractions from old forms *amaueso* and *amauesim*, which preceded *amauero* and *amauerim*. Lastly, the conjugation of *audi-re* in no single instance fails to retain the *i*.

Thus we reduce the four conjugations to the four heads, of verbs in *a*, in *e*, in consonants, and in *i*. The question here suggests itself, how is it that there are not six conjugations to correspond to the six declensions? in other words, what has become of the conjugations in *o* and in *u*? To speak first of the verbs in *u*: the class exists, and as examples of it may be taken the verbs *nu-ere*, *plu-ere*, *acu-ere*, *metu-ere*; but the vowel *u* is rarely subject to contraction with a following vowel, so that it was found unnecessary to separate verbs of this class from those which ended in a consonant. On the whole however it is perhaps desirable, for simplicity's sake, to make a *u* conjugation; and in fact in the third person of the plural of the present indicative these verbs have a peculiarity which distinguishes them from such verbs as *reg-ere*, *scrib-ere*; we mean that *metuunt* and *sequuntur*, though supported by the authority of our grammars and ordinary editions, are not so legitimate, if manuscripts are to be trusted, as *metuont* and *secuntur*. Secondly, an advantage is gained by the separation of verbs in *u* from verbs in a consonant, in the complete analogy of the perfects *col-ui*, *audi-ui*, *ne-ui*, *ama-ui*, *gno-ui*, *plu-ui*, where we have the same suffix added without distinction to a verb ending in a consonant, and to verbs in all the five vowels, *i*, *e*, *a*, *o*, *u*. *Pluuit* was the only perfect known to Livy; and the older writers generally adopted either the form *annuuit*, or at least *annuit* with a long *u*, thus distinguishing the perfect from the present. But there still remains a vacancy caused by the non-appearance of a class of verbs in *o*. Such vacancy can only be filled by a wretched remnant of a conjugation. The forms *gno-ui*, *gno-tum* (*noui*, *notum*), the participles *potus* and *aegrotus*, all point to bases in *o*, viz. *gno-*, *po-*, *aegro-*. The present of the first exhibits a somewhat fuller form in the so-called inceptive *gnosc-o*. That there was once a verb *po-* 'drink,' is proved by the substantives *po-tion-*, *po-culo-* (nom. *potio*, *poculum*), by the frequentative *po-ta-re*, and

by the Greek *πω-σω. πεπω-κα.* Again, a verb *aegro-o* from the adjective *aegero* (nom. *aeger, aegra, &c.*) would be in perfect keeping with the Greek verb *δουλο-ω* from the noun *δουλο-* (nom. *δουλος*). Unfortunately there was a tendency in the Latin language to force all those verbs which are formed from substantives or adjectives of the second declension into the first conjugation. Thus from the substantives *dono-, domino-* (nom. *donum, dominus*), and from the adjectives *misero-, denso-* (nom. *miser, densus*), were deduced the verbs *dona-re, domina-ri, misera-ri, densa-re.* The readiness which exists in the Latin language to interchange the vowels *a* and *o* is well seen in *ignora-re*, from an adjective *ignaro-* (nom. *ignarus*), while the simple adjective *gnaro-* (nom. *gnarus*) is deduced from the verb *gno-* (*gnosco* or *nosco*).

The application of the crude-form system to verbs was virtually adopted in the Latin grammar which was used in the Charter-House during the headship of the Rev. Dr. Russell, as the three conjugations of *amare, monere* and *audire* were treated as contract verbs, *amao amo, amais amas, amait amat, &c.* It has at times been objected to this view, that a contraction of *amait* to *amat* ought to have led to a long vowel in the last syllable of *amat.* The argument is valid, but yet no way damages the theory, for the syllable was originally long, as indeed is seen in the passive *amātur, monētur, audītur*, whereas from *regit* comes *regitūr.* It is thus that the old writers, as Plautus, Terence, &c. never hesitate to treat the third person of a tense as having a final long syllable, whenever the corresponding vowel is long in the first and second persons of the plural. Examples may be seen in the "Prolegomena" to Ritschl's Plautus, p. 182, &c., such as *uelit, audiēt, fit, solēt, attinēt, habēt, sīt, dēt, fuāt, māuelit, afflictāt, egēt, desiderēt, īt, lubēt*, though followed in every example he quotes by a word with an initial vowel. There are not wanting similar examples in Virgil and Horace; but editors and teachers complacently get over the difficulty by attributing the unusual length to the so-called principle of *cæsura*, or to poetical license. What therefore at first view appeared as a defect in the theory of crude forms, only tends to prove the validity of the system.

In the irregular verbs the system of crude forms has its usual superiority. The conjugation for example of the so-called substantive verb, in both Greek and Latin, becomes more intelligible, and therefore more easy to remember, when attention is paid to

the form of the base. *Sum* and *ειμι*, when examined by themselves, appear utterly unconnected ; but a light is thrown even upon these, and still more decidedly on many other parts of the conjugation, when *ε* is regarded as the point of departure. Varro, for example, tells us that *esum*, *esumus*, *esunt* were the old forms, which, losing their initial vowel, became severally *sum*, *sumus*, *sunt*. That *εσ-μι*\* in Greek should be changed to *ειμι* was to be expected from the habitual tendency of that language to suppress the sibilant. Further, an attention to the crude form *ε* at once explains the so-called adjectives, but really participles, *absens*, *praesens*, which are but reduced forms of *ab-es-ens* *prae-es-ens*. Again, the beginner in Greek is somewhat confused at times by the similarity in many parts of the verbs *ειμι* 'I am' and *ειμι* 'I go'. He will have most of his doubts at once solved by the knowledge that the former has *εσ*, the latter *ι*, for its base.

We next proceed to examine the proposition that all the Latin declensions in reality belong to one type. In the process of word-building the chief difficulty arises from the fact, that if vowels are brought together, contraction commonly results ; while if consonants are placed in juxtaposition, the one or the other is frequently modified, so as to harmonise with the other. Hence it follows that where the choice presents itself, we should select for our first consideration those forms, where, of two syllables brought into contact, either the first ends in a consonant and the second begins with a vowel, or *vice versa*, where a vowel at the end of the first is followed by a consonant at the beginning of the second. Now it so happens that among the suffixes which have the office of denoting cases, the majority commence with a vowel. Hence the consonant declension for the most part exhibits the cases in a fuller and less modified form. Thus to take the accusative, *reg-em* assigns a whole syllable to the case-ending, whereas in *turri-m*, *die-m*, *musa-m*, *seruo-m* (or *seruu-m*), *gradu-m*, a vowel has been lost. The same applies to the plural accusatives *reg-es*, *turri-s* (*turres*), *die-s*, *musa-s*, *seruo-s*, *gradu-s*. Similarly in the ablatives of the singular, *reg-ē*, *turri* (*turrē*), *diē*, *musā*, *seruō*, *gradū*, the first gives us a letter *ē* as the representative of the case, whereas contraction absorbs this vowel in all the vowel declensions, yet at the same time leaves a trace of the same termi-

\* The modern Lithuanian, or the language now spoken around Memel and Riga, conjugates its substantive verb, *esmi*, *essi*, *esti*, &c.

nation in the length of the final vowel, as arising from contraction.

The genitival *is* of *reg-is* would lead us to expect from analogy *turri-is*, *die-is*, *musa-is*, *seruo-is*, *gradu-is*, not one of which occurs. This fact at first sight appears somewhat fatal to the theory; but a closer inspection will remove much of the difficulty, and the satisfactory removal of a difficulty ought to be held a strong confirmation of a theory. Now the forms *gru-is*, *su-is*, *anu-is* (the last in Terence) really exhibit what is demanded; and the long *u* in *gradus* gen. has always been held to be the result of contraction from *graduis*. Secondly, in the first and fifth declensions the older language has at least two forms, *musai* and *musas* (as in *pater-familias*, to say nothing of the Greek gen. *σοφιας*), *diei*, *dies* and *die*. Now it is evident that all these varieties would grow out of *musa-is* and *die-is*. By the loss of the *s* we obtain *musai* and *diei*, and then by an ordinary contraction *musae* and *die*; while the absorption of the *i* in *musais* and *dieis* gives us *musas* and *diēs*. In the second declension, although *seruo-is* is unknown, yet in *nullius*, or rather *nullo-ius*, we get even more than the suffix wished for; and a termination *us* harmonises better with the Greek genitival suffix *os* than the ordinary Latin suffix *is*. Thus in the celebrated Baccanalian inscription we find *senatu-os* for the genitive of *senatu*.

But there still remain the genitives *auis*, *turris*, which refuse even in their quantity to justify the theory of a previously existing *au-i-is* or *turri-is*. The explanation probably is this: the Latin language had some twenty verbs which blended together the third and fourth conjugations, as *facio*, *iacio*, *orior*, *gradior*, which in the first person singular and third plural follow the analogy of the fourth, but in the other persons that of the third conjugation. Nay, as we look further and further back into the language, we find such forms as *parire* for *parēre*, *morimur* for *morīmur*, *euenat* for *eueniat*, &c. Similarly in the declensions they seem at times to have had double forms, one ending in a consonant, one in the vowel *i*. Thus by the side of *naui-* 'a ship' we may assume a shorter form *nau-:* compare the Greek *vav-s*. Thus *naui-is* would be a legitimate genitive, and *naui-fragus*, *nauta* need not be deemed contractions from *naui-fragus*, *naui-ta*. So *au* in *auceps*, *auspex*, may have been an original base, signifying 'bird,' from which the gen. *au-is* with a short *i* is regularly formed. In fact, we have

probably in this tendency to double forms the explanation of the confusion by which the Romans themselves were led to force the nouns ending in a consonant and those ending in a vowel *i* into a common declension.\*

In the genitives plural *die-rum*, *musa-rum*, *seruo-rum* we have a common suffix; while in *reg-um*, *aui-um*, *gradu-um* we only miss the *r*, the addition of which would bring them into perfect agreement with the preceding trio. Now this *r* really represents the *s* which formed the essential part of the genitival suffix in the singular, it being a law of the Latin language to change an *s* into *r* whenever it is thrown between vowels, as in such neuters as *opus*, *operis*, in the verb *esse*, *eram*, *ero*, &c. But this *s* of the genitive is itself lost in *musai*, *musae*, in *serui*, in *Vlixi*, *Achilli*, *Cleomeni* (for *Vlixis*, *Achillis*, *Cleomenis*), and in *diei*. Hence there is nothing very surprising in the disappearance of its representative *r* in the plural. Besides, *caelicolum*, *amphorum*, *nummum*, *durum*, and even *dieum*, *specieum*, are more or less familiar contractions for *caelicularum*, *amphorarum*, *nummorum*, *duorum*, *dierum*, *specierum*. Lastly, it is a well-known fact that *nucerum*, *bouerum* were the old forms of *nucum*, *boum*. And these two words by the way justify the theory at which we have hinted already, that the plural cases are in reality formed from the singular genitive by the addition of a suffix for plurality. Thus *nucer* and *bouer*, of the two archaic forms *nucerum*, *bouerum*, represent the singular genitives *nucis*, *bouis*, precisely as from the base *cinis* or *puluis* we have a genitive *ciner-is*, *puluer-is*. Thus *musarum* is for *musas-um*, of which *musas* is an old genitive singular. In the Greek language this *s* falling between vowels is of course lost as usual, and we have *μουσῶν* instead of *μουσασ-ῶν*. Similarly theory would give us for the noun *γένεσ-* (nom. *γένος*) a singular genitive *γένεσ-ος*, but in place of this the Greek ear preferred *γένε-ος*; while the Latin has *gener-is*.

What we have said of the plural genitive being formed directly from the singular genitive has its parallel in the accusative. Thus *musam*, *seruom* should be considered as the Latin mode of writing what would have appeared in Greek as *musan* and *seruon*. The

\* Indeed there is strong reason for believing that the final *i* is in origin a diminutival suffix, the special power of which was soon lost. In other words the two forms *nau-* and *nau-i-* stood to each other in the same relation as our *lad* and *laddie*.

addition of an *s* as the symbol of plurality would have given us *musans*, *seruons*; but as *n* was never pronounced in Latin, any more than in Greek, before the consonant *s*, it was at last omitted in writing, and so there arose *musās*, *seruōs*, but of course with a long vowel. In the Cretan dialect of the Greek language such a form as *δουλούs* for the accusative plural was in ordinary use; but the Attic dialect substituted *δουλούs*, precisely as the nominative of *οδούs* became not *οδούs* but *οδούs*.

The Latin dative *reg-i* would suggest other datives, *auii*, *diei*, *musai*, *seruoi*, *gradui*. Of these *diei* and *gradui* occur in the ordinary language; *musai* is an archaic variety of *musae*; and even in the second declension *quoi*, as we have already observed, exhibits the desired form. But *gradui* and *diei* are often contracted into the disyllables *gradu* and *die*. Moreover the Greek grammar habitually so far suppresses the final *i* as to make it subscript, which seems very like retaining it as an etymological symbol, while in pronunciation it was altogether destroyed. Hence *seruō* agrees substantially with *δουλω*. Besides, the Latin datives *nulli*, *utri*, &c. are evidently representatives of *nulloi*, *utroi*, as *nullius*, *nulli* nom. pl., *nullis*, stand for *nulloius*, *nullois*, *nullois*.

We have said that *i* is the ordinary suffix of a singular dative. An older form must have been *bi*. Such is seen in the so-called adverbs, but originally datives, *i-bi* (nom. *i-s*), *u-bi* (or *cubi*, as seen in *si-cubi*, *num-cubi*, *ne-cubi*, from the relative), *ali-bi* (archaic nom. *ali-s*), *utro-bi* (nom. *uter*), *ubi-que* (nom. *quisque*), *no-bi-s*,\* *uo-bi-s*; secondly, in the plural datives *reg-i-bus*, *au-i-bus*, *die-bus*, *equa-bus*, *duo-bus*, *acu-bus*; thirdly, in the Homeric datives *ι-φι*, *βιη-φι*, *ουρανο-φι*, *στηθεσ-φι*; fourthly, in the Sanskrit datives of the dual and plural *nau-bhy-am* and *nau-bhy-as* from *nau*—‘a ship,’ as well as the plural instrumental case *nau-bhi-s*. But if it be admitted that a *b* once belonged to the datival suffix, it remains to be explained how it came to disappear, as in *musis* and *seruis*. This objection will be answered if it be shown that those very forms which long retained a *b* have since lost it. Now the four little words, *tibi*, *sibi*, *ubi*, *ibi* have all lost the labial in the French derivatives *toi*, *soi*, *ou*, *y*. Again, the three prepositions *ab*, *sub*, *ob* are subjected to the same curtailment, in *a*, in *asporto* (for *absporto*), in *suspendo*, *suscito*, *sustollo* (for *subs-*), and in *ostendo* (for

\* *Sibi*, *tibi* are omitted in this enumeration, because there is reason to believe that the bases of these words have a claim to the *b*.

*obs-tendo*). The two verbs *iubeo* and *habeo* also lose their *b* at times, the first in *jussi*, *jussum*, the second in the derived substantive *a-mentum* for *habi-mentum* 'something to hold by,' and also in the French present *j'ai*, *tu as*, *il a*, *ils ont*. The persons *avons*, *avez* do indeed retain the *b* virtually in the form of a *v*; but when the French add this present tense to the infinitive in order to make a future, 'I have to ——,' the syllable *av* falls off from both *av-ons* and *av-ez*, as seen in *finir-ai*, *finir-as*, *finir-a*, *finir-ons*, *finir-ez*, *finir-ont*. Similarly the conditional of the French verb is always made up by attaching the past tense *avais*, &c. to the infinitive, but in this process the syllable *av* again disappears, and we have *finir-ais*, &c. The German verb *hab-en* and our own *have* suffer in the same way. Thus the German *haben* in the present exhibits *hat* not *hadt*, and in the past tense *hatte* not *hab-te*; while we say *has*, *had*, rather than *haves*, *haved*.

Hence with a knowledge that the *b* in Latin words had no safe footing, we may boldly infer that from an old dative *musa-bi* were formed first *musai* and ultimately *musae*; and from a plural *musa-bi-s*, on the one hand *musa-bus*, on the other, with the loss of the *b*, *musais*, *musis*. For the vowel-changes compare the three words *quairo* (the old form), *quaero*, *in-quiero*.

The nominative has been reserved to the last, because it contains what has been deemed by some a grave difficulty. Although *s* is visibly the suffix of the nominatives *reg-s* (*rex*), *au-i-s*, *die-s*, *Aenea-s*, *seruo-s* (*seruus*), *gradu-s*, yet it has been objected that neuters, with few exceptions, are without the final sibilant, that the same is true of nearly every nominative of the first declension, of such words as *puer* in the second, and of *pater*, *consul*, *ordo*, *ratio* in the third declension.

With regard to neuters, the identity of the nominative and accusative in every instance is a difficulty which must attach to every grammatical system, as much as to that founded upon crude forms. Perhaps the cause may lie in this, that in the simplest form of sentence, viz. one consisting of a nominative, a verb, and an accusative, as *dominus seruum caedit*, the action expressed in the verb proceeds from the nominative to the accusative, from the master to the slave; and so the idea of the nominative in origin was identical with that of an agent. But an agent having life must of necessity be either masculine or feminine. Thus a neuter noun would have no claim to serve as a nominative, and

consequently could not in strictness be entitled to the nominativeal suffix *s*. Again, if neuters had at first no nominative, there was little use in a distinctive mark for an accusative, these two cases being under ordinary circumstances specially opposed to each other. But in the second declension a special difficulty presents itself. In other neuter nouns the nominative, vocative and accusative obtain their identity by the omission of all case-endings, and at times by sacrificing a portion even of the crude form, whereas with nouns in *o* an *m* seems to be attached, in violation of the general rule as regards the accusative, and with still less justification in the nominative. This difficulty is one which will be considered in the next appendix (§ xxii.), and we hope solved. It is mixed up with a somewhat recondite question.

The *s\** in the first declension, it must be admitted, is only found in masculine nouns, and even they are of foreign origin, as the word above quoted, *Aeneas*. Still there is so close a connection between the first declension of the Latin and the first declension of the Greek language, that any thing proved for the one has a bearing upon the other. Thus the *s* of *ταμιας* and *πολιτης* leads to rather a strong belief that the Latin also must once have possessed such a letter, although no longer found in what is left of the language. But it has been said that the office of this *s* in the Greek words is not that of denoting a nominative, but to mark a gender. The assertion is founded solely on the accident that the masculine nouns take an *s* in the nominative, which the feminine nouns have discarded. But even the masculine nouns appear without this letter in many phrases of Homer, as *νεφεληγερετα Ζευς*, *μητιετα Ζευς*, *ιπποτα Νεστωρ*, &c.; and Cicero too preferred the forms without a sibilant in the Greek words *Archyta*, *Aristagora*, as well as in the names of his countrymen *Sulla* and *Cinna*. Moreover, an argument such as that of the Greek grammarians might just as well be used in proof that *s* in Latin is a mark of the feminine gender, seeing that of *acer*, *acris*, *acre*, the middle form *acris* is generally feminine. We have a parallel error in the Icelandic grammarians. This language, it is well known, has a general tendency to employ the letter *r* where the classical and other kindred languages have an *s*. Accordingly an *r* is found as an ending of many nominatives; but it happens to be limited for the most

\* The greater part of this argument was first printed in an article in the *Classical Museum*, No. xix. p. 59.

part to those of a masculine gender. Hence, in § 141 of his Grammar, Rask calls it the sign of the masculine. Unfortunately for his doctrine, *ku-* 'a cow', *su-* 'a sow', also take an *r* to form the nominatives *kyr*, *syr* (§ 170); and in § 159 he has the candour to say, "In the oldest times there were also many feminines in *r*, e. g. *œdr* 'a vein', afterwards *œd*, *elfr* 'river', afterwards *elf*," &c. But a comparison of the Greek and Latin grammars will present us with evidence to prove that even feminine nouns of the *α* declension were not averse to the nominative *s*. In the Greek language it is the ordinary doctrine that *σοφία* and *σοφη* are but dialectic varieties of the same word. If we may extend the same doctrine to the Latin language, we are entitled to say that there is no substantial distinction between *luxuria* and *luxuries*, *tristitia* and *tristities*, *materia* and *materies*, words which (as Madvig observes) rarely form their genitives, datives and ablatives after the model of the fifth declension.

We next consider those nouns whose crude form ends in a liquid, as *patēr-*, *consūl-*, *ration-* or *ordōn-*. Our theory as regards these words is, that the *s*, originally added, was first assimilated to the preceding liquid; that by a second change one of these two liquids was dropped, but so dropped that the preceding vowel by its increased length was made to compensate for the loss; and thirdly, that this long syllable was finally deprived of its length. A triple assumption such as this, of course requires strong proof in the way of analogy; and it is believed that the nine arguments which are presented in the following paragraphs will be thought to contain such proof.

1. The four Greek verbs *σπειρω*, *στελλω*, *φαινω*, and *νεμω*, to take these as examples of classes, have for their respective bases the syllables *σπερ*, *στελ*, *φαν*, and *νεμ*. From these, if the regular formation had been followed, we ought to have had, as first aorists, *εσπερσα*, *εστελσα*, *εφανσα*,\* *ενεμσα*. Assimilation would have changed them to *εσπερρα*, *εστελλα*, *εφαννα*, and *ενεμμα*; and again, the suppression of one of the liquids, together with the fitting compensation by increase in the length of the vowel, would give us, what is actually found, *εσπειρα*, *εστειλα*, *εφηνα*, *ενειμα*.

2. As the feminine of adjectives ending in a consonant was often formed by the addition of the syllable *σα*, e. g. *τυπτου-σα*,

\* Aorists *εκερσα*, *εελσα*, *εκενσα* occur in Homer. See Addenda.

χαριεσ-σα, Φοινισ-σα, for τυπτοντ-σα, χαριεντ-σα, Φοινικ-σα, so from the crude forms μακαρ-, ταλαν-, τερεν- should have been formed μακαρ-σα, ταλαν-σα, τερεν-σα, which, if our view be correct, passed through an intermediate μακαρ-ρα, ταλαν-να, τερεν-να, to μακιρα, ταλαινα τερενα.

3. The Latin superlative ended commonly in *sumo-* or *simo-*; but in *acer-rimo-*, *deter-rimo-*, *simil-limo-*, the *s* has assimilated itself to the preceding liquid, *r* or *l*.

4. The Latin infinitival suffix *ere* appears to have grown out of an older form *ese*, as seen in *es-se* 'to be' (for *es-ese*). This view is confirmed both by the universal habit of the old language to present an *s* between vowels where the later language preferred *r*, as in *Fusius, asa*, afterwards *Furius, aru*; and by the occurrence of a passive infinitive *dasi* (see Forcellini), which of course implies an active infinitive *dase* for *dare*. Hence *uel-le*, *nol-le*, *mal-le* have in *le* a substitute for an older *re*, as that was a substitute for *se*.

5. In the Icelandic tongue, as we have already said, an *r* instead of an *s* is the ordinary nominatival suffix of masculine nouns. But when such a noun ends in *n* or *l*, the *r* is at times assimilated, so that from a base *ketil-* 'kettle', *graen-* 'green', *span-* 'spoon', we have the nominatives *ketill*, *graenn*, *spann*. Again, some words whose base has a final *r*, as *dör-* 'spear', are not afraid to take a second *r* in the nom., as *dörr*. And if the base ended in *s*, the old language at times even added a second *s* for the nominative. Thus from *is-* 'ice', *laus-* 'loose', were formed old nominatives *iss*, *lauss*. We have here, by the way, a case precisely parallel to the theoretic nominative *puluiss* mentioned above. But in the later Icelandic language there was a tendency, as was to be expected, to discard one of two similar consonants at the end of a nominative; and thus what was a virtual symbol of the nominative wholly disappeared. In § 139 of Rask's Grammar it will be seen that the nouns which were thus truncated had a base ending in the letters *r*, *l*, *n* and *s*, *i. e.* the very endings which are subject to the same mutilation in Latin. We have here then a simile which really runs on all fours, and which alone ought to settle the problem. But to proceed.

6. The Icelandic verb in the third person regularly takes an *r* corresponding to the *s* of English, as from the base *tel-* 'tell', *hann teir* 'he tells'; yet from *skin-* 'shine', the old writers preferred *skinn* for *skinr* 'shines', and this *skinn* afterwards became *skin* (§ 93).

7. The genitive plural in Icelandic has regularly a suffix *ra* (corresponding to the Latin *rum*, and so a corruption of *sum*), yet from *hin-* 'the', and *gamal-* 'old', the gen. pl. is *hin-na*, *gamal-la* (§ 93).

8. The ordinary termination of the neuter comparative in Icelandic is *ara* or *ra*,\* as *kaldara* 'the colder'; but from *vaen-* 'fair', *sael-* 'happy,' are formed the comparatives *vaen-na*, *sael-la* (§ 199).

9. The Latin language is specially apt to discard any final *s* which follows an *r*. Thus for *uidebaris*, *uidereris*, we find in preference *uidebare*, *uiderere*. Again, although the analogy of the Greek *δις*, *τρις*, the Latin *bis* (*duis*), and our own *twice*, *thrice*, would have led us to expect *tris* and *quatri* in Latin, yet we find nothing but *ter* and *quater*. It is therefore no matter for surprise, if instead of *puerus*, *paters*, *lintris*, which strict theory demands, we find *puer*, *pater*, *linter*. But the Greek nominatives *πατηρ*, *χειρ*, *τερην*, from the several crude forms *πατερ-*, *χερ-*, *τερεν-*, exhibit the long vowel of compensation; and so also does the Latin more frequently than is commonly believed, as *patēr* in Virgil :

Ostentans artemque pater arcumque sonantem. Aen. v. 521.

Concilium ipse pater et magna incepta Latinus, &c. xi. 469.

Congredior. Fer sacra pater et concipe foedus. xii. 13.

What we have said would account for such nominatives as *ration*, *homon*; but even these are not found. The difficulty is however cleared up when we call to mind that while the Greeks wrote *Στραβων*, the Romans preferred *Strabo*. Nay the Greeks themselves changed *εγων* to *εγω*. See Addenda.

So much for the singular. In the plural nominative a comparison of *reg-es* with the forms exhibited in the other declensions leads us to the conclusion that *aūs* (archaic), *gradūs*, and *diēs* have all by contraction lost an *e* before the final *s*, whereas *musae*, standing for *musa-es*, has lost the sibilant itself. Lastly, *serui* (*δουλοι*) must be considered as contracted from *seruoe*, and this reduced from an obsolete *seruo-es*.

Thus all the Latin declensions appear to have been moulded upon one common type.

We will close these remarks with a word or two of comment on an objection, to which reference has already been made. Even if

\* This suffix in the Mœso-Gothic has a sibilant in lieu of the liquid *r*.

we admit your system to be founded on the firmest basis of philosophical truth, it requires much complicated argument to prove its truth, and for that reason would be found utterly impracticable in the instruction of the young. The answer is simple. The proofs are for the learned alone. The business of the pupil is to learn the contrary process, by which from the bare word or crude form the so-called cases are formed by the addition of syllables or letters. This process is far easier than that put forward in the old grammars. Thus the Latin words for 'king', 'bird', 'thing', 'wing', 'slave', 'step', are presented for the first time to the beginner in the forms *reg-*, *avi-*, *re-*, *ala-*, *seruo-*, *gradu-*. From these he is taught to build up the different cases. In this process he has at once an advantage over those who follow the old course. He can never be at a loss for the declension, as the last letter is an invariable guide. Nay, he may throw aside all consideration of the order in which the declensions follow, as the terms 'consonant declension', 'i declension', &c. are at once simple and sufficient. Thus he is saved from many traps which are set for one who uses the Eton Grammar. For example, the words *puer*, *linter*, *pater* are only deceitful guides to the declension until we know some other case or cases; whereas the crude forms *puero-*, *linteri-*, *patēr-* at once give a direction which cannot be mistaken. A treacherous similarity exists between *equus*, *uirtus* and *senatus*, between *seruos* and *arbos*, between *dies* and *paries*; but there is no chance of the pupil referring to the same declensions *equo-*, *uirtūt-* and *senatu-*, or *seruo-* and *arbōs-*, or *diē-* and *pariēt-*.

We now pass from the familiar matters of declension and conjugation to a part of grammar usually much neglected—the general doctrine of derivation; and we shall still find that the crude forms of nouns and verbs give us a safer foundation on which to build. Thus from the substantives *ciui-*, *fide-*, *uita-*, *tribu-*, we more readily proceed to the adjectives *ciui-li-*, *fide-li-*, *uita-li-*, *tribu-li-*, than we can from the nominatives *civis*, *fides*, *uita*, *tribus*. Still more decided is the advantage in deducing directly from the crude forms *mari-*, *Roma-*, *bello-*, *tribu-*, rather than from the nominatives *mare*, *Roma*, *bellum*, *tribus*, the derivatives *marino-*, *Romano-*, *Bellona-*, *tribuno-*. Again, the diminutives *nauicula*, *uirguncula*,\* *diecula*, *sucula*, *ratiuncula*, are with little

\* Zumpt, through looking to the nominatives, speaks of *uirguncula* as formed by the addition of a suffix *uncula*.

difficulty referred to the crude forms *naui-*, *uирgõn-*, *diē-*, *su-*, *ratiōn-*.

The light which the study of Latin throws upon the etymology of our own tongue is a secondary but still an important consideration. Here again the crude forms have a marked advantage over the nominatives. Thus our English adjectives *re-al*, *reg-al*, *gradu-al*, *manu-al*, *vertic-al*, *nation-al*, are less easily referred to the nominatives *res*, *rex*, *gradus*, *manus*, *uertex*, *natio*, than to the crude forms, which present themselves at once to the eye. The same, or nearly the same, is true of the words *lapid-ary*, *avi-ary*, *sanguin-ary*, *salut-ary*, *station-ary*.

In what has been hitherto said, the chief stress has been laid upon the forms of words. But there is another consideration of even greater moment for the student. To give the name of nominative to what is really something more than the mere expression of a name has naturally led to the utter neglect of that something more ; and the logical view of language has only confirmed the error. On the other hand, when we know that the nominative is really a case, in other words that it expresses a relation between the word and the other members of a sentence, we have much light thrown on the nature of the Latin language. We then see that the special office of the nominative is to define the source of the action implied in the verb. Nor let it be objected that such a view is traversed by the employment of nominatives with a passive verb, for the passive is at bottom a reflective verb.\* Nay the construction of a passive sentence only confirms what we have said ; for the moment the true agent is formally expressed in a passive, the preposition *ab* is called in aid ; so that in the two sentences *dominus seruum caedit* and *seruus caeditur a domino*, *dominus* and *a domino* are equivalent phrases.

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## APPENDIX II.

### ON TRACES OF AN OLD *diminutival* SUFFIX, MORE OR LESS LIKE THE KELTIC *agh*, IN THE LATIN VOCABULARY.

A DISCUSSION, ill-fitted for admission into the body of a school-grammar, may yet deserve a place here ; and I am desirous that my more precise views should be accessible to the reader of these

\* See Grammar, §§ 375-379, and the two notes \* pp. 59 and 60.

pages. Still, for details, that is for the full arguments, which alone can carry conviction, I must refer to the paper, as printed in the *Transactions of the Philological Society of London* for 1856. Here I can give only an abstract.

i. *Introduction.*—The Gaelic suffix *ach* or *ag* ‘little’ has its representative in the final syllables of the various Scotch diminutives, *lass-ock* and *lass-owr*, *lass-ick* and *lass-ie*, ‘a little lass.’ But the Latin and Greek also have intimate relations with the Keltic. Again, as our own tongue throws off final gutturals in *way*, *day*, *honey*, *Norway*, &c. (German *weg*, *tag*, *honig*, *Norweg*, &c.), so the Latin also loves to drop a *g*, as in *maior* (=mayor), *navolo*, *mālo*. Yet as with us derivatives sometimes restore the *g*, for example in *Norweg-ian*, so is it in Latin. Another mode of avoiding a guttural with us is to substitute a labial sound for it, as in *laugh*, *rough*. This habit also prevails in Latin. Lastly, diminutives in form often discard their diminutival power, as French *sol-eil*, Italian *fratello*, *sorella*; and these are apt to stand alone in a language, without any primitive to contrast with them.

ii. *Agh*, as seen in substantives: *lim-ac-* ‘slug.’ In Greek occur some 60 examples, as *ροδ-ακ-* ‘dwarf-rose,’ *παλλ-ακ-* ‘youth,’ *μειρ-ακ-* ‘young person.’ The Latin substantives of the first declension have lost a final guttural, as shown by the derived adjectives *rosac-eo-*, *ferulac-eo-*, *membranac-eo-* (24 of them), and *vernac-ulo-*. To the double-diminutives, Gaelic *cur-ach-an* ‘a coracle,’ Scotch *lass-ick-in*, German *veil-(i)ch-en* ‘a little violet,’ correspond Latin *ferul-ag-on-*, &c. (about 20); and hence it is inferred that *ferul-ac-* or *ferul-ag-* were older forms of *ferul-a-*. Plants in the form *ferul-ag-*, *lapp-ag-*, would correspond to our *charl-ock*, *shamr-ock*, *sour-ock* (sorrel).

iii. *Agh* in verbs. A diminutival suffix added to verbs generally denotes a succession of petty acts, as *twinkle*, *sprinkle*, *hobble*. So with Latin verbs which take the suffix *agh*. The guttural still traceable in a few of these verbs, which therefore adhere to the third conjugation, as *plang-*, *frang-*, *trah-*, *stra(g)-* whence *stravi*, sb. *strage-*, adj. *stragulo-*. In the great majority the loss of it has transferred the verbs to the first conjugation, in which however it is seen that the final *a* is something foreign to the root, as *cub-a-re*, *lav-a-re*, beside *cumb-ere*, *lav-ere*. The guttural again traceable in derivatives, as *or-ac-ulo-*, *lav-ac-ro-*.

iv. *Agħ* in verbs supplanted by *ab* (for *abh*). Latin generally has *b* at the end of syllables where Greek has *φ*. Hence a final

β is seen attaching itself to verbs of the *a* conjugation in the derived adjectives *medicab-ili-*, *laudab-ili-* (over 400), compared with *ut-ili-*; in the sbs. *vocab-ulō-*, *venab-ulō-*, compared with *jac-ulō-*; in *dolab-ra-*; and in the frequentatives (note this idea) *plorab-undo-*, *contionab-undo-* (over 60). But if *ab* be thus adapted to denote continuity of time, it may well be the element seen in *am-ab-am*, and even in *am-ab-o*, so that *am-ab-o* will strictly be an imperfect present. Similarly *ero*, *εσομαι*, *είμι*, are in form presents, in power futures.

v. *Ab* for *ag* in substantives after a guttural, as *cann-ab-i-* 'hemp,' and otherwise, as, *tr-ab-* (= *dor-ab-*?) 'tree.'

vi. As *agh* denotes what is habitual in all Manx verbs and many Manx adjectives, so it enters into such Greek words as *κολ-άκ-* 'flatterer,' *φεν-άκ-* 'cheat,' *λαλ-άγ-* 'prattler' (above 20), and into the Latin *bib-ac-*, *ed-ac-*, *loqu-ac-* (about 50).

vii. *Ak*, so common in Greek sbs., gives place to *ec* or *ic* in Latin. Thus to *παλλακ-*, *ὑρακ-*, *πυνδακ-* correspond *pellec-*, *sorec-*, *podec-*. The lists of words in *ec* and *ic* (together over 60) very generally exhibit the idea of smallness, as *culec-* 'gnat,' *pulec-* 'flea,' *cimec-* 'bug.' So too, as plants and small birds with us often end in our diminutival suffixes *ock* and *ow*, the Latin also has for plants *ulec-*, *rumec-*, *carec-*, *vitec-*, *frutic-*, *scandic-*, *salic-*, *flic-*, *tamaric-*; and for birds *perdic-*, *fulic-*, *cornic-*, *coturnic-*, *soric-*.

viii. *Agh* in sbs. becomes *ug* or *uc*, so as to lie nearer our own *ock*. Latin examples *cruc-*, *frug-es*. The word *crux* (= *σκολοψ*) examined.

ix. *Agh* reduced to a mere guttural, as in our own *park* for *parr-ock*. *Ar-c-*, *cal-c-*, *fal-c-*, *lan-c-*, *mer-c-*, analysed.

x. Our *ec* often, yet not always, reduced to *ē* in the body of such words as *ros-ē-tum* for *ros-ec-tum*, i. e. *ros-agh-tum* (see *rosac-eo-* in § 1). Sometimes the two forms, as *virectum* and *virē-tum*, *dumectum* and *dumētum*, exist beside each other.

xi. As the Scotch reduce lassock to lassow, so the second Latin declension owes its existence chiefly to a similar loss; but the adj. *aprug-no-* still bears traces of an older *aperogh-* 'a wild boar'; and similar evidence is found in *hordeac-eo-*, *sebac-eo-*, *foliac-eo-*, *bulbac-eo-* (19 such), as well as in *rapic-io-*, *tribunic-io-*, &c.

xii. As the Scotch reduce lassick to lassie, so *ensi-ulus*, *canicula*, *retic-ulum* tell us that *ensi-*, *cani-*, *reti-* had once a final guttural. Again in the fifth declension *plebec-ula*, *diec-ula* bear witness that *plebe-*, *die-* had once a final *c*; which is confirmed as

to the latter by a comparison of our *day* and the German *tag*. In the fourth declension the argument would have been smoother, if we had found *anuc-ula* and *genuc-ulum*, rather than *anic-ula* and *genic-ulum*. But we know historically that *genibus* grew out of *genubus*. Moreover as *γονν* (*genu*) : *knee* :: *δορυ* : *tree* :: *genuculum* : *knuck-le*. This seems to establish the legitimacy of *genuculum*. Plautus too by his twice-employed adjective *metūculosus*, implies a sb. *metūculus*. Observe too that as *lassie* : *lass*, so *cani- : can-*; and a c.f. *can-* 'dog' is consistent with *can-um* gen. pl., and with *κυν os*, &c. So with *ap-um*, *juven-um*.

xiii. *Agh* in sbs. sometimes doubly represented, as in *verben-ac-a*, *form-ic-a*, *samb-uc-o*, *fur-c-a*. So *ocellulo-* has the like suffix *el* thrice over.

xiv. The softened *ow*, for *ock*, seen in English adjectives, as *shall-ow*, *yellow-ow*, virtually occurs in the Greek *βραχ-υ-*, *γλυκ-υ-*, *ελαχ-υ-*, &c., and so is represented in the Latin equivalents *brev-i*, *dulc-i*, *lev-i*, — an argument confirmed by the derivatives *brevic-ulo*, *dulcic-ulo*, *levic-ulo*. *Truc-*, i. e. *tor-uc-*, retains the suffix in greater purity.

xv. *Agh* in adjectives also sometimes doubly represented, as in *fl-acc-o* (= *μαλ-ακ-o*), *plan-c-o*, *gil-b-o*, *fl-av-o*, *gil-v-o*, *cur-v-o*, *tor-v-o* (comp. *tr-uc*), *ard-u-o*, &c.

xvi. Some adjectives in *o* are deduced from genitival forms, as *patrius*, *igneus*; and so no way connected with our suffix.

xvii. *Agh* in verbs reduced first to *ug* or *uc*, and then to *u*, as in *flu-*, *fru-* (r.), *stru-*, *viv-*, *volv-*, *solv-* (with *lu-*), *ferv-*, *loqu-*, *nu-*, *ru-*, *spu-*, *scru-* (*scru-ta-ri*, *σκαλ-ει-ειν*), &c.

xviii. *Agh* in verbs reduced to *ec* or *ic*, as *spec-*, *plec-* of *plect-*, *nec-* of *nect-*, *flec-* of *flect-*, and (*g*)*nic-* of (*g*)*niti*, (*g*)*nixus*.

xix. *Agh* in verbs reduced to a simple guttural, as *mer-g-*, *spar-g-*, *ter-g-*, *verg-* 'incline,' *ver-g-* 'pour,' *ful-g-*, *par-c-*, *pos-c-*, *ves-c-* (r.), *ul-c-* (*ulcisci*), *torqu-e*.

xx. *Agh* in verbs supplanted by a labial, first by *p*. Examples such as *carp-*, *rup-*, *scalp-*, *serp-*, *trep-*, are examined.

xxi. Secondly by *b*, as *scrib-* (= *γραφ-*), *t(e)rib-* (*τριθ-*) implied in *trivi*, *tribulum*; *c(e)r-ib-* implied in *cr-ib-ro-n*, *glub-*. An extinct *b* claimed for some other secondary verbs on the evidence of derivatives as *vol-ub-*, *sol-ub-*, *fl-eb-*, *ten-eb-*, *lug-ub-*, *illic-ib-*, *sal-ib-*, in place of *volv-*, *solv-*, *fle-*, *tene-*, *luge-*, *illici-*, *sali-*.

xxii. Thirdly by *m*. The direct interchange of *χ* and *μ* appealed to in support of this doctrine. Examples of such verbs in

*m* considered, as *frem-*, *prem-*, *trem-*, *crem-a-re*, and a vb. *crem-* implied in the sb. *crem-or*. The *m* which appears in the alleged suffixes *nien* (*ματ*) and *mentum* claimed for the preceding verb, so that we should rather divide the several elements, as in *orn-am-entum*, *mon-um-entum*, *teg-um-en*, *ov-ομ-ατ-* or *ov-υμ-ατ-*, &c. The same argument applied to the infinitive *τυπτ-εμ-εν*, &c. The paper then reverts to substantives; and after noticing the fact that the suffix *om* of *bottom*, *fathom*, is represented in the oldest German by *am* and *um*, as *pod-um* or *pot-am* and *vad-um*, treats this suffix as a labialised *agh*. Thus the old German *var-am* corresponds to our *brake* (= *bar-agh*) 'fern'; and *potam* not only to the Latin *fundo-*, but also to its equivalents *πυνθ-ακ-* and *pod-ec-*. Hence *om* (*um*), the strange ending of the nominatives and accusatives of Latin neuters, *ervom*, *bellum*, is justified as representing *ervogh*, *bellogh*, older forms, it is thought, than *ervo-*, *bello-*. Hence too *apium-*, *Ilium-* (*Ιλιον-*), form adjectives *apiac-o-*, *Iliac-o-*.

xxiii. *Agh* in verbs passes through *ec* or *eb* to *e*, as *ver-e* (r.) beside *verec-undo-*. The cases of *suade-*, *dense-*, *rube-*, *tene-*, *late-*, *scaete-*, *luge-*, *exple-*, *spre-vi*, *cre-vi* considered.

xxiv. *Agh* in verbs passes through *ic* &c. to *i*. If the adj. *leni-* stand for *lenigh*, so also must the verb *leni-*; and similarly with like cases. Derivatives too, as *orig-on-*, claim a guttural in behalf of *ori-* (r.), &c.

xxv. *Agh* in verbs exchanges its guttural for a sibilant, as *ταρασσ-* (beside *ταραχ-η*); so in Latin *incipiss-*, *petess-*. The French forms *finissant* &c., and our own *finish*, show that the Latin sb. and vb. *fini-* stood in place of *fin-igh*. So also the Italian *finisco* brings in with its own claim one for all *inceptive*, or, as Homer treats them, *iterative* verbs; and these two meanings alike accord with the power assigned to our suffix in § III.

xxvi. *Ec* or *ic* &c. exchange the guttural for a *t*, chiefly after a preceding guttural, like our own *gobb-et* for *gabb-ock*, *giml-et* for *giml-ick*, *spig-ot* for *spig-ock*. But the license is often carried beyond the excuse, as in *emm-et* for *emm-ock*. Thus *abiet-* stands for *abie-*, witness the adj. *abieg-no-*. *Vell-ic-a-re*, *fod-ic-a-re*, *mors-ic-a-re* have our suffix in the legitimate form, *ic*; but frequentative verbs generally have changed *ic* for *it*, as *ag-it-a-re*, which with no less than 300 similarly constituted verbs, may plead in excuse a preceding guttural; but not so *esitare*, *saltare*, *pultare*. *Aedilit-io-* &c. we know stands for *aedilic-io-*, and perhaps *brevit-er* for *brevic-er* &c.

xxvii. Our *ic* reduced to *it* in other forms. Such comparatives as *trist-ic-ior*, *laet-ic-ior* (afterwards *tristit-ior*, *laetit-ior*), established on good ms. authority; and hence *tristit-ia-*, *laetit-ia-*, explained as similar to *grat-ia-*. The same explanation proposed, more or less doubtfully, for words of the form *nav-it-a-*, *serv-it-ion-*, *mon-it-ion-*, *serv-it-ut-*, *fund-it-or-*, *mult-it-udon-*, *nov-ic-io-* and *nov-it-io-*, *subdit-ic-io-* and *subdit-it-io-*.

xxviii. *Agh* &c. change the guttural for a *d*, as in *πα-ιδ-* beside *παιξα*, *παγ-νιον*. Hence *rubedon-*, *albedon-*, in place of the classical *robigon-*, *albugon-*, &c. *Mult-ic-ud-on-* (if the older form) would have a valid excuse for *d* in place of *g*.

xxix. The many changes of vowel, which have been here assigned to our suffix, justified by the law which assimilates vowels in adjoining syllables. Thus a Greek writes *μαλασσ-*, *ερεσσ-*, *μειλισσ-*, *ορυσσ-* (*o* being habitually followed by *v* rather than by another *o*). So a Roman preferred: 1. *ar-a-*, *ar-at-ro-n.*, *ar-ab-am*, *ar-ab-ili-*, *al-ac-er* (*al-* 'raise'); 2. *gem-eb-undo-*, *frem-eb-undo-*, *trem-eb-undo-*, *ver-e* (*r.*), *ver-ec-undo-*, *ten-e*, *ten-eb-am*, *ten-eb-ra-*, *ter-eb-ra-*, *cel-eb-eri-*, *fer-et-ro-n.*, *ver-et-ro-n.*, *pet-ess-*, *nec-esse*, *c(e)r-e-vi*, *sp(e)r-e-vi*, *f(e)r-e-to-*; 3. *nit-ib-undo*, *rid-ib-undo-*, *rid-ic-ulo-*, *in-cip-iss-*, *vic-issim*; 4. *lug-ub-ri-*, *luc-ub-ra-re*; or with not identical, yet kindred vowels, as 5. *lat-e*, *lat-eb-ra-*, *scat-eb-ra-*, *sal-eb-ra-*, *lac-ess-*, *fac-ess-*, *cap-ess-*, *par-e-*, *man-e-*, *alg-e*, *ard-e-*; or 6. *quer-ib-undo-*, *c(e)r-ib-ro-n.*, *t(e)r-i-vi*, *t(e)r-i-to-*, *t(e)r-ib-ulo-n.*, *vert-ig-on-*; or again, 7. *vol-uc-ri-*, *vol-up-i-*, *vol-ub-ili-*, *vol-um-en-*, *in-vol-uc-ro-n.*, *sol-u-to-*, *sol-ub-ili-*, *tol-u-tim*, *doc-un-ento-*, *mon-um-ento-*, *in-col-um-i-*. Some exceptions from this law considered. A convincing example of vowel-assimilation is seen in the series of words: *a*, *παλλαξ* m. 'a youth'; *e*, Lat. *pellex* f. 'a concubine'; *i*, *fillie* 'a young mare'; *o*, Scotch *pollock* 'a young fish,' *πωλος* 'a foal'; *u*, Lat. *pullus*, either a colt or chicken, —where the words are at bottom identical, and in themselves denote merely 'a little young one.'

xxx. The many changes of consonant which have been assigned to our suffix explained, partly from the desire to avoid gutturals, especially repeated gutturals, partly on the principle that aspirates readily interchange. By way of example, the irregularities of the verb *φερ-* (Sanskrit *bhri* or *dhri*) considered in Greek, Latin and English.

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## ADDENDA ET CORRIGENDA.

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(*It will be found convenient either to correct the text herefrom, or to affix the words : ' See Addenda.'*)

§ § 44, 45, 47, 49. For *beam* read 'tree or beam.'

§ 89. For *cornū* read *cornū* in the nom. voc. acc., for although Greek neuters in *u*, like all other neuters, prefer a final short vowel, and although a short *u* is here claimed by the grammarians, as by Diom. p. 308, l. 15, ed. Keil; Prob. 31, 26, and 32, 32; Pomp. 172, 4, and 185, 2; yet we find *nuda genū* Verg. A. 1, 320, and Ov. M. 10, 536; *cornū* Ov. F. 3, 869; *gelū* Ov. Nux, 106; and nowhere a short *u*.

§ 236. To [quadr-] append as a note : Brackets in the form [ ] denote obsolete or theoretic words.

§ 344. Dele *quaequam*, as never found.

§ 366, l. 2. For *de* (= θιν) read *δ* (= θιν).

§ 472.1, note †. Dele the first eight lines.

§ 503, l. 10. Read *acceptūrum*.

§ 532. Add : The order of words is alphabetical, reckoning backwards.

§ 533. After l. 8, add *săp-* or *săpi-* *taste*, *be wise*, *săpere*, *săpio*, *săpui*.

§ 540, l. 18. Read *claud-* or *clūd-* *shut* (*claud-* standing for *claudid-*; cf. the sb. *κληνιδ-* *a bar*).

§ 540, l. 25. After *quātio* insert *per-eussi*.

„ last line but one. For *uorti* read *uerti*.

„ last line. For *sist-* *make to stand*, read *set-*, *sist-* *stop*.

§ 548. After l. 6, insert *plu-* *rain*, *pluēre*, *pluit*, *plūuit*, or *pluit*.

§ 554. Add *senti-* or *sen-* *feel*, *sentire*, *sentio*, *sensi*, *sensum*.

§ 555.3, l. 16. After *nic-* add *or nict-*.

§ 570. Add to imperative fut.: A form without the final *r* was preferred, as *censento* (= *censentor*) Corp. Inscr. Momms. 198, 77. Cf. Madv. op. 2, 241.

§ 722.1. Add: perf. part. *cōmesto-*, *cōmessō-*, or *cōmēso-*.

§ 732. Add: the passive also has a short vowel in *dătur*, *dăbatur*, *dăbitur*, subj. *dăretur*, inf. *dări*, part. *dăto-*.

§ 745. Dele note \*.

§ 774. Dele altogether.

§ 777. For *itūs* or *tūs* read *ūs*; and, in note, for *ti* read *ti*; and add: This *us* is often cut down to *e* (cf. *ipsus*, *ipse*), as in *peregrē*, *from abroad*; *supernē*, *from above*; *infernē*, *from below*; *ind-ē*, *from this*; *und-ē*, *from which*.

§ 788, 1. 2. For *trō* read *rō*; also write *ret-ro*, *cit-ro*, etc.

§ 800, 1. 6. Dele *ever* and *anon.*

§ 830. The first meaning of *inter* is *under*; of *ob*, *after*; of *per* and *trans*, *over*.

§ 831. The first meaning of *in* is *down*; hence *imus* for *inimus*, *lowest*. Cf. *tr-ēgo*, *tr-ēgōtr*.

§ 834, 1. 3. For *ambur-* *burn round*, *ambed-* *eat round*, substitute: *am-ici-* *throw round*, *clothe with*, *am-plect-* (r) *fold oneself round*, *embrace*.

§ 886. Add after *infitias* *exequius*, *suppetius*.

§ 958. Transfer first example to § 959.

§ 1068, last line. Dele *sets of*, as *catena* originally meant *a hoop or link*, and only *catenae* in the pl. *a chain*.

§ 1156. Add: Other examples are seen in *Laudabunt alii . . . — me nec tam, &c.*, Hor. Od. 1, 7, 1; *Est ut uiro uir . . . — aequa lege Necessitas, &c.*, Od. 3, 1, 9; *Optat quietem . . . , Optat Prometheus . . . , Optat supremo . . . — sed uetant leges Iouis*, Epod. 17, 65; *Cupio . . . Cupio . . . sed*, Cic. Cat. 1, 2.

§ 1184, last ex. For Cic. read *Plane*. ad Cic.

§ 1228, 1. 10. For *Mortalia facta* read *Facta*.

“ 1. 19. For *better* read *much better*.

§ 1236, 1. 7. For *Herus* read *Erus*.

§ 1256, 3rd ex. Read *Bacas*.

§ 1295, 1. 1 and 4. For *gerundive* read *gerund* or *gerundive*.

§ 1308, 1. 2. Dele *anquir-* *look round for*.

§ 1309 c. For example *Dicere*, etc. substitute: *Ego baiulabo: tu ut decet dominum, ante me ito inanis* (Plaut. As. 3, 3, 70), *I'll do the porter's work; you as becomes a master shall go before me without anything to carry.* Add: *Pone me erat Aegina, ante Megara* (Sulp. ad Cic. fam. 4, 5, 4); *Unam cohortem quae ante ceteras extra aciem procurrerat* (Caes. B. C. 1, 55, 3); *Ante se statuit funditores* (Liv. 42, 58, 10).

§ 1338. Begin with: *In* in composition means, first, *down*, as *in-curuo-bent down*, *in-clina-bend down*, *in-flect-bend down*; secondly, *into*, etc.

§ 1340. The first meaning of *inter* is *under*, *aqua inter cutem dropsy* (Cels.); hence too *interula* (sc. *uestis*) *under-clothing*; cf. Germ. *unter*, *our under*, and the simple *in down*.

§ 1346. The first meaning of *ob* (= *in*) is *after*; hence *occiput*, *the back of the head*; cf. *obsequi*.

§ 1350. *Per* is decapitated from *super* and means, first, *over*, as *Ire praecipitem in lutum per caputque pedesque* (Catul. 20, 9) *to go head foremost into the mud, o'er head and heels alike.* Add: *Ibi per stragem*

iacentium elephantorum atrox edita caedes (Liv. 26, 6, 2 — where Madvīś against MSS. would read super strigem); Equus pilo traiectus quum prolapsum per caput regem effudisset (27, 32, 35); Ponte per Nilum facto (44, 19, 9).

§ 1351. Per in composition means, first, *over*, as *per-fund- pour all over*, *per-ung- anoint all over*; hence too *per-uide-* = (Hor.) *overlook*, *per-fuga* = *transfuga* = G. *überlaufer* *one who goes over (to the enemy)*.

§ 1367. Re (rec) in composition means, first, *up*, as *re-curuo- bent up*, *re-pando- the same*, *re-cubo- lie with the back raised*, *re-sld-e- sit up (in bed)*, *reci-proco- up and down* = *our ridge and furrow*.

§ 1408, 1. 4. For *so many engagements* read *engagements so important*.

§ 1454 e, subdiv. a, 1. 4. For *wish you to remain* read *insist on your remaining*.

§ 1465. Add: In collating a MS. (Harl. 1.?) of Liv. 6, 1-17, many years ago, at the British Museum, I found the above words written as proclitics, the number of times here stated: *ut* 18, *si* 8,  *nisi* 1, *et* 1, *nec* 7, *ne* 7, *non* 23, *aut* 1, *at* 1, *an* 2, *quam* 4. Also *qui* 2, *quae* 1, *qua* 1, *quo* 1, *quod* 4, *quum* 6, *quin* 2, *tum* 4, *tam* 1, *iam* 2, *sic* 2, *se* 9, *te* 1, *etiam* 1. Further, 251 monosyllabic prepositions against 48 not so written, and 10 disyllabic prepositions against 7 not so written. The same collation exhibited written as enclitics: *sum* 1, *sunt* 1, *est* 3, *esse* 1, *sim* 2, *erat* 5, *erant* 1, *se* 7, *sui* 1, *quisque* 2, *tamen* 1, *enim* 1, and even *summaui* for *summa ui* (compare *summopere*).

Page 435, 1. 32. Attach to the word 'assimilation' the note: † So *αρσην*, *θαρσος*, *πυρσος*, of Ionic and Old Attic became in later Attic *αρσην* *θαρρος*, *πυρρος*.

Page 435, 1. 35. Attach to the word 'compensation' the note: † So *κτεννω*, *γεννατο* (for *ιγεννατο*?) of the purer Aeolic became in Attic *κτενω*, *ιγεννατο*; and *ιγερρω*, *φθερρω* became *ιγερω*, *φθερω*. See Liddell and Scott under N and P, where however the change is reversed.

Page 437, 1. 15. To *χιες* append the note: † A nominative *χιες* appears in an epigram of Timocreon's in Hephaestion *πιει μιτρων* 1: φ *συμβουλευειν χιες απο*, *νους δι παρα*.

In Index. Neuter nom. rejects *s*, why? For p. 43.3 read p. 433; for *quidquod* read *quid quod*.

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